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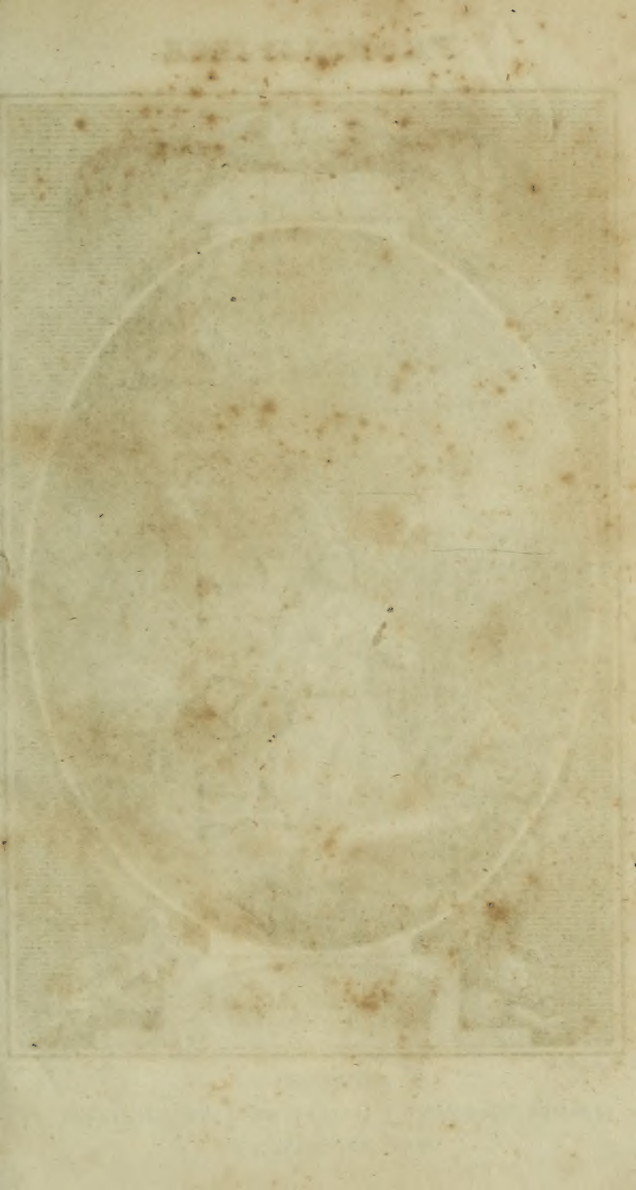

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THE

GLEANER;

CONTAINING

BIOGRAPHICAL SKETCHES

OF

PIOUS AND VIRTUOUS CHARACTERS;

ESSAYS

ON MORAL AND RELIGIOUS SUBJECTS;

Interesting Anecdotes;

SOME ACCOUNT OF

The Propagation of the Christian Doctrines

IN

THE HEATHEN WORLD;

SEVERAL

PIECES OF ORIGINAL AND SELECT POETRY;

AND

HISTORICAL NARRATIVES, VOYAGES AND TRAVELS.

By the Rev. THOMAS JONES,

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PREFACE.

THAT knowledge is rapidly extending her golden rays to the threshold of the humblest cottage in the island, is a truism, *so clear*, that it defies the presumptuous powers of scepticism to confound it. This illuminating blessing, the permanent basis of the social welfare, has principally been promoted by the diffuse circulation of *cheap works*, which are within the ability of the dependent classes in society to obtain for the instruction of their minds. The Gleaner has contributed its share towards this laudable improvement of the bulk of the subjects of our Empire, and the support it has received is its proud palm, that speaks its merits more than a volume of the Editor's words could do. Grateful for this patronage, and with assurances, the editor has not ceased his endeavours to preserve the verdure of his meed, which alone can flourish by the genial praise of the public. *This Second Edition*, possesses many valuable additions, as he has been assisted by the labours of men of talent, and erudition, who have explored

the gardens of the muses, and deep mines of knowledge, for *new treasures* to enrich and adorn this little miscellany, whose useful shrine only boasts of the loveliness of virtue, the seraphic features of *the Christian religion*, and the gifts of wisdom. Neither party spirit or the zeal of bigotry have ever defiled with their irrational offerings, our humble altar of instruction, as the object of the editor has been to teach man *his happiness* by learning him *true wisdom;* and not to disturb the social love by the visions of speculation, or subtle theories of immorality.

Biographical Sketch

OF

THE REVEREND DAVID SIMPSON,

Born in Yorkshire, A. D. 1745.

In order to remove ignorance, vice, and insensibility, the three chief causes of human misery, a good writer observes that, the Gospel gives us a set of just and true *notions*—a class of *virtues*—and powerful *motives* to engage us to admit the former, and practise the latter. But these three remedies, contained in the Gospel, are to be conveyed out of the book into the man; for as they lie in the letter, they operate nothing. Now this is the work of the Gospel Minister, as an instrument in the hand of the Holy Spirit; and he, who considers the production of the greatest social good as the pole-star of his ministry, will not greatly err in executing it. His aim will be to give light to them who sit in darkness; to displace confusion, to establish order, and to impel men to action by proper motives. That such was the purpose of the greatly-beloved Simpson, his excellent writings sufficiently attest; and that he

endeavoured zealously to discountenance vice, and stimulate to virtue and religion, his pious life and manifold acts of benevolence, most fully and clearly demonstrate.

The father of this good divine was a farmer. He was not extensively known; but was highly respected in his neighbourhood, on account of his amiable manners, and uniform morality. His only remaining son, Mr. Simpson had fully purposed to employ in his own occupation: but by the interposition of God, this intention was completely frustrated.

A practice prevailed in this family, which, alas! is too generally neglected, if not wickedly despised, by many. The stated and regular worship referred to, was performed alternately by the father and son. They usually followed a form contained in a little work called the Christian's Monitor. The result of these exercises was highly beneficial and important; for, in attending to, and engaging in, this family devotion, the son received those divine and powerful impressions, which served to direct and support him in all his future religious and other undertakings.

In a brief account which he has given of himself, Mr. Simpson says: "When I was yet a boy, and undesigned for the ministry, either by my parents, or from inclination, one Sunday evening, while I was reading prayers in my father's family, suddenly a voice, or something like a voice, called aloud within me, 'You must go and be instructed for the ministry.' The voice, or whatever it might be, was so exceedingly quick and powerful, that it was with difficulty I could proceed to the end of the prayer. As soon, however, as the prayer was ended, I made request to my father to let me be trained up for the ministry; I told him all I knew of the circumstance: he of course denied my request, thinking it was some whim I had got in my head, which would go off again when I had slept upon it. But the voice or what shall I call it? gave me no rest night or day for three weeks; when my ever dear, honoured, and indulgent father, gave way to my wishes, and put me in a train of study to qualify me for the University."

Whatever may be the idea entertained respecting this voice or call, it ended in those awakenings of soul which led to a sound conversion, and excited in this excellent man those preparations for that holy and responsible situation, which he afterwards

filled with so much satisfaction and advantage to the church of God.

Mr. Simpson's first classical preceptor, according to a respectable Minister who has written his life, was the Rev. Mr. Dawson, of North-Allerton, with whom he remained twelve months. From thence, he was afterwards removed; and being placed under the care of the Rev. Mr. Noble, at Scorton, he diligently pursued his professional studies, and made that proficiency in learning, which tended alike to the credit of himself, and his excellent tutor. Here he remained two years; and at the close of this period, he was entered of St. John's College, in the University of Cambridge, where he continued three years; taking the degree of B. A. in 1769, and afterwards that of M. A. in the year 1772.

In the first year of his matriculation, his becoming conduct and literary attainments secured him the valuable approbation of his tutor. But, it is said, an occurrence took place before the end of that year, which for a time retarded his knowledge, laid him open to the censure of his superiors, and exposed him to the illiberal sarcasms of educated, but ungracious men. The important circumstance alluded to, was his conversion to God; some of the accompanying peculiarities of which, are deserving of particular attention. On the first vacation from college, when he had returned to his father's house, he received an invitation from the Rev. Theophilus Lindsey, then resident at Catterick, in Yorkshire, to spend some time with him at the vicarage. He accepted the invitation; and proved eventually that the conversation of this celebrated disputant was of singular service to him, although Lindsey, was afterwards one of the most able defenders of Socinianism; and, probably at that very time was deeply infected with its deadliest errors. Before the interview closed, he carefully examined the young collegian on the nature of his studies, and the use he made of his time. The result, it is said, filled Lindsey with astonishment; as he found the youthful divine had been altogether inattentive to the Holy Scriptures, although they were to be the professional source of his knowledge, and the foundation of all his public harangues. In very strong and emphatical language, the sagacious vicar reproved this dishonourable and impious indifference, and most pointedly urged his attention to the neglected Bible.

These inquiries and remonstrances were seasonable, and produced a most blessed effect. Shame and remorse, gave a new

direction to the studies of Mr. Simpson. Divine light beamed upon the *sacred word;* it became efficacious, and a change of heart and character succeeded. With many it will be scarcely credible, that until the providential invitation of the Vicar of Catterick, *this student in divinity had not a Bible in his library!* This, however, it is to be regretted, is not a novel fact: classical, and not divine science, has been in too high repute for the ministerial office. He now, says his biographer, turned his attention to the oracles of God, and procured a quarto Bible with marginal references. It then became his meat and drink, to acquire the knowledge of revelation from its untainted fountain. He applied himself diligently to his pious work, and his writings are the strongest evidence of the success and extent of his theological acquisitions.

His serious deportment, and uniform morality, introduced him to the notice of the deservedly celebrated Rev. Rowland Hill, who was at that time of the same College. This pious connection was followed by his immediate acquaintance with a select society of devout collegians, who have been, and are now, among the burning and shining lights of the established church. It is highly probable, that the period when he obtained complete satisfaction respecting his acceptance with God, was during the time of his residence at Cambridge, after the first vacation. This, says his biographer, was an era in his Christian experience, the recollection of which, no variety of circumstances could enfeeble or erase. He cherished the remembrance with an ardour of feeling, and gratitude to the *God of all grace*, not exceeded in the records of Christianity, or the living examples of the Church.

Having discovered the nature of moral depravity, and the method of salvation through faith in the Son of God, he most sincerely sought the saving and experimental application of the important truths of revelation. One morning, being alone, and at breakfast in his college room, it pleased the Head of the Church, to indulge him with this gracious manifestation. Believing on the Lord Jesus Christ, according to the method recommended in the Scriptures, he received the *Spirit of adoption.* After this, he hesitated not to say, but with great confidence declared, that then God revealed to him his mercy in Christ Jesus, and graciously assured him of his pardon and acceptance. His heart, consequently, glowed with love to the Redeemer, and his mouth was filled with songs of joy and deliverance.

Sensible of the approbation of the Deity, he daily and happily

proved that his experimental and deep acquaintance with God, tended rather to impel than impede his progress in the useful departments of literature. One of the leading branches of erudition, which appeared to interest him most, was mathematical science. This he cultivated with considerable success, and had the fairest prospect of ranking in the first class of those, who have attained eminence in this pleasing and serviceable species of learning. However, a direction was now given to his pursuits, which was more congenial with his intended designation to the ministry. His zeal prompted him to study Theology, and lay up those treasures of christian knowledge, which his better informed mind was prepared to collect and arrange, for the faithful and successful discharge of those high and important duties, belonging to the awfully responsible situation of a minister of the word of God.

That he should ardently long for the time when he could regularly attend to the vast concerns of the church of God, and zealously endeavour to promote the best interests of his fellow-creatures. That he might hasten the sooner to his greatly desired employment, he earnestly solicited his tutor to permit him to take his degree in law, as the divinity degree required a longer course of study. His wish, however, was not gratified, and he prosecuted his literary researches to the end of the ordinary period.

Having obtained ordination, he was appointed to the curacy of Ramsden, in Essex; and for two years he remained in that situation. His first attempt to labour in the vineyard met with general approbation; but, at Buckingham, to which place he removed, he was received without reverence or honour.

As an extemporary preacher of the evangelic doctrines of repentance, faith, and holiness, he was necessarily exposed to the attacks of ignorance and bigotry, and here met with, and had to contend against a shameful resistance, little short of persecution. His removal from Buckingham was determined upon, and an appeal was made to his Diocesan, which effected it. But he did not retire with an injured reputation, nor a disapproving conscience. After hearing with candour and impartiality the allegations preferred against him, the Bishop delivered an opinion, which was at once both creditable to himself and the accused. "Mr. Simpson," says he, "if you are determined to do your duty as a clergyman ought to do, you must every where expect to meet with opposition."

On leaving a people who appear to have been incapable of

appreciating his worth, he accepted the invitation of the late Charles Roe, Esq. to his residence in Macclesfield; and afterwards he officiated as the curate of the old church. Soon after this he was united in holy matrimony, to a young lady of distinguished excellence and piety; a Miss Waldy, of Yarm. But, fifteen months had scarcely elapsed from the time of his marriage, ere he was deprived of his pious and amiable partner. To this painful dispensation, Mr. Simpson religiously submitted, although he continued to cherish the highest esteem for her memory.

(To be continued.)

Instructive Essay.

THE PROVIDENCE OF GOD.

It is very reasonable to believe, that part of the pleasure which happy minds shall enjoy in a future state, will arise from an enlarged contemplation of the Divine Wisdom in the government of the world, and a discovery of the secret and amazing steps of Providence from the beginning to the end of time. Nothing seems to be an entertainment more adapted to the nature of man, if we consider that curiosity is one of the strongest and most lasting appetites implanted in us, and that admiration is one of our most pleasing passions; and what a perpetual succession of enjoyments will be afforded to both these in a scene so large and various as shall then be laid open to our view in the society of superior spirits, who, perhaps, will join with us in so delightful a prospect.

It is not impossible, on the contrary, that part of the punishment of such as are excluded from bliss, may consist not only in their being denied this privilege, but in having their appetites at the same time vastly increased, without any satisfaction afforded to them. In these, the vain pursuit of knowledge shall, perhaps, add to their infelicity, and bewilder them into labyrinths of error, darkness, distraction, and uncertainty of every thing but their own evil state. Milton has thus represented the fallen angels reasoning together in a kind of respite from their torments, and creating to themselves a new disquiet amidst their very amuse-

ments; he could not properly have described the sports of condemned spirits, without that cast of horror and melancholy he has so judiciously mingled with them.

> Others apart sat on a hill retir'd,
> In thoughts more elevate, and reason'd high
> Of Providence, Foreknowledge, Will, and Fate,
> Fixt Fate, Freewill, Foreknowledge absolute,
> And found no end, in wandering mazes lost.

In our present condition, which is a middle state, our minds are, as it were, chequered with truth and falsehood; and as our faculties are narrow and our views imperfect, it is impossible but our curiosity must meet with many repulses. The business of mankind in this life being rather to act than to know, their portion of knowledge is dealt to them accordingly.

From hence it is, that the reason of the inquisitive has so long been exercised with difficulties, in accounting for the promiscuous distribution of good and evil to the virtuous and the wicked in this world. From hence come all those pathetic complaints of so many tragical events, which happen to the wise and the good; and of such surprising prosperity, which is often the reward of the guilty and the foolish; that reason is sometimes puzzled, and at a loss what to pronounce upon so mysterious a dispensation.

Plato expresses his abhorrence of some fables of the poets, which seems to reflect on the gods as the authors of injustice; and lays it down as a principle that, whatever is permitted to befal a just man, whether poverty, sickness, or any of those things which seem to be evils, shall either in life or death conduce to his good. My reader will observe how agreeable this maxim is to what we find delivered by a greater authority. Seneca has written a discourse purposely on this subject, in which he takes pains, after the doctrine of the stoicks, to shew, that adversity is not in itself an evil; and mentions a noble saying of Demetrius, that 'nothing would be more unhappy than a man who had never known affliction.' He compares prosperity to the indulgence of a fond mother to a child, which often proves his ruin; but the affection of the Divine Being to that of a wise father, who would have his sons exercised with labour, disappointment, and pain, that they may gather strength and improve their fortitude. On this occasion the philosopher rises into that celebrated sentiment, that there is not on earth a spectacle more worthy the regard of a Creator intent on his works, than a brave man superior

to his sufferings; to which he adds, that it must be a pleasure to Jupiter himself to look down from heaven, and see Cato, amidst the ruins of his country, preserving his integrity.

This thought will appear yet more reasonable, if we consider human life as a state of probation, and adversity as the post of honour in it, assigned often to the best and most select spirits.

But what I would chiefly insist on here, is, that we are not at present in a proper situation to judge of the councils by which Providence acts, since but little arrives at our knowledge, and even that little we discern imperfectly: or, according to the elegant figure in Holy Writ, 'We see but in part, and as in a glass darkly.' It is to be considered, that Providence in its œconomy regards the whole system of time and things together, so that we cannot discover the beautiful connections between incidents which lie widely separate in time, and by losing so many links of the chain, our reasonings become broken and imperfect. Thus those parts in the moral world, which have not an absolute, may yet have a relative beauty, in respect to some other parts concealed from us, but open to his eye, before whom past, present, and to come, are set together in one point of view: and those events, the permission of which seems now to accuse his goodness, may, in the consummation of things, both magnify his goodness and exalt his wisdom. And this is enough to check our presumption, since it is in vain to apply our measures of regularity to matters of which we know neither the antecedents nor the consequents, the beginning nor the end.

I shall relieve my readers from this abstracted thought, by relating here a Jewish tradition concerning Moses, which seems to be a kind of parable, illustrating what I have last mentioned. The great prophet, it is said, was called up, by a voice from heaven, to the top of a mountain; where in a conference with the Supreme Being, he was permitted to propose to him some questions concerning his administration of the universe. In the midst of this Divine Colloquy he was commanded to look down on the plain below. At the foot of the mountain there issued out a clear spring of water, at which a soldier alighted from his horse to drink. He was no sooner gone than a little boy came to the same place, and finding a purse of gold which the soldier had dropped, took it up, and went away with it. Immediately after this came an infirm old man, weary with age and travelling, and having quenched his thirst, sat down to rest himself by the side of the spring. The soldier missing his purse, returns to search for it, and demands

it of the old man, who affirms he had not seen it, and appeals to heaven in witness of his innocence. The soldier not believing his protestation, kills him. Moses fell on his face with horror and amazement, when the Divine Voice thus prevented his expostulation. 'Be not surprised, Moses, nor ask why the Judge of the whole earth has suffered this thing to come to pass: the child is the occasion that the blood of the old man is spilt; but know, that the old man whom thou sawest, was the murderer of that child's father.'

Interesting Anecdotes.

Warning to Blasphemers.—W. A.—, a resident at W—b—y, in Wiltshire, was one of those deluded and unhappy men denominated Infidels. He frequently used such blasphemous expressions, as shocked even his associates. In the month of December, 1811, he indulged himself with his favourite topic for the last time. In his hatred to the only foundation of a sinner's hope, he roundly asserted, in language coarse and unequivocal, that Jesus Christ was the offspring of irregular passion, and his virgin mother a harlot. The insulted Deity here interposed, and immediately arrested that untameable member, which had too often proved "an unruly evil, full of deadly poison." The blasphemer was struck dumb, nor has he spoken since!

Extract from the Register of the Parish Church of St. Hilary, in the County of Cornwall. Dated, Oct. 22, 1780.—This day was interred the remains of THOMAS THOMAS, aged 37 years. This man died of mental anguish, or, what is vulgarly called, a broken heart. He lived in the village of Dranock, in the parish of Gwinear, till an unhappy event occurred, which proved fatal to his peace of mind, for more than eight years, and finally occasioned his death. He courted *Elizabeth Thomas*, of the same village, who was his first cousin; and it was understood that they were under a matrimonial engagement. But in May, 1772, some little disagreement having happened between them, he, out of resentment, or from some other motive, paid great attention to another young woman, and, on Sunday, the 31st of that month, in the

afternoon, accompanied her to the Meeting at Wall. During their absence, the discarded female, who was very beautiful in her person, but of an extremely irritable temper, took a rope and a Common Prayer Book, in which she had folded down the 109th Psalm, and, going into an adjacent field, hanged herself. Thomas, on his return from the preaching, inquired for Betsy, and being told she had not been seen for two or three hours, exclaimed, "Good God! she has destroyed herself:" which apprehension seems to shew, that she had threatened to commit suicide in consequence of his desertion, or that he dreaded it, from a knowledge of the violence of her disposition. But when he saw that his fears were realized, and had read the Psalm so full of execrations, which she had pointed out to him, he cried out, "I am ruined for ever and ever!" The very sight of this village and neighbourhood, was now become insupportable, and he went to live at Marazion, hoping that a change of scene, and social intercourse, might expel those excruciating reflections which harrowed up his very soul, or at least rendered them less acute; but in this he appeared to be mistaken, for he found himself closely pursued. To hear the 109th Psalm, would petrify him with horror, and therefore he would not attend divine service on the 22d day of the month. He dreaded to go near a reading-school, lest he should hear the ill-fated lesson. Whatever misfortunes befel him, (and these were not a few, for he was several times hurt, and even maimed, in the mines where he laboured.) he still attributed them all to the malevolent agency of the deceased; and thought he could find allusions to the whole in the calamitous legacy which she had bequeathed him. When he slumbered, for he knew nothing of sound sleep, the injured girl appeared to his imagination with such a countenance as she had after the rash action, and the Prayer Book in her hand open at the hateful Psalm, and he was frequently heard to cry out, "O my dear Betsy, shut the book, shut the book, &c." With a mind so disturbed and deranged, though he could not reasonably expect much consolation from matrimony, yet imagining that the cares of a family might draw off his thoughts from the miserable subject, by which he was harrassed both day and night, he successively paid his addresses to many young women in Marazion, but they indignantly flew from him, and, with a sneer, asked him, "Whether he was desirous of bringing all the curses of the 109th Psalm on their heads?" At length, however, he succeeded with one, and he led her to St. Hilary Church to be married, Jan. 21, 1778; but on the road

hither, they were overtaken by a sudden and violent hurricane, such as those which not unfrequently happen in the vicinity of Mount's Bay: and he, suspecting it was poor Betsy "rode in the whirlwind, and directed the storm," was convulsed with terror, and was literally "crippled with fear." Such is the power of conscious guilt, to the mind wounded by its reflections.

He lived long enough to have a son and a daughter; but the corrosive worm within his breast preyed on his vitals, and at length consumed all the powers of his body, as it had long before destroyed the tranquillity of his mind; and he died on Friday, October 20th, 1780, and was buried at St. Hilary, the Sunday following, during evening service. But here observe a strange coincidence of circumstances; for while the body lay in the church, to the astonishment of all the congregation, who knew that the 109th Psalm had operated on him so powerfully, it came to be read in the ordinary course! Against this event, there was more than *sixty to one*; and that his funeral should also happen on a Sunday, at 4 o'clock in the afternoon, exactly corresponding to the time in which the young woman destroyed herself, is another remarkable occurrence; but, respecting the malediction of his Psalm, it had no farther effect, as both his children died before him. "Verily there is a God, who judgeth in the earth!"

Miscellaneous.

NATURAL HISTORY OF THE DOG.

"The dog," says the Comte de Buffon, "independent of his beauty, strength, vivacity, and nimbleness, has all the interior qualities which can attract the regard of man. To his master he flies with alacrity, and submissively lays at his feet all his courage, strength, and talents; he seems to consult, interrogate, and supplicate for orders, which he is solicitous to execute; and a glance of the eye is sufficient, for he understands the smallest sign of his master's will. Without having, like man, the faculty of thought, he has all the ardour of sentiment, with fidelity and constancy in his affections; neither ambition, interest, or the desire of revenge can corrupt him, and he has no fear but that of displeasing. He is all zeal, ardour, and obedience. More inclined

to remember benefits than injuries; he is not discouraged by blows or bad treatment, but calmly suffers, and soon forgets them Instead of running away, or discovering marks of resentment, he exposes himself to torture, and licks the hand from which he received the blow: to the cruelty of his master he only opposes complaints, patience, and submission."

To enlarge on the description or particular qualities of an animal, so well known to every class of readers, would be unnecessary; and even to enumerate all the varieties of dogs, or the discriminating marks by which each breed is distinguished would be almost impossible. Instead, therefore, of dwelling on these subjects, we shall lay before the reader such well authenticated anecdotes of canine sagacity, attachment, and perseverance as may prove most interesting and amusive.

"It is with pleasure," says the compiler of an interesting little work, "that I watched the motions of a grateful animal belonging to one of the workmen employed at Portsmouth dockyard. This man had a large dog, who regularly every day brought him his dinner upwards of a mile. When his wife had prepared the repast, she tied it up in a cloth, and put it in a hand basket; then calling Trusty, desired him to be expeditious, and carry his master's dinner, and be sure not to stop by the way. The dog, who perfectly well understood his orders, immediately obeyed, by taking the handle of the basket in his mouth, and begun his journey. It was laughable to observe, that, when tired by the way, he would very cautiously set the basket on the ground; but by no means would suffer any person to come near it. When he had sufficiently rested himself, he again took up his load, and proceeded forward, until he came to the dock-gates. Here he was frequently obliged to stop, and wait with patience until the porter, or some other person, opened the door. His joy was then visible to every one—his pace increased, and with wagging tail, expressive of his pleasure, he ran to his master with the refreshment. The caresses were then mutual, and after receiving his morsel as a recompence for his fidelity, he was ordered home with the empty basket and plates, which he carried back with the greatest precision, to the high diversion of all the spectators."

The late Alderman Yearsley, of Congleton, in Cheshire, had a favourite bitch, which appears to have been an instrument in the hands of providence, of saving a valuable life:

Mr. Yearsley had gone out one evening to a public house, and taken the dog with him. A little before he was expected

home, the animal returned, and scratched at the door for admittance. Being let in, she followed her mistress into the kitchen, where she set up a strange kind of a whining or barking, and turned towards the street door, as if inviting her mistress to follow. This she repeated several times, to the great astonishment of Mrs. Yearsley. At length a thought struck her, that Mr. Yearsley had met with some accident in the street, and that the bitch, which could scarcely be ever driven from him, was come to guide her to him. Alarmed with this idea, she hastily adjusted her cap, and followed the animal, which led her to her master, whom, to her agreeable disappointment, she found very well at the house he went to. She told them the cause of her coming, and got herself laughed at for her pains. But their ridicule was soon converted into admiration, on being informed that the kitchen had fallen in, the very instant Mrs. Yearsley had shut the street door, and that the wash-bowl she had left was crushed into a thousand pieces. The animal was preserved twelve or thirteen years after, till she had turned her sixteenth, when her death was a little accelerated by the bite of a mad dog.

For the following highly interesting anecdote we are indebted to the ingenious Mr. Pratt:

"A French merchant, having some money due from a correspondent, set out on horseback, accompanied by his dog, on purpose to receive it. Having settled the business to his satisfaction, he tied the bag of money before him, and began to return home. His faithful dog, as if he entered into his master's feelings, frisked round the house, barked, and jumped, and seemed to participate in his joy.

The merchant, after riding some miles, alighted to repose himself under an agreeable shade, and taking the bag of money in his hand, laid it down by his side under a hedge, and, on remounting, forgot it. The dog perceived his lapse of recollection, and wishing to rectify it, ran to fetch the bag; but it was too heavy for him to drag along. He then ran to his master, and, by crying, barking, and howling, seemed to remind him of his mistake. The merchant understood not his language; but the assiduous creature persevered in its efforts, and, after trying to stop the horse in vain, at last began to bite his heels.

The merchant, absorbed in some reverie, wholly overlooked the real object of his affectionate attendant's importunity, but entertained the alarming apprehension that he was gone mad. Full of this suspicion, in crossing a brook, he turned back to look if

the dog would drink. The animal was too intent on his master's business to think on itself; it continued to bark and bite with greater violence than before.

"Mercy!" cried the afflicted merchant, "it must be so; my poor dog is certainly mad: what must I do? I must kill him, lest some greater misfortune befal me; but with what regret! Oh, could I find any one to perform this cruel office for me! but there is no time to lose; I myself may become the victim if I spare him."

"With these words, he drew a pistol from his pocket, and, with a trembling hand, took aim at his faithful servant. He turned away in agony as he fired, but his aim was too sure. The poor animal fell wounded; and, weltering in his blood, still endeavoured to crawl towards his master, as if to tax him with ingratitude. The merchant could not bear the sight; he spurred on his horse with a heart full of sorrow, and lamented he had taken a journey which had cost him so dear. Still, however, the money never entered his mind; he only thought of his poor dog, and tried to console himself with the reflection, that he had prevented a greater evil, by dispatching a mad animal, than he had suffered a calamity by his loss. This opiate to his wounded spirit, however, was ineffectual: "I am most unfortunate," said he to himself, "I had almost rather have lost my money than my dog." Saying this, he stretched out his hand to grasp his treasure. It was missing; no bag was to be found.—In an instant, he opened his eyes to his rashness and folly.—"Wretch that I am! I alone am to blame! I could not comprehend the admonition which my innocent and most faithful friend gave me, and I have sacrificed him for his zeal. He only wished to inform me of my mistake, and he has paid for his fidelity with his life."

"Instantly he turned his horse, and went off at full gallop to the place where he had stopped. He saw, with half-averted eyes, the scene where the tragedy was acted; he perceived the traces of blood as he proceeded; he was oppressed and distracted; but in vain did he look for his dog—he was not to be seen on the road. At last he arrived at the spot where he had alighted. But what were his sensations! His heart was ready to bleed; he execrated himself in the madness of despair. The poor dog, unable to follow his dear, but cruel master, had determined to consecrate his last moments to his service. He had crawled, all bloody as he was, to the forgotten bag, and, in the agonies of death, he lay watching beside it. When he saw his master, he still testified

his joy by the wagging of his tail—he could do no more—he tried to rise, but his strength was gone. The vital tide was ebbing fast; even the caresses of his master could not prolong his fate for a few moments. He stretched out his tongue, to lick the hand that was now fondling him in the agonies of regret, as if to seal forgiveness of the deed that had deprived him of life. He then cast a look of kindness on his master, and closed his eyes for ever."—*Naturalist's Cabinet.*

THE PROVIDENCE OF GOD ASSERTED.

Two Remarkable Deliverances.

In the Nicobar Islands, which are situated at the entrance of the Bay of Bengal, in 8 deg. N. latitude, and 94 deg. 20 min. E. longitude, north of Sumatra, a mission of the United Brethren was continued from 1758, till, in 1787, the attempt was relinquished. The unhealthiness of the climate, which generally proved fatal to the Missionaries, before they had time sufficient to acquire a knowledge of the language of the natives, joined to the barbarism of the language itself, was the chief obstacle to their success. While any hope of the conversation of the objects of their mission remained, such of them as survived, continued their labours with apostolic patience and intrepidity. The Rev. *John Gotteried Haensel*, the only surviving Missionary to those islands, who has recently published an account of them, the inhabitants, and the mission; on a review, after so many years of the circumstance of his delivering the premises occupied by the brethren, to the Danish Governor, thus expresses himself:

"Words cannot express the painful sensations which crowded into my mind, while I was executing the task committed to me, and making a final conclusion of the labours of the brethren in the Nicobar Islands. I remembered the numberless prayers, tears, and sighs offered up by so many servants of Jesus, and by our congregations in Europe, for the conversion of the poor heathen here; and when I beheld our burying-ground, where eleven of my brethren had their resting-place, as seed sown in a barren land, I burst into tears, and exclaimed, Surely all this cannot have been done in vain! often did I visit this place, and sit down and weep at their graves."

Several of the missionaries successively, by order of the Danish government, filled the office of Royal Resident in those islands for a considerable time. To this office, Mr. Haensel objected, on the ground of his supposing it inconsistent with the duties of a Missionary. "However, to use his own language, he was obliged at length to yield, and become President." The following interpositions of Providence in his favour, together with the facts accompanying them, are worthy of the greatest publicity.

"The Danes, (saith he) when they formed their first settlements in Kar Nicobar, an island 75 English miles in circumference, to which they gave the name of New Denmark, had conveyed a considerable number of cannon thither; but after the death of all the soldiers, the carriages rotted, and I saw seventeen of these guns lying on the ground. By one or more at a time, the Malays kept stealing them away. It happened, however, that a Nacata, general of the king of Queda, as he styled himself, arrived at Nancauwery with a large prow, and being informed by the natives, that he had no less than five of them (the guns) on board, I thought it my duty, as Resident, to protest against the theft, and spoke to him about it. He flew into a great rage, and began to use threatening language, pleading the orders of his king. I answered, that his king very well knew, that as he had laid nothing down there, he had no right to take any thing up; and that if he persisted, I should give notice to the King of Denmark. I then left him, but heard that he afterwards threatened soon to prevent my reporting his conduct; adding, that when I was dead, I should be quiet enough. The natives also assured me, that it was his intention to kill me, but that they would stay with me for my defence. I replied, that though I thanked them for their kindness, yet they, as well as we, were much too weak to withstand the diabolical influence which actuated these murderous people; every inclination to commit that, and other crimes, being of the devil; but that our hope and trust were in God our Saviour, who was infinitely more powerful than the devil, and could and would protect us against all the designs of wicked men. We took that opportunity of speaking to them again of the love of our Saviour, and of his desire to deliver them from the power of Satan, and grant them everlasting life. They heard us with attention and surprise, and stayed with us till late at night, when we desired them to return home, but could hardly prevail upon them to leave us.

"As soon as they were gone, having performed our usual evening devotions, we were preparing to retire to bed; when we heard a noise without, and immediately after, a violent knocking at the door. On opening it, I was not a little alarmed to see a great number of Malays surrounding the entrance. I cried silently to the Lord to protect us against their evil designs; but though my fears were great, I assumed an authoritative air, keeping my station in the door-way, as if determined not to let them enter. The foremost, however, pushed in, and now the Nacata himself came up. He treacherously held out his hand; but on my offering him mine, he grasped it firmly, and dragged me with him into the house. The Malays immediately filled all the chairs, and I stood before them. I had no other hope but in the mercy of God, to whom I sighed for help in this trying moment. Meanwhile, more of them crowded into the room, and sat down on the floor, closely watching me, armed with their creeses, or daggers. Though I preserved a firm and undaunted appearance, I cannot describe my feelings, for I expected to be immediately sacrificed to their fury. The Nacata addressed me by saying, that he was come hither to ask, whose property the cannon was to be, his or mine? I answered, 'that he came to the wrong person to make that inquiry, for I was only a servant of the King of Denmark, as he, according to his own account, was only a servant of the King of Queda. Neither of us, therefore, could determine who was to have the cannon. Our respective masters, and they only, were able to settle the point. He told me that he had received orders to fetch them; and I could assure him, that I had orders to protest against it; we both, therefore, had only done our duty. All now depended upon this point, whether my king, or his king, had any right to give orders in these islands, and to claim the property in question. At this answer he became quite furious, and began to talk about the ease with which the Malays might murder us all. Some of them even drew their daggers, and showed how they were tipped with poison. They looked, indeed, more like a host of devils, than a company of human creatures. On a sudden they all jumped up, and seemed to rush upon me. I commended my soul to the Lord, and called upon him for deliverance, awaiting the issue in silence, when, to my surprise, they quitted the room, one by one, and left me, standing alone, in astonishment at their conduct. I shall never forget the dreadful scene, and I think of it at this moment with shuddering. As soon as they

were all gone, and I found myself in safety, I fell on my knees, and with tears, gave thanks to God my Saviour, who had heard my prayers, and rescued me out of the hands of these savages. My brethren, who had very properly retired into the wood, when the Malays first broke into the house, now returned, and we wept for joy to see each other alive.

" Having somewhat recovered from our fright, I went to the village, and told our old Nicobar captain, Jan, what happened; upon which he sent messages to all the neighbouring villages, when, in a short time, great numbers arrived, well armed, and watched at the landing-place all night. Had the Malays offered to return to shore, not one of them would have escaped with his life.

" In the morning the Nacata's prow, and two others, were seen at anchor under Trent, many miles from hence. The people there told us afterwards, that the Nacata had said, that the Danish Resident, at Nancauwery, was a very great sorcerer, for he had tied their hands, and they could do nothing with him. It was not I who tied their hands, but God, who heard the cries of a poor, defenceless, and trembling child, trusting alone to his mercy and power.

" I might add many other instances of the trouble and mischief occasioned by the visits of these robbers, and which it was my business to prevent, if possible; but I will close my account, with relating only one more, to show in what manner they treat even their own countrymen: and also how willing our neighbours were to defend our rights.

" Having this year obtained, by foul or fair means, a pretty considerable booty, no less than nineteen prows, full of Malays, came, the ensuing season, into our roads, for birds' nests. I had, however, got the start of them. As soon as the north-east wind commenced, I went to the southern islands, where I stayed a month, and not only collected a vast quantity of nests, but purchased all those which the natives brought for sale. The Malays, therefore, were disappointed, and got but few. We expected that they would have been thereby discouraged, and discontinued their visits. But we were mistaken. When I was at *Manjoul*, a small island, east of the channel of St. George, a prow with about sixty Malays arrived there, commanded by a Nacata, who called himself *Sayet Ismael*, a priest of the King of Queda. He was the most civil and well-behaved Malay I ever conversed with. I advised him, therefore, to stay where he was, to make

a regular agreement with the natives, about the price of the birds' nests, pay faithfully, and keep good order among his men, so as to prevent all cause of complaint; and assured him, that thus he would get a good cargo. He took my advice, and procured a considerable quantity of nests, while those who followed him got none.

"Among the latter was a man who styled himself the Prince of Queda, and had two Nacatas, some women, and a numerous crew on board his large prow. He committed every where the grossest acts of barbarity, and, in Kar Nicobar, murdered two persons, of which I was informed. Shortly after, he came to our neighbourhood, and anchored under Tricut, where he seized upon Sayet Ismael's prow. The latter, having sent his palong to Nancauwery, with eight sacks of rice, two of nests, and other goods, soon followed, claiming our protection. Thus, though ourselves were in a defenceless state, the oppressed came and sought help from us. We suffered the priest to occupy one of our negro-houses, where he remained very quiet. Meanwhile the prince heard, that we had obtained a large quantity of nests, and thought it would be no difficult matter to plunder us likewise. For this purpose, he arrived with two large prows, filled with some of the most ferocious of the Malay race. They entered, occupied our house without ceremony, and seemed to be a determined set of banditti. I was alone in the midst of them, and cried to the Lord to take me under his protection. While I was walking to and fro across the room, the prince inquired, whether I had any birds' nests. I replied in the affirmative; upon which he pretended that he was come to purchase them of me, and wished to see them. As I happened, during this conversation, to step towards the door, one of our Caffre servants, who stood near it, thought I had made a sign to him, to call the natives to my assistance, though, in fact, I was so much agitated, that I had not even observed him. He ran immediately into the village Malaca, and called the people together. Meanwhile I spoke in a decisive tone with the prince, forgot all his grand titles, and assured him that he should not get a single nest from me; sharply reproving him for having murdered two men at Thar Nicobar, who were under the protection of my sovereign. He flew into a passion, saying, that he would soon show me, that he had it in his power to seize all my birds' nests; and as to the two men who were stabbed at Thar Nicobar, he was not bound to answer for that deed to me.

" He had scarcely finished this insulting speech, when a party of the natives unexpectedly leaped in at the windows, with drawn sabres in their hands. The Malays, terrified beyond measure asked, what all this meant. I replied, " They come to prevent your committing more murders." In a short time, the house was surrounded with the natives, both men and women being armed with sabres, spears, and bludgeons, their number continually increasing. The prince and his men now began to beg that we would take them under our protection. At first I gave them no answer, but continued reproving them for their base and treacherous practices, among which I particularly noticed their plundering people of their own nation. I asked: "Who, therefore, can trust your word? You deserve punishment at the hands of those you have so often provoked by your injustice, and if I were now only to lift my hand, not a man of you would escape." Being convinced that they were in my power, they began to entreat me to interfere in their behalf, and the prince offered to restore all he had taken. " How can you, said I, restore the lives of those you have murdered? However, you shall for once keep your word, and restore the prow you took from Sayet Ismael, with its whole lading." This he readily agreed to, and having called Sayet Ismael, I made the prince repeat his promise, and asked Sayet, whether he could trust him; which, after some words had passed between them, in their own language, he assured me he could, and they shook hands, in token of sincerity. I now informed the prince, that his men might go unmolested to their palongs, but that he himself should stay with me, till Sayet Ismael's prow had been sent hither, and delivered up to him. He was exceedingly terrified at this sentence, and said that unless he was permitted to accompany his people, the natives would certainly kill him. At length, Sayet Ismael himself warmly interceding for him, I consented, that they should go away together, and went out to pacify the natives. It was with some difficulty that I succeeded in appeasing their indignation against these robbers, whom they had in their power, but when I told them I should look upon their compliance as a proof of their regard for me and my brethren, they were satisfied, and made, of their own accord, a passage through their ranks for the Malays. Their appearance was indeed formidable, as they stood on each side, armed with their spears and bludgeons. The Malays, however, were still afraid to leave the house, till, after much entreaty, I myself agreed to accompany them to their palongs. The prince

seized my hand, and would not let me go, till he had got into the boat.

"I thought it my duty to avail myself of this opportunity to impress these ferocious invaders of our islands, with some sense of the danger they were in, and to teach them, that they might not always be permitted to commit their depredations with impunity. For a time I believe it had a good effect: but I confess that I felt not a little intimidated by this unpleasant visit, and much regretted the necessity of holding the office, and doing the duty of a Resident, or agent of Government. God was my refuge, and had he not granted me presence of mind sufficient to avoid all show of the fear I felt, we should, probably, have fallen a sacrifice to the revengeful and murderous spirit of these barbarians.

"Sayet Ismael returned to us that very night with his recovered prow and cargo, thankful for the justice which he had obtained, and, as he offered us his services, we entrusted him with a parcel of letters to our Brethren in Europe, which we found had been regularly forwarded, as they all came safe to hand."

Religious Intelligence.

From the Fourth Report of the Bible Association for the Upper Part of Rotherhithe, and lower part of Bermondsey.

From one of the District Reports, your Committee extract the following:—We have, during the past month, added to our list of subscribers, a friend, upwards of fourscore years of age, earning, at this advanced period of life, her daily bread by hard labour; this individual voluntarily offered her penny, and begged she might be called upon regularly, adding, that none, laying out a mite in so good a cause, would become the poorer for it.

The activity and assiduity of the ladies demand your Committee's warmest acknowledgments; at the same time, they would unite their congratulations on the very interesting result of their labours. In one of their calls, they met with an aged man, upwards of threescore and ten, who, on being asked whether he had a Bible, replied in the negative; some remarks were then made on the forlorn condition of those who were suffering all the infirmities of old age, in the immediate prospect of death, and yet unfurnished with that volume which would enable them to sustain the weight of years, and spread a light over the gloomy passage. He appeared to be moved, and, with some emotion, confessed that he had neglected the Scriptures from his youth, and now felt the

want of that consolation so profusely revealed in the Bible; on being informed he might have a Bible by subscribing a penny per week, he seemed relieved, and commenced his subscription: one of the ladies, not willing he should remain without the Bible until he had completed his subscription, offered to lend him one, which he cheerfully accepted. In another district, a poor woman, who, showing signs of indifference whether she possessed the Scriptures or not, was accosted by her son, a little boy, who said, "Mother, if you do not subscribe for a Bible, I must." The child, at last, prevailed on his parent to give her first payment. On another occasion, a lad of tender years ran after the ladies, with a penny, and inquired, with a seeming anxiety, whether he could not gain a Bible by giving a penny a week: on being told he could, he said, "Well, then, I will have one for myself, and will bring you my penny."

From a Minister in one of the Bahama Islands.

New Providence, January 10, 1818.

The books of which you advised me, arrived safe, and in excellent condition. They have proved a most acceptable and seasonable supply. I am persuaded the attention of the Committee of the British and Foreign Bible Society could not have been directed to a part of his Majesty's dominions which stood more in need of Bibles and Testaments than the Bahama islands. I am happy to say, that numbers of families who had no Bible or Testament, (some indeed had a few leaves carefully preserved,) now possess the book they prize above every other, and they rejoice in their possession. One poor woman told me, she never read a chapter in the Testament in her life, till she read one in the Testament I let her father have, and that she never received such light as she did from reading it. The Committee would be pleased to see the poor old widows reading their large Testaments; they consider themselves rich indeed, and they requested me to return their thanks to the Committee for so great a gift: some of them would insist on giving the widow's mite, and some gave sixpence. I beg leave to offer my thanks, and those of the poor people: both whites and blacks, to the Committee, for the Bibles and Testaments I received from them, and pray that God may bless every member of the Committee here and hereafter.

I am happy to inform you, that all the Spanish Testaments are disposed of; forty-eight were sold in one day. My friend Dr. Dumaresq, who took upon himself the disposal of the whole, having been acquainted with many of the Spaniards, told me, that as soon as they found it to be the New Testament, the avidity with which the books were purchased, was beyond description. Dr. Dumeresq has received applications for upwards of a hundred Testaments.

From the Rev. Robert Pinkerton.

Pleskoff, May 30, 1818.

On the 25th instant I left St. Petersburg, and commenced my journey into White Russia, by directing my course towards Gatschina, the beautiful summer residence of the late emperor. Before separating from my dear family and friends, I had the satisfaction of seeing our beloved President, just returned from Moscow, who gave us the most favourable account of the proceedings of the Society in that city. The Prince has also, as on former occasions, furnished me with a number of letters of

recommendation, in the name of the Committee, which I hope will powerfully tend to promote the benevolent work in which I am engaged, particularly in those parts of White Russia, and Lithuania, which I have never visited before. Continuing my course from Gatschina, through Luga, and Borovitch; I found myself, early in the morning of the 27th, approaching the once strong and massy, but now fast mouldering walls and towers of the ancient capital of the principality of Plescovia. This city, like her sister Novogorod, though still retaining numerous monuments of former greatness and opulence, is, in general, in a ruined state.

The number of inhabitants is still reckoned about ten thousand.

I met with a very kind reception from the Archbishop, (residing in a monastery about five versts out of town, beautifully situated on the banks of the Velikia,) who, in union with his Excellency the Governor, since my last visit to this place in 1816, has succeeded in forming a Bible Society, for this province, which contains a population of upwards of 650,000 souls. This took place on the 12th of March, 1817, and the progress of the institution, during the first year of its existence, has far surpassed their fondest expectations. The number of annual subscribers is 211, and of benefactors, 1117, among whom there are many of the poorest of the peasantry, who, on being made acquainted with the simple and sacred object of this Society, willingly came forward with their kopeks to aid its funds. The subscriptions, and kopek collections made among the peasantry, during the first year, amount to near 13,000 rubles. The demand for the Holy Scriptures has been great.

The Archbishop informed me, that in his diocese, which consists of 450 churches, the greater part of the clergy are still without Bibles! Through the continued exertions of the Society, however, with this learned and venerable Prelate at its head, there is good reason to hope, that this lamentable scarcity of God's word, not only among the clergy, but also among numbers of the laity, who are able to read it, will be removed.

From the same.

Mogileff, June 10, 1818.

It affords me great satisfaction to be enabled again to address you from the seat of the White Russian Bible Society, and to inform you of its prosperity. I now write to you from the residence of the venerable Archbishop Daniel, who most kindly invited me to lodge with him during my stay, and who is unwearied in his exertions to further the Bible cause in his extensive Eparchy. At a very respectable meeting of the Committee, at which the Archbishop, the Catholic Bishop, and Count Tolstoy, attended, I learned the particulars of their transactions since the formation of the institution in November, 1816, and was happy to see several propositions agreed to, which promise to accelerate their benevolent labours in time to come. They have already succeeded in bringing into circulation upwards of 3200 Bibles and Testaments, in different languages, of which number, 1800 copies have been distributed in the army. According to the regulations of the late much-lamented Field-Marshal Prince Barclay de Tolly, each regiment was at first furnished with *one* Bible, and *twelve* Testaments. The Bible was given to the chaplain of the regiment, and each of the twelve companies, of which it is composed, received a Testament; and the Chief Priest of the army

informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the soldiers, who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations were thought to be the most proper in the first instance, for making the soldiers acquainted with the saving truths of the Gospel. Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian languages. The amount of subscriptions and donations already received from different regiments, is about 10,000 rubles.

Select Poetry.

A THOUGHT ON ETERNITY.

Ere the foundations of the world were laid,
Ere kindling light th' Almighty word obey'd,
Thou wert; and when the subterraneous flame,
Shall burst its prison, and devour this frame,
From angry Heaven when the keen lightning flies,
When fervent heat dissolves the melting skies,
Thou still shalt be; still as thou wert before,
And know no change, when time shall be no more.
O endless thought! divine Eternity!
Th' immortal soul shares but a part of thee!
For thou wert present when our life began,
When the warm dust shot up in breathing man.
Ah! what is life? with ills incompass'd round,
Amidst our hopes, Ease strikes the sudden wound;
To-day the statesman of new honour dreams,
To-morrow Death destroys his airy schemes;
Is mouldy treasure in thy chest confin'd?
Think all that treasure thou must leave behind?
Thy heir with smiles shall view thy blazon'd hearse,
And all thy hoards with lavish hand disperse.
Should certain Fate th' impending blow delay,
Thy mirth will sicken, and thy bloom decay;
Then feeble age will all thy nerves disarm,
No more thy blood its narrow channels warm.
Who then would wish to stretch this narrow span,
To suffer life beyond the date of man?
The virtuous soul pursues a nobler aim,
And life regards but as a fleeting dream:
She longs to wake, and wishes to get free,
To launch from earth into Eternity.
For while the boundless theme extends our thought,
Ten thousand thousand rolling years are nought.

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Biographical Sketch

OF

THE REVEREND DAVID SIMPSON.

Born in Yorkshire, A. D. 1745.

(Continued from page 6.)

When first Mr. Simpson went to Macclesfield, a combination of unjust prejudice, blind passion, and affected pride, operated against him in the undisguised form of relentless opposition. For a time, those whom ignorance or vice had made inimical to him, confidently calculated upon final victory. He, however, continued at his post. In and out of the pulpit, he attacked sin in its different forms; exposing its delusions, pointing to its consequences, and exhorting his hearers most cautiously to avoid it. The fiery ordeal through which he passed, only served to prove the truth of his piety, and the purity of his ministerial motives. These were severely tried. His enemies addressed his Diocesan; and, in consequence of the mutual apprehension of danger by the Bishop, and petitioners, from the encroachments of Methodism, he was for a season silenced. How long this suspension continued, cannot be considered material. In the interval, however, the pious Simp-

son endeavoured to be useful. Denied the liberty of publishing the gospel in the pulpits to which he was professionally devoted, he preached in the adjacent towns and villages; in farm-yards, on the forest of Macclesfield, and along the Derbyshire-hills, seeking the lost sheep, and labouring to bring them back to the fold of the good Shepherd and Bishop of souls: and this practice was not omitted even after this storm of difficulties had subsided, until infirmities, and the general reception of the Methodist-preachers, led him to conclude, that his exertions were less necessary.

It would be improper to omit noticing a circumstance which occurred about this period. The nomination to the prime curacy of the old church in Macclesfield, appending *pro tempore* to the office of Mayor; the chief magistrate, Mr. Gould, a friend of Mr. Simpson, made him an offer of it, which he accepted. To prevent his introduction, however, a petition, with seventeen articles of accusation, was transmitted to the Bishop of Chester. In this presentment, the learned prelate, it seems, could only discover *one charge*, namely, that he was a Methodist, and by his preaching promoted the spread of Methodism. "This is true," says Mr. Simpson, in a letter to his Lordship, alluding to the alledged offence. "My method," adds he, "is to preach the great truths, and doctrines, and precepts of the gospel, in as plain and earnest, and affectionate a manner as I am able. Persons of different ranks, persuasions, and characters, come to hear. Some hereby have been convinced of the error of their ways, see their guilt, and the danger they are in, and become seriously concerned about their salvation. The change is soon discovered; they meet with one or another who invite them to attend the preachings and meetings among the Methodists, and hence their number is increased to a considerable degree, This is the truth; I own the fact—I have often thought of it; but I confess myself unequal to the difficulty. What would your Lordship advise?"

This affair not terminating so speedily as might have been expected, Charles Roe, Esq. the patron of this amiable divine, proposed at his own expence to erect him a church. Mr. Simpson was inclined to accept the office of Minister thereof; and a proposal was made to his opponents, stating that he would relinquish the prime curacy of the old church, to which he had been

presented, provided he could secure the consecration of the new church, and be regularly inducted as Incumbent.

The new church, an elegant and beautiful structure, was erected in the year 1775, and by the Diocesan was afterwards consecrated. Mr. Simpson, upon his admission, resigned his curacy, and to the close of his life was permitted to continue his ministrations without any thing like interruption. After the termination of almost unexampled opposition, this good man lived to see, in the revolution of a few years, several of his most acrimonious adversaries in the ranks of his firmest supporters, and amongst the number of those who received the greatest benefits from his public instructions.

Anxious for the welfare of the people entrusted to his care, one of his earliest efforts to promote their advantage, was the establishment of Charity Schools. In one of these, four or five hundred children were instructed. This prepared the way for a Sunday School, which was opened in 1796.

> "He nothing thought so great in man as man;
> Too dear he held his interest, to neglect
> Another's welfare."

During divine service on the morning of the 14th of September, 1777, a small shock of an earthquake was felt in Macclesfield, which excited considerable alarm. The steeple of the church had just been finished; and, apprehensive of the falling of the tower, all the people fled in confusion to the opposite door. The passage was choked up. The cries were dreadful. Mr. Simpson, during the awful occurrence, was at the communion table alone; and, in quiet possession of himself, he remained there unappalled, until the confusion had subsided. Happily no lives were lost on this occasion.

Another catastrophe, of a still more afflictive nature, took place some time after. At the new Sunday School, on a Wednesday evening, he proposed to deliver lectures upon the Pilgrim's Progress, in the upper room. A crowded audience assembled on the opening. The pressure was extreme, and one of the beams giving way, many were precipitated, with the floor, to the bottom. One young woman was killed, and several others were dreadfully mangled. This event, however, did not deter him from pursuing his pious intentions. He continued to lecture in a safer, but less commodious part of the building, until he was disabled by a severe paralytic affection.

To particularize his various endeavours to promote the general good, in an undertaking like this, is utterly impossible. His pulpit, his study, and his pastoral work, were his delight. The numerous and valuable works he published, bespeak at once the character of his heart, and the nature and variety of his reading.

The worthy Minister of the new church, in 1778, instituted a female friendly society, an association, at that time, entirely without precedent.

His knowledge of Physic and Law, which had cost him some pains to acquire, he made subservient to the health and interest of his people. He was the patron of the poor, and the afflicted were certain of his visits. The gentleness of his manners never failed to excite pleasure. Every Monday, and one hour every day till Saturday, his study door was opened to any who were disposed to converse with him; and that scriptural catholicism, for which he was so remarkable, rendered him equally accessible to Christians of all denominations.

Among the most valued of his friends was numbered the late reverend and learned John Wesley, M. A. An union of religious opinion subsisted between them; and in a way far beyond any common kind of intimacy. Mr. Wesley's attachment to the hierarchy is well known; and it is most probable, says one, that the veneration in which Mr. Simpson held his judgment, suspended for years the rising inclination to withdraw from his relation to the Establishment.

In October, 1776, he was married a second time. In a little more than two years, Mrs. Simpson became seriously indisposed. A physician was called in, who pronounced her complaint a fever of a most dangerous kind. She said, "God is faithful, and has promised never to forsake them that trust in him." She was delirious for a few days, but her reason afterwards returned; and committing her soul unto him who is able to save, she departed this life in the evening of the 13th of March, 1799.

Though Mr. Simpson's arduous labours had greatly impaired his constitution, and after the toils of the Sabbath, he was frequently unwell for a day or two; yet his Sunday exercises were not often interrupted, till February, 1799, when his afflicted help-meet was confined to her room. Then he himself was taken ill, and complained of a hectic cough, accompanied with a slow fever, which, in the end brought him to the last abode of mortals. But he was not unprepared. His secular affairs were settled; and his peace was made with God. His situation at

this time was, however, extremely affecting. In an adjoining room lay Mrs. Simpson, with very small hopes of recovery; whilst himself was a prey to the ravages of disease, and thereby rendered incapable of communicating any consolation to the mind of his dying consort. He felt most acutely; but his expressions were such as comported with his character, and satisfactorily discovered his entire resignation to the will of his heavenly Father. Under the influences of that religion, which for so many years he had professed, he could not but be comfortable, even in affliction. It was indeed his stay and support. He said, with much affection, and holy confidence, "All is well. All is well. All will be well:—and it is just and right. I have every reason to praise him. God is going to close up the scene at once, and end our lives and our labours together. It is an awful Providence; but it is his will, and I have no desire to return again to health." A few hours before Mrs. Simpson expired, he said, "If she dies, I shall not be long after her: and, indeed, my work is done, I have no desire to live." Speaking of the "Plea for Religion," he said, "I have no doubt but my motives have been such as the Almighty approves, and I leave the whole to him." When his son-in-law, Mr. Lee, on the Saturday before he died, asked him how he was, he replied, "Very poorly." On a hope being expressed, that he would get better, he said, "No; I never shall get better for this life. I do not wish to live; I have no desire to come back to life. Our work is done. We leave the great scene of things now passing in the world to you. Why should I wish to live?" A hymn being read to him, he appeared to be much affected with the following verse:—

"Other refuge have I none,
Hangs my helpless soul on thee,
Leave, ah! leave me not alone,
Still support and comfort me:
All my hope on thee is stay'd;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

He exclaimed, "Other refuge have I none," and then observed, "That is true of me." Feeling his extreme weakness, he said "What a poor creature I am!" And shortly after repeated with peculiar emphasis the following favourite lines:—

"Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they
Who sit above in brighter day."

After this, his fever increased alarmingly, and his recovery became very doubtful. Every one but himself was beyond expression solicitous for his life. Prayer-meetings were appointed and numerously attended: but the supplications of the flock could not prevail for the recovery of the pastor. The decree was gone forth, and was not to be reversed. To the person who attended him, he said, "Peter, tell the people I am not dying as a man without hope!" And one day, after a painful fit of coughing, he observed, "The way seems hard, but it is the way the children of God all go. I know that my Redeemer liveth. I feel him precious to my soul. Oh that I was able to express all I feel!" The Doctor coming in soon after, asked him, how he was? He replied, "Partly here—and partly elsewhere."

His strength rapidly declining, he was soon unfit to see any but his attendants. The fever was violent, and had so dreadfully operated on his enfeebled system, as to leave nothing but ruins; but, as is very justly observed, they were the ruins of a noble mind.—He often imagined himself preaching to his old flock. He spoke much of the glories of heaven, and the happiness of separate spirits. Then breathing his ardent wishes for the happiness of those present, he added, "Pardon, peace, and everlasting felicity, are desirable things." Sometimes he would address his brethren, the clergy, whom he awfully warned to beware, lest they were found unfaithful stewards in the great day of accounts. "Men and brethren," he would say, "if you be called of God, and are faithful and honest, he will bless your labours!" But he could not long proceed in a connected strain.

To a friend he much valued, he had made some remarks concerning his death, nine days before it happened; and now he asked, "When is Lady-day?" It was answered, "Monday, the 25th. He immediately replied, "I shall be gone before then!" Which was accordingly true; for, after a day of extreme suffering, he winged his flight to heaven on Saturday, the 24th of March, A. D. 1799. Thus, after an active, laborious and useful life, twenty-six years of which were spent in the town of Macclesfield, this eminent Minister of the Gospel finished his course, and went to his reward.

On the following Tuesday morning, he was interred, amidst the sighs, and groans, and tears of an immense multitude, who

attended him to his grave, like children bereft of their earthly and only support. In the church, which it is supposed contained near three thousand people, the expressions of grief were visible in the countenances of both young and old. The scene was truly impressive; and even children joined in the general mourning.

To sum up the character of a man who possessed such a constellation of excellencies, may be pleasing, but it is far from being easy. "His mind," says a worthy minister, "classed with the most vigorous and acute. His reading was extensive, and his application incessant. His study was not so much for gratification, as improvement; and his accumulated store of Biblical knowledge was directed more to the experimental and practical branches of religion, than to critical nicety, or the elaborate culture of the more splendid ornaments of learning. His reading of the public service of the church, was graceful and correct. In the pulpit, his discourses were generally plain, and delivered with great, but inartificial fervour. Affecting not the chaste art of modern address, yet equally remote from vulgarity; it may justly be said, in the words of the good Mr. Baxter:—

He preached as a dying man, to dying men.

In personal holiness and labours he excelled; and in all those qualifications which become a minister, has undeniably left few equals."

The literary productions of Mr. Simpson, are, I. Seven Sermons on different Subjects, printed in 1774. II. Sacred Literature, in 4 vols. 8vo. 1788. III. A Discourse on Stage Entertainments, 1788. IV. On the Vast Importance of True Religion. V. On the Royal Proclamation. VI. On Inoculation. VII. On Benificence. VIII. On Dreams and Night Visions:—these last five were printed in 1789. IX. Strictures on Religious Opinions, in answer to Dr. Priestley, 1792. X. An Essay on the Authenticity of the New Testament, 1793. XI. A Key to the Prophecies, 1795. XII. A Plea for Religion, 1797,—and XIII. An Apology for the Doctrine of the Trinity, 1798. In a new edition of this last work, by the Rev. E. Parsons, it is called, "A Plea for the Deity of Jesus."

In the New Church at Macclesfield, a very handsome Monument was erected, by an enlightened and affectionate people, which bears the following inscription:—

Sacred to the Memory
Of the Rev. DAVID SIMPSON, M. A.
The first Minister of this Church,
Who after 26 years of laborious and uninterrupted service,
Departed this life, March 24, 1799, aged 54.
As a Preacher of the Gospel,
He was zealous, faithful and affectionate;
A pattern of good works in his life;
Pure and uncorrupt in his doctrine;
A friend to the poor and distressed;
A comforter of the sick and afflicted;
A father to the orphans;
A husband to the widow;
And, in his unusual charity,
The good Samaritan.

Instructive Essay.

GOD AND HIS ATTRIBUTES.

I WAS yesterday, about sun-set, walking in the open fields, till the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours which appeared in the western parts of heaven: in proportion as they faded and went out, several stars and planets appeared, one after another, till the whole firmament was in a glow. The blueness of the ether was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full-moon rose at length in that clouded majesty, which Milton takes notice of, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights, than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought arose in me, which I believe, very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection. 'When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that

thou regardest him!' In the same manner, when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets, or worlds, which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us; in short, whilst I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Where the sun, which enlightens this part of the creation, with all the host of planetary worlds, that move about him, utterly extinguished and annihilated; they would not be missed more than a grain of sand upon the sea shore. The space they possess is so exceedingly little, in comparison of the whole, that it would scarce make a blank in the creation. The chasm would be imperceptible to the eye, that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ouselves. We see many stars by the help of glasses, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars whose light is not yet travelled down to us, since their first creation. There is no question but the universe has certain bounds set to it; but when we consider that it was the work of infinite power, prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

To return therefore to my first thought, I could not but look upon myself with secret horror, as a being, that was not worth the smallest regard of one who had so great a work under his care and superintendency. I was afraid of being overlooked amidst the immensity of nature, and lost among that infinite variety of creatures, which in all probability swarm through all these immeasurable regions of matter.

In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions, which we are apt to entertain of the divine nature. We ourselves cannot attend to many different objects at the same time.

If we are careful to inspect some things, we must of course neg
lect others. This imperfection, which we observe in ourselves
is an imperfection that cleaves in some degree to creatures o
the highest capacities, as they are creatures, that is, beings o
finite and limited natures. The presence of every created being
is confined to a certain measure of space, and consequently hi
observation is stinted to a certain number of objects. The spher
in which we move, and act, and understand, is of a wider cir
cumference to one creature than another, according as we ris
one above another, in the scale of existence. But the widest o
these our spheres, has its circumference. When therefore w
reflect on the divine nature, ws are so used and accustomed t
this imperfection in ourselves, that we cannot forbear in som
measure ascribing it to him, in whom there is no shadow of im
perfection. Our reason indeed assures us, that his attributes ar
infinite, but the poorness of our conceptions is such, that it can
not forbear setting bounds to every thing it contemplates, till ou
reason comes again to our succour, and throws down all thos
little prejudices which rise in us unawares, and are natural to th
mind of man.

We shall therefore utterly extinguish this melancholy though
of our being overlooked by our Maker, in the multiplicity of hi
works, and the infinity of those objects, among which he seem
to be incessantly employed, if we consider, in the first place, tha
he is omnipresent, and, in the second, that he is omniscient.

If we consider him in his omnipresence; his being passe
through, actuates, and supports the whole frame of nature. H
creation, and every part of it, is full of him. There is nothin
he has made, that is either so distant, so little, or so inconside
able, which he does not essentially inhabit. His substance
within the substance of every being, whether material or imm
terial, and as intimately present to it, as that being is to itsel
It would be an imperfection in him, were he able to remove o
of one place into another, or to withdraw himself from any thin
he has created, or from any part of that space which is diffuse
and spread abroad to infinity. In short, to speak of him in th
language of the old philosopher, he is a being whose centre
every where, and his circumference no where.

In the second place, he is omniscient as well as omnipresen
His omniscience, indeed necessarily and naturally flows from h
omnipresence; he cannot but be conscious of every motion th
arises in the whole material world, which he thus essentially pe

ades, and of every thought that is stirring in the intellectual
orld, to every part of which he is thus intimately united. Se-
eral moralists have considered the creation as the temple of God,
hich he has built with his own hands, and which is filled with
is presence. Others have considered infinite space as the re-
eptacle, or rather the habitation of the Almighty, but the noblest
nd most exalted way of considering this infinite space, is that of
ir Isaac Newton, who calls it the Sensorium of the Godhead.
rutes and men, have their Sensoriola, or little Sensoriums, by
hich they apprehend the presence, and perceive the actions of
few objects, that lie contiguous to them. Their knowledge
nd observation, turns within a very narrow circle. But as God
lmighty cannot but perceive and know every thing in which
e resides, infinite space gives room to infinite knowledge, and is,
s it were, an organ to omniscience.

Were the soul separate from the body, and with one glance
f thought, should start beyond the bounds of the creation,
ould it for millions of years continue its progress through
nfinite space with the same activity, it would still find
self within the embrace of its Creator, and encompassed round
ith the immensity of the Godhead. Whilst we are in the body,
e is not less present with us, because he is concealed from us.
O that I knew where I might find him! says Job. Behold I
o forward, but he is not there; and backward, but I cannot
erceive him: on the left hand, where he does work, but I can-
ot behold him; he hideth himself on the right hand, that I cannot
e him.' In short, reason as well as revelation assures us, that
e cannot be absent from us, notwithstanding he is undiscovered
y us.

In this consideration of God Almighty's omnipresence and
mniscience every uncomfortable thought vanishes. He cannot
it regard every thing that has being, especially such of his crea-
res who fear they are not regarded by him. He is privy to all
eir thoughts, and to that anxiety of heart in particular, which
apt to trouble them on this occasion: for, as it is impossible
e should overlook any of his creatures, so we may be confident
at he regards, with an eye of mercy, those who endeavour to
commend themselves to his notice, and in an unfeigned humi-
y of heart, think themselves unworthy that he should be mind-
l of them.

Interesting Anecdotes.

Remember the Sabbath day, to keep it holy. Exodus 20, 8.—A Barber who lived at Bath in the last century, passing church or meeting, one Sunday, he peeped in just as the minis ter was giving out his text, "*Remember the Sabbath day t keep it holy;*" he listened long enough to be convinced that h was constantly breaking the laws of *God and man*, by shavin and dressing his customers on *Sunday*. He became uneasy, an went with a heavy heart to his *Sunday* task. At length he too courage, and opened his mind to the minister; who advised hin to give up *Sunday* dressing, and *attend the public worship o God*. He replied, beggary would be the consequence; he ha a flourishing trade, but it would almost all be lost. He tol him he must not confer with flesh and blood; but *trust God* who requires from us no more than is for our good---never ask us to make any sacrifice, but he will abundantly compensate the command being absolute, admits of no relaxation. H could not bring his mind to it at once, sounded his customers and soon found they would employ another. At length, afte many a sleepless night, spent in weeping and praying, he wa determined to cast all his care on God; *as the more he reflected the more his duty became apparent.* He discontinued *Sunda* dressing, went *constantly* and *early* to church or meeting, an soon enjoyed that self gratulation, which is one of the reward of doing our duty; and, in due time, that "*peace of God whic the world cannot neither give nor take away.*" The consequence he foresaw, actually followed: his genteel customers left him as he was nicknamed a *Puritan*, or *Methodist*. He was obli ged to give up his fashionable shop; and from various grada tions in life, in the course of years, he became so reduced as t take a cellar under the old market house, and shave the farmers One Saturday evening, between light and dark, a stranger fro one of the coaches asking for a barber, was directed by the ost ler to the cellar opposite. Coming in hastily, he requested t be shaved quickly, while they changed horses, *as he did no like to violate the Sabbath.* This was touching the poor barbe on a tender cord: he burst into tears, asked the stranger to len him a half-penny to buy a candle, as it was not light enough t shave him with safety. He did so, revolving in his mind, th

extreme of poverty to which the poor man must be reduced, before he could make such a request.

When shaved, he said, "There must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you; when I return, I will call and investigate your case." What is your name? "William Reed," said the astonished barber. "William Reed!" echoed the stranger; "William Reed, by your dialect, you are from the west."—"Yes, Sir, from Kingston, near Taunton." "William Reed, from Kingston, near Taunton; What was your father's name?" "Thomas." "Had he any brother?" "Yes, sir; and, after whom I was named; but he went to the Indies, and, as we never heard from him, we suppose him to be dead."

"Come along, follow me!" said the stranger. "I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune; which I will put you into possession of, when all legal doubts are removed."

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity, told him he had advertised him in vain; that providence had thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Thus was man's extremity, God's opportunity. Had the poor barber possessed one half-penny, or even had credit for a candle, he might have remained unknown for years; but he *trusted God*, who never said, "seek ye my face in vain." He had read in the BIBLE (that fountain of all good, which he often consulted, though he seldom saw a newspaper.) "*Trust him at all times, ye people. In all your ways acknowledge him, and he will direct your paths;* not, perhaps, in the way of man's wisdom; no, he sees the end from the beginning; he weighs out all his dispensations on the balances of the sanctuary: he led the Israelites *forty years* through the wilderness, which they could have travelled in *forty days*, had infinite wisdom seen fit; but he delayed, "to shew them what was in their hearts."—"Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the sabbath

of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy mai servant, nor thy cattle, nor the stranger that is within thy gates for in six days the Lord made heaven and earth, the sea, and a that in them is, and rested the seventh day; wherefore the Lor blessed the seventh day, and hallowed it. Exod. xx. 8,9,10,1

Exemplary Probity in Savage Life.—The Ostiacks, a peopl of that part of Siberia, which borders upon Samoieda, bear th common appellation given to the natives of those countries— that of *Savages*. Yet are these savages distinguished by uncor rupted morals: theft and perjury are unknown to them and they keep inviolably their engagements. Of this singula probity, a Swedish officer relates the following remarkable in stance: 'In 1722, I set out from Cransnojarsk, on the rive Jenisa, accompanied only by a Swedish servant, about 15 yea old. Deserted by the Russian guide whom the commandar had given me, I found myself obliged to traverse alone with thi lad, those vast countries, inhabited by pagans only. I lodge in their huts, and they gave me every accommodation in thei power. The small stock of furs I had, remained in an ope tent, inhabited by a numerous family; and I did not lose th most trifling article. I shall mention another instance of th great integrity of these people: a Russian merchant, travellin from Tobolski to Borisow, took up his quarters for the night i an Ostiack hut. The next day he lost at some distance from hi lodging, a purse, containing 100 rubles. The very son of th man from whom he had received such hospitable treatment, re turning one day from hunting, happened to pass by the spot o which the purse had fallen; but he saw it, without attempting t take it up. When he returned to his hut, he only observed, tha on his way home, he had seen a purse full of silver, and that h had left it there. His father instantly sent him back to the place and ordered him to cover the purse with earth, and some branche of trees, to secret it from the eyes of travellers, and that th owner might find his property on the same spot, if ever he cam back to inquire for it. The purse remained in that place fo three months. The Russian, on his return from Borisow lodged again in the hut of the same hospitable Ostiack, and in formed him of the misfortune he had met with in losing his purse the very day that he had left him. 'Ah!' answered the Ostiack 'it is you then that have lost a purse! Well, make yourself easy

my son shall conduct you to the place where it is, and you may pick it up yourself.'—The merchant went accordingly, and found his purse on the very spot where he had dropped it.

Sir Richard Steele.---The great defect in the character of Sir Richard Steele, was a total want of management in his private affairs. One circumstance, however, is related of him and his friend Addison, in the notes to the new edition of the Tatler, which does honour to them both. Steele had built, and inhabited for a few years, an elegant house adjoining to the palace at Hampton, and which he distinguished by the name of the hovel at Hampton-wick. Being embarrassed in his circumstances, he borrowed a thousand pounds of Addison on this house and furniture, giving bond and judgment for the re-payment of the money at the end of twelve months. On the forfeiture of the bond, Addison's attorney proceeded to execution—the house and furniture were sold: the surplus Addison remitted to Steele, with a genteel letter, stating the friendly reason of this extraordinary procedure, viz. to awaken him, if possible, from a lethargy that must inevitably end in his ruin. Steele received the letter with his wonted composure and gaiety, met his friend as usual, said he considered this step as meant 'to do him service'—and the friendship subsisted to the end of Addison's life, *with a few little bickerings* (says Dr. Birch) *on economical occasions.*

Steele's *expence* in his periodical publications (says the same annotator) was certainly very considerable. In the process of his very laborious and beneficial publications, he might have been eased a little, sometimes by whole papers, and at other times by short hints from unknown hands, all which would cost him nothing but the trouble of digesting, and transcribing. But laudable as Steele's views certainly were, and though his publications were visibly serviceable, his auxiliaries, in general, did not assist him *gratis*. Of this *expence*, from which Steele's genius might well have exempted him, and to which his indolence only, and his fashionable life subjected him, it is not now possible to state with precision, or any kind of accuracy, the full amount. It may, however, enable the curious to form some estimate, to inform them, and on filial authority, that the celebrated Bishop Berkeley had one guinea, and a dinner with Steele, for every paper of his composing published in the Guardian, in the interval between the seventh and eighth volumes of the Spectator.

Steele, (in 1725) on a principle of doing justice to his creditors, relinquished, in their behalf, all his lucrative places, grants, and employments; and having settled every thing to their satisfaction, retired from public life.

Cotton Manufacture.---The following account of one pound weight of manufactured cotton, strikingly evinces the importance of that trade to Great Britain. There was sent off to London, lately, a small piece of muslin, about one pound weight, the history of which is thus related:---The wool came from the East Indies to London; from London it went to Lancashire, where it was manufactured into yarn; from Manchester it came to Paisley, where it was wove; it was sent to Ayrshire next, where it was tamboured; it came back to Paisley, and was their veined; afterwards it was sent to Dumbarton, where it was hand-sewed, and again brought to Paisley, when it was sent to a distant part of the county of Renfrew to be bleached, and was returned to Paisley; whence, it went to Glasgow, and was finished; and from Glasgow was sent per coach to London. It is difficult precisely to ascertain the time taken to bring this article to market, but it may be pretty near the truth to reckon it three years from the time it was packed in, till in cloth it arrived at the merchant's warehouse in London, when it must have been conveyed 5000 miles by sea, and 920 by land, and contributed to reward no less than 150 people, whose services were necessary in the carriage and manufacture of this small quantity of cotton, and by which the value had been increased 2000 per cent.

Miscellaneous.

MEMOIR OF THE LATE SIR S. ROMILLY.

It devolves on us, to insert in the present number of our publication, the melancholy intelligence of Sir Samuel Romilly's death, which, as the bursting of a storm, has spread in an instant, a melancholy gloom, terror, and sorrow, over our isles. We avail ourselves of the earliest opportunity of laying before our readers, a full, and authenticated memoir of this great man; who was descended from ancestors of eminence, which

were of those, who, on the revocation of the edict of Nantz, were driven from France, at a period, when the love of justice, or emulative excess, could no longer find a resting place on the throne of Louis XIV. His father had conferred on him a liberal education; to which, by his own diligence and talent, he had united the mass of knowledge which in his professional study he had acquired; and in the exercise of which, he has shown himself to such great, benevolent, virtuous, and patriotic purposes, as a friend—as a lawyer—and as a statesman, for which his parents had designed to qualify him. He was placed at an early age, under a respectable gentleman, in the Seven Clerk's office, who soon discovered the extraordinary talent his ductile pupil possessed, and to elevate the designs of Sir Samuel, prevailed on him to enter his name as a member of one of the Inns of Court; after which, when the ordinary time had elapsed, Mr. Romilly received a call, of which, he, after paying his customary fees, availed himself. The study of the law, is one of those particular ones, that require more than ordinary perseverance: and one, in which perseverance, without talent and genius, is seldom available, yet, in the display of these, he made the most singular progress. It would enhance the object we have in view, to know the first suit in which he distinguished himself; suffice it, however, to say, that he directed his attention to the Chancery Bar, where he attained unrivalled eminence, on the agreeable road whereon he journeyed to popularity, in the capacity of an Equity Draftsman; exclusive of which, his rising fortune sounded abroad, as his practice increased in the Midland Circuit.

Sir Samuel Romilly, was intimate with the Marquis of Lansdowne, who had, in the admiration of his virtues, admitted him into his friendship, and consequently, he was a frequent visiter at Bow-Wood, during the long vacation, whereunto he generally repaired, in the company of Mr. Jekyl.

He having initiated himself in those habits, which are peculiarly necessary to promote health, and wealth in life; he was in the habit of rising at an early hour, and was often seen by peep of day, pondering over his studious contemplations, whilst walking round these beautiful dales, which are adjacent to that deserted habitation which we have just alluded to.

It was here that he first obtained a knowledge of Lady Romilly, then Miss Garbat.

Mr. Romilly now went on a journey through France and Switzerland, before the Revolutionary symptoms had began to broil; when the latter country enjoyed an uninterrupted state of comfort and bliss. After extending his knowledge of the world in this journey, he returned to England, and married

> Her, whom his anxious soul so long deplored!
> Her, whom his heart, his soul so much ador'd!

After his marriage with Miss Garbat, he attached himself to his legal studies, with his usual avidity, and which depicts to us a specimen of progress, a display of talent, and a store of benevolence, unrivalled in the annals of mortality; but as no consequence is without some exciting cause, or reason, it is necessary here to state, that the path was paved for him, and his progress facilitated by the promotion of Sir John Scott, to the Woolsack, and the Chancery Bench; while Mr. Mitford became Speaker of the House of Commons, and then Lord Chancellor of Ireland.

Mr. Romilly having unceasingly shown an attachment to constitutional liberty, and obtained a silk gown, with a patent precedency, was chosen as a proper person to fill the office of Solicitor-General. On the coming of Messrs. Fox and Grenville into power, he was appointed to that office early in November, 1806; and having succeeded Sir Vicary Gibbs, he was accordingly knighted, which was an appendage, indispensable to the honour of his office. It was rumoured about this time that it was in contemplation to nominate him Lord Chancellor; we cannot vouch for the truth of this assertion, though we are convinced, his extensive knowledge, and practice in the Court, would have admirably well qualified him for presiding over it.

It now became due to him, the honour of being returned member in the House of Commons, for Queenborough, and the attention which was required by his profession at Westminster Hall, and his Chambers at Lincoln's Inn, as great; he determined to discharge his duties as a Member of Parliament; and with that discrimination and zeal, which alone was peculiar to himself.

He having discovered in the course of his practice, that several creditors who trusted persons holding property in fee, were cruelly divested of their just titles, by the intervention of the law relative to the landed property; under these impressions, he thought on a remedy, and accordingly obtained leave to bring

in a bill on the 25th of March, 1807, for making Freehold Estates liable to the Bankrupt Laws.

And although this Bill was lost, he brought the subject before the Legislature, and it was sanctioned in the manner of an Act; "For the more effectually securing payment of the debts due to traders," on which he made some judicious alterations, and gave a precedence to Speciality Creditors. We do not withhold our approbation from this principle, though we are not admirers of the manner in which it is necessary to enforce it, by a tedious and expensive process in the Court of Chancery.

When Lord Viscount Melville was impeached, Sir Samuel animadverted in a speech which occupied the house for a whole day, and which was heard by every one with the greatest respect and veneration. On the suspicion excited by the defendant, burning the vouchers, as well as refusing to account for the sum of £10,000, which he himself had declared to be misapplied, Sir S. dwelt with much perspicuity. On the two notes, which were traced to the use of the noble defendant, he observed, if their lordships were convinced Lord Melville had misapplied one shilling of the money, or applied it to his own use, he was guilty in the presence of the law; he also pleaded in strong terms with a view to prove, that neither Lord Melville nor Mr. Trotter were authorised to convert the cash entrusted to them to their own use. The balance of many thousand pounds in the hands of Lord Melville, was unaccounted for from 1794 to 1800, and the declaration his lordship had made, refusing to tell how he had disposed of certain sums, *was a violation of the law of the land.*

On another occasion, the feeling effects of Sir S. R. was directed towards the alleviation of misery visited by Europeans on African Slaves, in which his zeal had conducted him to the object he had in view. His animated speech on this occasion, was received with such distinguished applause, as never was before known in the House of Commons. One animated passage of it was followed by three distinct plaudits, and towards the conclusion of it, he drew a comparative estimate of the labours and enjoyments of the propounder of that bill, and the late ruler of France.

An event now occurred that tended very greatly to cramp his efforts in defence of the public good, by the dissolution of that administration from which he had prepared himself to retire, and resign the office which he had held and exercised with so much

urbanity, as Solicitor-General. He, however, did not quietly surrender himself to the power of royal prerogative, he, on the contrary, elevated his estimation in the House of Commons, and ably took the lead in defence of the Ex-ministers. He deprecated in strong terms, the return of Lord Melville into office; and although that nobleman was acquitted, none of his friends had, at that time, moved for rescinding the vote of the House of Commons against him.

In 1807, Sir S. R. just communicated his design of a grand reform, which he had for a long time in view, on the Criminal Code, and in order to secure its accomplishments, he guaranteed his proceedings by facts, and moved for certain returns, which would enable him to ascertain with greater precision, the effect of the old system, from which it appeared, that in the course of three years, 19,178 prisoners, were tried for their lives in the United Kingdom, of whom 9510 were convicted, and 327 executed; while it is singular to express, the number that suffered in Dublin, was greater by five than those in London.

With a humanity peculiar only to himself, he made a proposition for the purpose of altering one of the statutes respecting petty thefts, and hinted that a new practice should be introduced in favour of the innocent.

In 1812, a requisition was signed by the electors of Bristol, for Sir Samuel Romilly to nominate himself a representative of that City, in Parliament, free of any expence, in which he was defeated, or more properly speaking, the intent of the independent electors was baffled, and he took his seat for Arundel. During that Session, no member was more attentive, nor pleaded more strongly in favour of justice, freedom, and reform.

As soon as the dissolution of Parliament took place, in June, 1818, a requisition was sent to him, by several of the most respectable electors in Westminster, to which he consented. On the conclusion of the poll on the 15th day, the numbers were

For Romilly,	5339
Burdett,	5238
Maxwell	4808
Hunt	84

Sir Samuel Romilly came forward amid the most rapturous applause, (his son, an interesting youth of 16, stood on his right) and addressed them in these terms:—"Gentlemen, while I was a Candidate for your Election, I refrained from coming among you to canvass or solicit votes for a situation of which I considered myself undeserving. You have now

freely elected me to that proud honour, and I have come to thank you, when I can address you by the endearing name of, "My Constituents." (*Shouts of enthusiastic applause*).—To represent this great, populous, independent, and enlightened City in Parliament, I have always considered the highest honour which can possibly be conferred on any individual.—(*Applause*)—I feel indeed, highly honoured by your choice. The thanks which I owe to you, and which are worthy of you to receive, must be expressed not by words, but by actions—(*Great Applause.*)—I have been among you, I have lived all my life among you, but you could have known nothing of me but from my public conduct. That conduct has been spoken of by my friends to you in terms which rather call for apology than for repetition on my part. My endeavours have indeed been unsuccessful; but they were conscientious and favourable to the rights and liberties of the people. (*Applause*)—My thanks to you for the favourable view you have taken of my endeavours must be expressed by being the organ of your voice in the House of Commons, by advocating your privileges, and asserting your rights; by resisting the substitution for the government of law and justice, of a government supported by spies and informers; (*Applause*)—by urging the reduction of unnecessary expenditure, and the abolition of "useless" and expensive places; by opposing the imposition of new taxes, and especially that most inquisitorial and odious one, the Property Tax; by resisting the extension of the power of the Crown, and by claiming a more equal representation of the people, and a shorter duration of Parliaments.—(*Immense applause*)—These objects I shall always have at heart, and when I come to surrender to you the trust you have reposed in me, I trust in God that I can do it with a clear conscience.—(*Shouts of Applause.*)—I thank you most sincerely for the confidence you have placed in me, and I congratulate you on the successful assertion of your independence, against the bold attempts of an insolent Administration."—(*Long, continued, and rapturous applause.*)

No circumstance of any particular import occurred between the period of his election, till the occurrence which has induced us to give this sketch of his life, and which has cast a gloom over the land, that indicates the loss our nation has sustained, in the demise of so great a man.

The decline of man has been an endless theme for the good and the wise who would instruct us to walk in the paths of humility; but what example did this philosopher adduce as an antidote to the propensities of mankind, as the picture of a great mind distracted by the shock of domestic calamity, from the uniform magnanimity of his virtuous life, from the impression he has shown of the great moral truths, which convinced him of a future existence; we have no alternative left, but that of inferring from this last act, that sensibility had ceased to exercise her power. He was called to witness the decease of his lady, to whom he had been tenderly attached.

A seeming melancholy seemed to brood over his mind, and

his feelings began to shrink under the press of misfortune, and his friends anticipating serious consequences, hoped by removing him from the cause of his melancholy, to restore him to his wonted habits, and dwell with less painful intensity upon the scene of his calamity. He arrived at his house, in Russel Square, from the Isle of Wight, on the Evening of November, 1, 1818; but found his house desolate, and the vacuity that reigned there was not calculated to dissipate the gloomy ideas he for some had cherished; and some time between 3 and 4 o'clock in the Morning of November, 2, 1818, he closed a long and honourable career of public and private virtues.

A Coroner's inquest was held on the 4th instant, on the body of Sir Samuel Romilly, and after an interesting, and afflicting investigation of the evidences adduced, the jury were unanimously of opinion, that Sir Samuel Romilly had cut his throat in a fit of temporary derangement.

He was in the 60th year of his age, tall and thin; his aspect was somewhat saturnine, and his complexion dark. He stooped a little as all studious men do, and we lament to add, that his health did not appear much improved. He has left six sons, and one daughter to lament his loss.

Religious Intelligence.

From an Officer in the Royal Artillery.

Tobago, May 18, 1818.

You will probably recollect my applying to your Society for a supply of Bibles and Testaments in the English, Spanish, and French languages, when in England; and now, in a far remote region of the earth, I am induced to address you on a similar subject. The Books I brought from England with me, I have distributed from the north to the south of these Caribbean Isles. In the distribution of the Bibles and Testaments, I have, from some individuals, exacted trifling sums, to insure a greater care of that Sacred Volume; but the word *exact* will not apply to all, as many have voluntarily paid the full amount of the books. At Barbadoes I had the pleasure of beholding the commencement of an Auxiliary Bible Society, solely for the black and coloured people, patronized and supported by the Rev. Mr. Garnett, principal minister of the church in Bridgetown; they have drawn up their rules, and entered into liberal subscriptions, This Bible Society had been, at first, connected with a School Society, which consisted of no less than 200 black and coloured children. At the time I was present there, I

recommended their separating the two Societies, which they have done, and promise themselves to forward to your Society, very soon, a considerable part of their fruits, produced since the commencement of their assembling. I supplied their school, gratis, with a few Bibles, and left a quantity for sale, for the benefit of the Society. I have likewise sent Bibles to the island of Dominica, under the care of a pious officer there, to distribute, at his discretion; as also to Grenada, Trinidad, &c. and here I am stationed myself for a time.

I have now to request a still larger grant of Bibles from your Society. In the island of Trinidad I find, there are a number of Mahomedans, who are willing to read the scriptures; but alas, neither are the Arabic, nor even English Bibles, to be bought for money. Twelve Arabic Bibles, with about three dozen English, I think I could dispose of greatly to the advantage of your liberal Society, and, I humbly trust, to the glory of God.

From a Swiss Clergyman travelling in Egypt.

Alexandria, March 2, 1818.

I HAVE sold here 181 Bibles and Testaments, never at more, and generally at less than half of the cost price:—half of these were Greek Testaments, and the other half comprehended 24 French Bibles. I wish I had more of the latter; however, the Italian Bible, for which I have obtained fifty subscribers, is expected with the greatest impatience. Upon the whole, I was rather surprised to find, notwithstanding the prevailing prejudice against the Bible, which I was daily obliged to witness, that it was eagerly sought after by many from whom I never expected such an inquiry.

From a Correspondent in Hanover.

May 26, 1818.

LAST week a worthy clergyman brought me 45 dollars, which he had collected. He told me in that parish he had gone from house to house, for the purpose of inquiring into the want of Bibles, and to collect contributions. In this performance he had, to his great joy, found many who loved the word of God. He came to one poor cottage, inhabited, if I am not mistaken, by a day-labourer, who happened not to be at home: his wife said, that her husband would gladly give something, for the Bible was the greatest comfort.

From the Rev. Robert Pinkerton.

Witepsk, June 5, 1818.

ON my arrival in Potolsk, I met with a very kind reception from His Royal Highness the Duke, who inquired particularly respecting the prosperity of the Bible Society, in different quarters of the world, and expressed his great satisfaction at its continued success in every Province of the Russian Empire. On the fourth instant, we had a full meeting of the Members of the Committee, in which several new arrangements respecting the distribution of the Sacred Writings, were proposed and adopted, which, it is hoped, will produce good effects.

The income of the Society, during the first year, is, 4538 rubles. Since receiving the Bibles and Testaments from St. Petersburg, upwards of 300 copies have been sold and circulated. They have opened a sale for the Holy Scriptures in the chief market place, and have sent num-

bers of copies into the district towns of the Province, for sale and dis bution.

This Society has two Associations, one in Velege, and the other i Potolsk. Both in Pleskoff and in this city, I have visited the prison and hospitals, and distributed the Sacred Volume among the afflicte and unfortunate. The number of Jews in this city is great; the compose upwards of one half of the inhabitants, who are reckoned a 12,000. One of the Directors of the Committee, General Tschorba, i very zealous in circulating the Hebrew Testament among them.

Original Poetry.

TO A VENERABLE OAK.

MIGHTY Oak, of ancient birth!
Vigorous majestic tree!
Rooted in thy parent earth.
Long 'ere I began to be.

When forgotten in the tomb,
I am mould'ring with the dead,
Thou wilt strong and verdant bloom,
Centuries rolling o'er thy head.

But, when dear time hath conquer'd *thee*,
And consign'd thee to decay;
May the gem that lives in *me*
Flourish in eternal day.

THE EVENING BELLS.

THOSE evening bells, those evening bells,
How many a tale their music tells,
Of youth and home, and that sweet time
When last I heard their soothing chime!

Those joyous hours are past away;
And many a heart that then was gay
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 'twill be when I am gone;
That tuneful peal will still ring on,
While other bards will walk these dells,
And sing your praise, sweet evening bells.

T. M.

Biographical Sketch

OF

HER LATE MAJESTY, QUEEN CHARLOTTE.

The painful duty devolved upon us, of inserting in the last number of our publication, the lamentable death of Sir Samuel Romilly: and in this, we have to notice the debt of nature paid by Her Majesty Queen Charlotte, on Tuesday last, November 17, 1818. Though our limits for biographical Sketches are but scanty, we avail ourselves of the earliest opportunity, to lay before our readers, a sketch of the life of this exalted personage, from the time of her landing in England.

On the accession of his present Majesty to the throne, he was anxious to select a Princess, to become the partner of his domestic hours, as well as the Queen of a powerful empire; and the virtues of her Majesty, then a Princess of the ducal House of Mecklenburg Strelitz, gave future hope that these wishes would be realized. His Majesty having demanded the hand of the Princess, a squadron of men of war were sent to the Continent, to convey her to this country.

Nothing could exceed the congratulations the Princess received on her journey to London. The public assembled from all parts, anxious to gain a sight of their future Queen. The Princess was received at St, James's by His Majesty, and the Royal Family, and

on the 7th, of September, 1761, the marriage ceremony was performed by the Archbishops of Canterbury and York, assisted by the Bishop of London.

The wisdom of the choice His Majesty had made was in a very short time apparent to the nation. Congratulatory addresses arrived from every part of the country, and the House of Commons anticipating the sentiments of the nation, settled £100,000 a year, and Buckingham House, on her Majesty, in case she survived the King. The pregnancy of her Majesty contributed to increase the expectation of a long line of British Kings, and the birth of a Prince in the following August, fulfilled the public wishes.

The occurrences in private life, supply but few materials for the Historian; as her Majesty never wandered into the labyrinth of politics, the leading features of her long and respected life must be confined to a small compass.

After the birth of the Prince of Wales, her Majesty set a most important example of maternal care to the fair sex—we mean that of suckling the royal children. This circumstance endeared her still more to the King, and her conciliating manners gave a tone to the actions of the sovereign, which formed a mutual bond of affection rarely found in such high characters.

Their Majesties, made Windsor their summer residence, where the Royal Family were chiefly brought up, under the direction of the Queen. And here her Majesty's presence was particularly useful, as schools were fitted up, where the children of poor parents were educated and clothed by her munificence, and were further provided with situations, at the expiration of the school service. It is such acts that confer real dignity on the crown, and render the wearer of more value in the eyes of a discerning world, than all the splendour of conquest and extended dominion.

The first alloy to the happiness of her Majesty, and the country, occured in the year 1788, when the King was seized with an alarming malady. Her Majesty, on this trying occasion, never lost sight of that firmness which characterized her. Party spirit then ran high respecting the regency. Restrictions were proposed to be laid by the ministry on the regent; and though the Queen's name was repeatedly used in these state-disputes, on that important occasion, yet her Majesty had determined to avoid all meddling with politics, and resolved to leave all to the representatives of the country. Placed, on the one hand, by the afflicting illness of her consort in the most delicate situation; on the other, by her unbounded affection to the Prince of Wales, Her Majesty adopted the only prudent step that could be taken, and resolved only to attend to the comforts of his Majesty.

The King's recovery, after an illness of three months, alleviated the anxieties of all classes of people; and, there never was a period that displayed more devotion to the persons of their Majesties, and their august family.

On this occasion, as a further mark of gratitude to the Omnipotent, for his mercy, in the restoration of the King, Her Majesty, through Her Royal Highness the Princess Sophia, supported another school, on the same principle as the former. The children on this occasion were each presented with a medal, on one side of which, was an inscription of gratitude to the Almighty for the restoration of the monarch, and on the obverse, "When we forget him, may God forget us." Though we cannot pass an unqualified approbation on this inscription, it certainly displays an affection to the royal parent, which claims our veneration and respect.

The marriage of His Royal Highness the Prince of Wales with the Princess Caroline Augusta of Brunswick, is said to have disseminated the seeds of discord that occurred with the Royal pair. The public are well acquainted with the motives which induced the P——— of W——— to enter into the matrimonial state. The predilection of the Queen for her favourite son, we believe, induced her Majesty to encourage the union, in hopes that a neice of her own might succeed to that honour. The K—g was predisposed in favour of his own, and duty and etiquette compelled her M——— to acquiesce.

It is painful for us to recur to family affairs in such cases; for even in private cases, they are most commonly misunderstood. Certainly, the general disposition of the Queen, never would countenance these rumours, but the biographer has no right to conceal any thing that may tend to the advancement of truth, or the conviction of falsehood.

On the marriage of the Prince and Princess of Wales, her Majesty gave an entertainment at Frogmore, to the principal nobility of England; the surrounding gentry, and the principal tradesmen of Windsor, with their families, were invited to enjoy the general festivity; music, dancing, and singing, by the best London performers, enlivened the scene, to which the condescension of the Royal Family added greatly. The whole was under the direction of Her Royal Highness Princess Elizabeth: booths were erected at the entrance to the gardens, which displayed as signs, the various ornaments of the arms of England, and appropriate verses were written and delivered to the company, by the proprietor of each booth. Every visiter deposited whatever sum they pleased, and drew from a bag a ticket, which contained a prize, which consisted of some trifling memorial of *Frogmore Fete*, the profits of which were given by her Majesty's direction to the poor. Tea, coffee, &c. were distributed to the company in the various parts of the gardens.

The marriage of Her Royal Highness the Princess Royal, caused

an interruption in the family circle, and her Majesty's materna feelings on taking leave of the Princess, displayed a high wrough tenderness, which great minds alone are susceptible of. Thoug aware of the greatness of the situation her royal daughter was cal led upon to fill, yet Her Majesty felt severely that separation which only the welfare of the Princess could have reconciled he to.

Hitherto the Queen seemed to have enjoyed, with very littl interruption, an unruffled life, free from the stormy sea of faction but clouds were fast gathering in the horizon, presenting an inaus picious blackness, that threatened to destroy the peace of this hap py circle. The diadem of royalty could not secure its exaltec wearer from the cares attendant on domestic feuds, and the Queen had the misfortune to perceive very soon, that a circum stance which had raised universal joy throughout the country was to be a melancholy cause of unhappiness to herself.

Rumour, ever fertile and active in reports, soon whispered that the marriage of his Royal Highness the Prince of Wales wa not attended with that happiness which was hoped and expected would be the lot of the illustrious pair. The country contemplated with pain the shock this intelligence would convey to the breasts of their Majesties----they thought of the social and domestic happiness enjoyed by these best of sovereigns, and till these reports unhappily proved too well founded, they prudently withheld their belief; many of the most respectable part of the community denying the possibility of the fact. The pain inflict ed by this event on her Majesty, was a heavy blow to her mind, and she silently lamented what it was impossible to prevent or avert.

We understand that the royal parents were applied to on the delicate occasion by both parties, but they beheld this most un pleasant affair with the greatest concern, without the least pros pect of relieving it. Before a final separation ensued between this illustrious pair, Her Royal Highness gave birth to a daughter, whose recent loss we all most sincerely lament.

The birth of the late Princess Charlotte, instead of conciliating, seemed to increase the disputes of this ill-assorted union, and a se paration quickly ensued. Thus, the means which had been sought by these illustrious parents, to consolidate and increase their own happiness, proved a source of domestic infelicity to themselves. Their Majesties who had hoped to have seen a long line of illus trious descendants, had the mortification of finding their hopes frustrated. His Majesty, is, in one sense, happily unacquainted with the loss he, as well as the country, has sustained. The ma lady with which God, in his infinite wisdom, has thought proper to afflict him, renders him insensible to it. These unhappy divisions were not to stop here. It seemed that this illustrious pair, happy in themselves, and blessed with every thing that could apparently tend to increase their domestic felicity, were doomed to suffer

through the feuds of their family. The Princess of Wales had taken under her protection a little boy, and, by the report of a lady, now no more, it was said to be the offspring of the Princess. Their Majesties felt themselves called on to interfere on public grounds, and hence arose that disgusting inquiry, called the "Delicate Investigation," which terminated to the complete and honourable acquittal of the Princess, who was immediately visited by their Majesties.

In the midst of these unhappy occurrences, Her Majesty experienced a most serious loss in the death of her Royal Highness the Princess Amelia, her youngest daughter: His Majesty was so affected with the event, that it deprived him of his reason, and there is every probability that he will never recover it again. The Queen on this occasion, was appointed one of the guardians of His Majesty's person, and a suitable establishment appointed to the unhappy situation under which he laboured at Windsor.

This fatal blow, destructive of the happiness of nearly half a century, could not but call forth the most melancholy regrets. The circumstance that had deprived our venerable Sovereign of his reason, smote the heart of every parent. The monarch was lost in the memory of the man—this patriarch of his people, helpless, blind, and insensible to the sympathy of his people, drew regret from every breast—hearts which were never alive to pity, caught the impulse, and showed a feeling foreign to their nature. At the period of this climax of human woe, the public proposed to celebrate a jubilee in commemoration of the 50th year of his Majesty's reign.

The event was celebrated by a general pardon to all deserters, and persons charged with petty crimes; and by thanksgivings and rejoicings throughout the whole kingdom; all were anxious to show by their zeal, their affection and loyalty to their sovereign. Her Majesty, then at Windsor, felt highly gratified with the public demonstrations of respect on this occasion, and contributed by her presence, with her august daughters, to the general joy.

The protraction of His Majesty's illness, created a kind of interregnum at court—respect for his unfortunate situation, caused an abandonment of drawing-rooms, and the celebration of public birth-days. Except on occasional visits to Brighton, her Majesty's time was divided between Kew and Windsor, where the time was occupied in superintending the improvements at Frogmore. The birth-days were celebrated in the most private manner from respect to the King, and in short, Her Majesty abstained from all public parties, with a delicacy that belonged to her exalted character.

The marriage of the Princess Charlotte, cast a faint gleam of light over the darkened hemisphere, and Her Majesty indulged the hope of witnessing a long line of descendants, but Providence ordered otherwise. The ill state of the Queen's health increasing,

by the advice of her physicians, Her Majesty determined to try the efficacy of the Bath waters. She accordingly left Windsor for that purpose, accompanied by the Princess Elizabeth, General Taylor, &c. &c. but before the Queen could derive any effectual help from these medicinal springs, intelligence was conveyed thither of the death of the Princess Charlotte. Her Majesty was at dinner when the distressing news arrived, and was immediately conveyed to her chamber, seriously ill, though the intelligence was broken to her in the most gentle manner. This distressing event shortened the royal visit, and when Her Majesty became sufficiently well to endure the fatigue of this long journey, the royal party departed for Windsor.

The marriage of the Duke of Cumberland with the princess of Salms, a widow, by no means gave satisfaction to the Queen. Possessed of a most fascinating exterior, highly accomplished, and of one of the first families in the north of Germany, she nevertheless failed to meet with that reception, which her birth entitled her to expect. Her Majesty refused to admit her at court, and some spirited remonstrances are said to have passed on this occasion by the Duchess's royal relative, the K. of P——. According to the reports of the day, the Duke of C——c had sought the Princess's hand, but meeting with a direct refusal on the part of the Q—— to acknowledge the Princess, the marriage was given up. Whatever were the motives which induced the Q—— to take this decided part, we are unacquainted with, but from rumour; it would therefore be unjust to assert any thing derogatory to a lady's honour, particularly one who has been fully exonerated from any thing that has been said against her, by the testimonial of many Gentlemen of the late house of Commons.

The Queen's journey to Bath was not attended with the happy results anticipated, and in the following summer, Her Majesty was attacked with spasms, which threatened to be attended with serious consequences. On the first attack, the Queen was on a journey to Windsor, and the convulsions were deemed so severe, as to be unsafe for the royal party to proceed farther than Kew.

(To be continued.)

Instructive Essays.

GRADUAL INCREASE OF COLD.

The cold begins now to increase perceptibly. With the past month, much of the autumnal warmth has departed. It is already colder, and the shorter the days become, the more will the earth lose its heat. This we daily experience, and it requires only a slight degree of attention to discover in this arrangement the wisdom and goodness of God.

This gradual increase of cold is necessary to prevent the indisposition, and perhaps the total destruction of our body. If the cold that we experience during the winter months, came suddenly with the commencement of Autumn, we should be benumbed, and the suddenness of the change might be fatal to us. As it is, we are very liable to catch cold in the cool summer evenings; how, then, would it be, if we suddenly passed from the burning heat of summer to the piercing cold of winter? How mercifully has the Creator provided for our health and our lives in thus granting us in those months which immediately succeed the summer, a temperature that gradually prepares our bodies to bear more easily the increase of cold! What would become of those animals whose constitution cannot bear a great degree of cold, if winter suddenly came without any previous preparation? The greater part of birds and insects would perish in a single night; and with them their eggs and there young. Whereas, by the gradual augmentation of the cold, they have time to make the necessary preparations for their preservation. The autumnal months, which separate the winter from the summer, warn them to quit their abodes, and repair to warmer climates, or to seek out places where they may pass quietly and in safety, the rough season.

It would be equally fatal to our fields and our gardens, if they were to be suddenly deprived of the summer heat: all plants, and particularly exotics, would inevitably perish; and the spring could no more yield us flowers, nor the summer fruits.

It is, therefore, but just that we should acknowledge in this arrangement, the wisdom and the goodness of God; and not regard it as a matter of little consequence, that from the last days of summer to the commencement of winter, the heat as gradually diminishes as the cold increases. These insensible revolutions

were necessary, that we and all other creatures might be able to subsist, and that the earth might continue to open to us her rich stores. Let the presumptuous man, who so often dares to blame the laws of nature, only displace one single wheel in the vast machine of the creation, and he will soon have occasion to feel the injury he has done, and learn to his sorrow, that though he might disorganize the arrangements of nature, he could never amend them. Let us, then, receive it as a truth, that nothing is made without just reason; and no revolution happens without a sufficient preparation. All material events gradually succeed each other; all are preserved in the most regular order; and all take place exactly at the appointed time; order is the great law with which God rules the universe, and hence it is, that all his works are so beautiful, invariable, and perfect.

If it was our constant occupation to study this beauty and perfection in the works of God, and to acknowledge in every season of the year the traces of his Divine power and goodness, we should hear no more of those foolish complaints by which we dishonour our Creator; but we should ever find order, wisdom and goodness, even in those productions where we only expected to discover disorder and imperfection; and we should say from the fullest conviction, "All the paths of the Lord are truth and mercy; all his conduct towards his creatures, love and kindness; and may we ever revere his covenant, and cherish his precepts."

THE GOODNESS OF GOD MANIFESTED TO MEN, EVEN IN THOSE THINGS WHICH APPEAR TO BE HURTFUL.

It is very usual for men to wish that they were not exposed to any evils. If they had the power of choosing, and could regulate at pleasure their condition in life, they would endeavour to obtain one that should be exempt from all manner of trouble and affliction. But, it is a question, whether we should be really happy, if nothing ever happened to disturb our repose and well-being; or, if the course of our lives was to continue in one uniform calm, unruffled by the vicissitudes of disagreeable occurrences? This question, upon the decision of which much of our tranquillity in this state of existence depends, is highly deserving our attention, taking care, at the same time, to avoid the delusions of self-love.

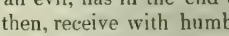
Should we really be happy, if we were in this world to enjoy uninterrupted prosperity? I cannot think we should. Constant pros-

perity would soon become insipid, and disgust would convert our felicity into absolute misery. On the contrary, the evils we sometimes experience, enhance the value of our blessings, as colours are relieved by the contrast of shades. If no winter preceded, should we be so sensibly affected by the pleasures of spring? Without illness, could we justly appreciate the value of health; or, taste the sweets of repose, without toil and labour? And could we know to their full extent the peace and consolation of a good conscience, if we had never experienced the trials of temptation, or the pangs of remorse? The more obstacles there are to oppose our happiness, the greater is our joy when we have surmounted them. The more sensibly we feel the weight of misery and oppression, the greater is our happiness when we are delivered from our burden. Besides, if the misfortunes of which we so much complain did not sometimes befal us, we should be exposed to evils of much greater importance. If we lived in one continued round of prosperity, we should abandon ourselves to pride, luxury, and ambition. If we never knew the misery of dependence, and the wretchedness of want, we should have no stimulus to exertion, nothing to rouse us to action; no one would exercise his talents, or cultivate his faculties, and no one would be animated with zeal for the public good. If we were never exposed to danger, how could we learn prudence, or experience the sentiments of compassion for those whose life is in danger? If we had no misfortunes to fear, how liable should we be to forget, in the intoxication of prosperity, our gratitude to God, charity for our neighbour, and all the great duties of life? And are not these virtues and noble qualities of the soul, infinitely preferable to a continued succession of sensual pleasures, which, when they are no longer stimulating by their novelty, produce satiety and disgust? "He who continually reposes on the bosom of prosperity, soon becomes weary of exerting himself for the benefit of others, and incapable of any great action; but when adversity opens his eyes to his real state, he will return to wisdom, activity, and virtue."

How foolish and unjust are the desires of men! They wish to live quiet, content, and happy, and they are dissatisfied with the means which will conduct them to the haven of their desires. During the heat of summer we sigh for cool breezes, and yet are troubled when we see the storm that will procure them begin to threaten. Thunder purifies the air, and fertilizes the earth; and yet when it awfully rolls among the clouds, we complain of the

fear that possesses our hearts. We acknowledge the utility of coals, sulphur, and minerals; but dislike earthquakes. We are desirous that there should be no contagious and epidemic disorders, and yet complain of the tempest which, by purifying the air from corruption, takes away one of the chief causes producing them. We wish to be served by domestics, and are yet unwilling that there should be in the world either poverty or inequality of rank. In short, we desire to have every end accomplished, without suffering the necessary means.

Acknowledge, then, O man, the wise and beneficient views of thy God, even when he permits thee to be tried by the frequent vicissitudes of joy and of sorrow, of happiness and of misery. Is he not the Arbiter of thy lot, the Father of whose merciful goodness thou must be convinced even when suffering chastisement? Art thou not in a world, the peculiar characteristic of which is, to be subject to continual changes and revolutions? And hast thou not often found, that what thy ignorance disposed thee to regard as an evil, has in the end contributed to thy happiness? Let us, then, receive with humble resignation those afflictions which it shall please the Almighty shall be dispensed unto us. They will only appear to be formidable in the beginning; the more we shall be exercised by them, the more supportable will they be, and the more shall we know their salutary effects. If in adversity we are full of faith, patience, and hope, we shall have cause in the end to bless God for his trial of our nature.



Interesting Anecdotes.

Henry Kirke White, of Nottingham, was a youth of extraordinary parts and promises. At three years old, Henry learned to read; and at an early age he gave decided proofs of his love of books. He made every thing give way to reading. 'I could fancy,' says his eldest sister, 'I see him in his little chair, with a large book on his knee, and my mother calling, 'Henry, my love, come to dinner,' which was repeated so often, that she was obliged to change the tone of her voice, before she could rouse him. When he was about seven, he would creep into the kitchen, to teach the servant to read and write.

When he grew up, he was strongly tinctured with scepticism

A clergyman sent him 'Scott's Force of Truth,' and he requested him to peruse it carefully. At first he thought himself equal to the refutation of this work; but in a fortnight after, he said, 'It was out of any man's power to answer it, for it was founded upon eternal truth, and that it had convinced him of his error.' From this time he became so impressed with the sense of the importance of the favour of God, that he would part with knowledge, fame, and society, and live in a wilderness unknown till death, and if he could but become a child of God, and an inheritor of the kingdom of Heaven. Religion, in which he now appeared to himself not yet to have taken a step, engaged all his anxieties, and he was urged, by a conviction of its infinite importance, to resign himself up to the guidance and government of God and his word, both in doctrines to be believed and duties to be practised. 'I supposed,' said Henry to Mr. Pigot, 'that morality of conduct was all the purity required; but when I found that the purity of the thoughts and intentions of the soul also was requisite, I was convinced of my deficiencies, and could find no comfort in my penitence, nor in any thing but in the atonement made by the Redeemer; and no strength adequate to the resistance of evil, but the aids of God's Holy Spirit.' It was not long after Henry's mind became deeply imbued with evangelical sentiments, that he felt a strong inclination to devote his future days to the ministry of the gospel; and to prepare for this great work, he used his utmost endeavour to place himself in one of the universities, in which he at last succeeded; but died at the age of twenty-one, before he had finished his studies, a martyr to incessant and imprudent application.

Miss Smith was a young lady of very similar talents and disposition with the preceding. At a very early age she discovered that love of reading, and that close application to various studies which marked her riper years. When only three years old, she was accustomed to leave an elder brother and younger sister at their play, while she eagerly read all the little books which she found in the nursery.

When Elizabeth was six years old, her family removed for a short time into Suffolk. A young lady was here introduced to the family, who became Elizabeth's governess; and from her she learnt the French language, and a little of the Italian.

In 1785, when Elizabeth was nine years old, her father and family removed to that paradise of Wales, Piercfield. Before

Elizabeth came here she had made great progress in music, and now she bent her attention to the study of the learned languages. In 1790, the late Mrs. Bowdler spent a month at Piercfield, who, having made herself acquainted with the Hebrew and Greek to study the Scriptures in their originals, unintentionally inspired Elizabeth with a strong desire to be an oriental scholar.

About this time Elizabeth became a sort of governess to her younger sisters, and her progress in the languages, both modern and ancient, was unusually rapid. She was, says her mother, "a living library." Her talents, however, were like bales of rich goods unopened to the sun. She was very modest and reserved, and much afraid of being thought a learned lady.

In music, drawing, perspective, and the mathematics, Miss Smith was a proficient. She went through a regular course of ancient and modern history; Milton, and some other English and Italian poets; read with great attention the whole of the New Testament, Secker's Lectures on the Catechism, and other religious books. At night she usually studied the heavens, and read Bonycastle's Astronomy; and attained to that knowledge in this science, which qualified her to calculate the distances and periods of several planets. To these studies she added the German and Spanish languages, botany, &c. and made some progress in the knowledge of the Arabic and Persian.

The translations which Elizabeth made of the Book of Job from the Hebrew, and of various other parts of the Old Testament, have raised her, young as she died, above most Hebrew scholars in the country.

ANECDOTE OF A SAILOR.

Extracted from a Letter from the Rev. Mr. S. of Penzance, to a friend in Edinburgh.

About two years since, an officer, who had a few religious tracts sent him, dropped one on the deck of the W———, 74 guns, in the middle watch. A sailor from the Orkneys, picked it up and read it. The tract was happily blessed to his conversion. Being exceedingly ignorant of divine things, and having no one to converse with about religion on board, he felt very uneasy for some time, and became uneasily anxious for instruction. The ship was cruising off Toulon, and often would he ruminate in his mind how he should obtain that knowledge of

Christ and salvation, for which his soul thirsted. One day, when reading his little tract, he observed that it was published at the Depository for Religious Tracts, No. 60, Paternoster Row. He now resolved, that as soon as he returned to England, he would ask leave to come on shore, and visit London, to find out some who would teach him the way of God more perfectly. Frequently it occurred to his mind, that no religious person would take any notice of a poor rough sailor in his dirty jacket, and that as he had never been on shore in England in his life, he would be exposed to imposition, and liable to fall into much temptation, in such a place as London. Then he would think how he should find out a good man that would take any trouble with such a *knowing nothing* fellow as he, and how he should be sure when he met with a religious man, that he would teach him the good and right way.

He now thought of Paternoster Row, and he concluded in his own mind, "I don't suppose the *printer* of the book is a good man, because printing is his trade; but I think the *author* of the book must be a good man, and I'll go to No. 60, and inquire for him." Having settled this in his mind, he was more easy, and often, when at the mast head, cast an anxious look towards Gibraltar, longing for the time when the ship should pass that place, and shape her course for Britain; and for many months, whether it was his watch below, or on deck, No. 60, Paternoster Row, was uppermost in his mind. Many an earnest petition at midnight, while walking on the deck, would ascend from his heart to God, that he would please to direct him to some who would tell him how to serve the Lord more acceptably, and how to address his wicked shipmates who abused him, and branded him with the most opprobrious names. In the spring of the present year, the ship was ordered home to refit; and, through the mercy of Jehovah, reached Chatham in safety. The ship's company applied to the admiral for leave of absence, which was refused for the present, because the application came not through the medium of the captain. Soon after this, T—— solicited permission to visit London, although he almost despaired of obtaining his request. The Lieutenant smiled when he saw him on the quarter-deck, and said, "Well T------, where do you intend to go?" "To London if your honour pleases, not to get drunk, or go with bad company, please your honour, but to get some good to my mind, to make

me a better man." The officer smiled; and although the religion of T—— was not approved of, yet, in consequence of it, he thought he might safely trust him on shore, and therefore immediately gave him a liberty ticket for a week. Furnished with this passport, T—— took the coach for London. What a phenomenon in modern times!---A sailor, travelling to London for no other object than to meet with some good man who will talk to him about the Lord Jesus Christ, and show him the way of salvation more fully! He arrived in London on June 2d. A passenger in the coach procured him lodgings. On Wednesday he found out Paternoster Row, and entered the Depository in rather an uncooth manner, inquiring for the *author*. The shopmen said, they supposed he wanted "master." He replied, "No, he wanted the *author* of the books, the master was only the *printer*." He sat down and waited for some time, when he was desired to call again the next day, when Mr. C—— of the Depository would be at home. The next day he lost his road, and was obliged to return to his lodgings. On Friday the 5th, he went out again; about five o'clock in the afternoon, he found out No. 60, Paternoster Row, and was most affectionately received, and welcomed to tea by Mr. C——.

It so happened, that for the first time these four years, I visited London, and arrived there on Wednesday, June the 3rd. On Friday, the 5th, I attended the committee of a religious society, at six o'clock in the evening. Having some private business to transact for an hour, they requested I would have the goodness to wait till seven o'clock. I accordingly walked out to the 'Change; and having some account to settle at the Tract Depository, I thought this a favourable opportunity, and accordingly went thither. The sailor had just preceded me; and the moment I entered the house, Mr. C—— exclaimed, "Oh! Mr. S——,I am so glad to see you from Cornwall, especially as we have just been visited by a poor seaman, who has left his ship, and come to London to meet with a minister, who will tell him about the Lord Jesus Christ," and (taking him by the hand) he added, "There, my friend, is a minister who has been to sea himself, and now holds a correspondence with many a worthy seaman of our ships of war." I was overjoyed at such a meeting; and after some interesting conversation, I appointed him to meet me the next morning, when I learnt from him the preced-

ing particulars. He continued with me the whole of Saturday and Sunday, during which time, I had many opportunities of conversing and praying with him, and introducing him to several ministers and Christians in the town. The surprize, astonishment, and gratitude, of this good man, were truly gratifying. Every thing he saw and heard of religion excited the most pleasing emotions, and left an impression, it is hoped, not easily to be erased. He would often express his wonder that so many good people should have any thing to do with such a poor *good for nothing* creature as he was, and would frequently say, "Well, to be sure, you did not know that I was coming to London, but the Lord did, and he opened all your hearts to be kind to a poor sailor; the Lord bless and reward you all." On Monday, he returned to his ship, loaded with tracts and books, some from the London, and others from the Edinburgh Tract Society, (a few of the latter I had taken with me for any seamen that might fall in my way,) and overwhelmed with gratitude.

From the Youth's Instructer.

In Milan, lived a physician, that cured mad folks by keeping them in a water, prepared by art, which he kept in his house, some up to the knees, some to the middle, others to the chin, as they were more or less mad. One of his patients, being pretty well recovered, stood one day at the door, by which came a young gentleman with a hawk on his fist, well mounted, and ten or twelve spaniels following. The man who had been mad, was very earnest to know for what use all that preparation was? The gentleman told him it was to catch fowls. "How much in the year," said the other, "may the fowls be worth, which you take?" "Ten or twenty crowns," replied the gallant. "And what may your hawks, horses, and hounds cost?" says the other. "Five or six hundred crowns," answered the gentleman. "Oh," says the patient, "your wealth runs away with your horses and hounds, and your fortune with your hawks. I advise you to be gone quickly, for if the master physician come, he'll put you into his water, not to the knees, or middle, or chin, but over head and ears, for you are mad all over."

Miscellaneous.

REMARKABLE ACCOUNT OF THE CONVERSION OF THREE JEWISH CHILDREN,

IN BERLIN, IN 1715.

(From a Letter of Dr. Jablouski, a Lutheran Clergyman.)

You require an account of the Jewish affairs at Berlin; whereof I am not unwilling to treat, since it seems there is something extraordinary in them; but then I cannot but speak, in the first place, of the three Jewish children, though afterwards some other things ought likewise to be mentioned.

It happened that a Jew, whose name is Isaac Vent, did live with a Christian, who is an under officer in the king's troops. The Jew has three daughters. The eldest is named Sprintz, and owned to be aged twelve years. The name of the second is Guttel, of ten years of age; and the name of the youngest of all is Esther, said to be eight years old. The parents asserted each of them to be two years younger.

These children had a familiar conversation with the soldier's wife who lived in the garret; and they would often get up stairs, eat and drink with them, and be present when they said their prayers and sang their hymns. The matter came at last to that pass, that the girls resolved to leave their parents, and to go over to the Christians; and the christian woman conducted them secretly for that purpose to Mr. Kahman, the minister of St. Mary's church; but no sooner did the parents know their daughters were withdrawn from them, than they addressed themselves to the king to have them restored, wherein they were supported by the whole company of the Jews that lived in this place.

The king was pleased to nominate a good number of divines, with two gentlemen of the privy council added to them. They were to enquire, whether the children might be refused to their parents, who demanded them back, without infringing the right and power which a father hath over them. The commissioners met in my house, July 19, 1715, whither also the girls were called with their Jewish parents. The parents were heard in

the first place; and being dismissed, the girls; who ardently desiring to be admitted to our holy religion, and refusing to return to their parents and the Jewish communion,—the parents were again called in; and it was then that a memorable scene opened itself, not unworthy of a pious spectator.

In the parents appeared a strife betwixt love and hatred, whilst they did most heartily love their children on the one hand, and abhor them as much on the other. They did not know what countenance to show them, and what words to use. In the children a bashfulness was observed towards their parents, attended, however, with a fear. There appeared a paleness in their faces, and a trembling in their whole bodies. The mother, a talkative woman enough, but not wanting ingenuity, began to show the children the breasts that had given them suck. She descanted also upon the benefits of education, and the tenderness of that natural affection which is betwixt parents and children.

The girls, affected with these things, declared how sensible they were both of the love of parents, and of the duty of children towards them; but refused to yield obedience to them in a matter contrary to their conscience. At the same time the father began to sigh, to weep, and to lift up his hands to Heaven. Again, the mother's love being turned into rage, upbraided the children with disobedience, with obstinacy, and a contumacious temper: then she began to threaten them with her curses, nay, actually to pour them forth upon them.

The parents being ordered to withdraw, the girls were fully acquainted with every thing that might render uneasy to them the Christian religion; such as poverty, the miserable condition of fatherless children, and the hard necessity of seeking their bread by the labour of their hands, &c. On the contrary, what plenty they might have if they would but return to their parents. To this the children, with an undaunted courage, and a temper strengthened beyond their age, did constantly affirm that they were not in the least moved thereat; that they did seek nothing but the salvation of their souls, despising all other things, that they might be children of God and heirs of Heaven. The necessaries of this life they would earn by the labour of their hands, though by the hardness of work, the blood should spurt out of their fingers. It was enough for them, if they were but interested in the Christian Church, to partake hereafter of her

spiritual benefits; for this reason they did beg they might not be put to a necessity to return to their parents.

After these things were most amply, and to our astonishment, transacted, we then, to explore their minds the better, asked them, that if there were some hopes that their parents would be converted to the Christian faith, whether, after such a thing, they would not return to their parents and live with them? It was then that the countenance of these babes all on a sudden changed, not unlike the sun when it shines out after the clouds are dispelled. In like manner did the children, after having laid aside their heaviness, begin to look cheerfully, and in their whole countenance express their gladness. They replied with joy, that they would do that with all their hearts, and love their parents the more cordially, after they had been made partakers with them of the same holy faith, &c.

This is what I write to you in a summary manner. It is not in my power to describe to the life the vehement and truly unfeigned commotions of mind which appeared in the parents as well as in the children. Certainly, all those that were present were astonished thereat. As for myself, when I saw the children go on in so intrepid a manner, beyond their age, and almost against the laws of nature, it seemed to me as if I beheld with my eyes what Jerom formerly persuaded Heliodor; and although his mother, in a disordered hair, and clothes rent into pieces, should show him the breasts that had sucked him; and though the father should lie upon the threshold, that yet he would make no halt, but fly away to the banner of the cross, &c.

After we had maturely weighed this matter, it was unanimously resolved that the children ought by no means to be returned to their unbelieving parents; but that they ought to be maintained at the King's charge, and to be instructed in the Christian faith, the rudiments whereof they had already received. However, that the parents should be permitted to speak with them as often as they pleased, in the presence of some witnesses. Likewise, that the Jews ought to be severally prohibited from conveying away the children in a clandestine manner, or do them in any otherwise some mischief. As for baptism, it was decreed it ought not to be precipitated; but that the years of maturity ought to be stayed for. All this the king hath been pleased to ratify: the girls are committed to the care and instruction of Christians, having all this while expressed a constancy in their purpose and

a probity in their manners. Baptism is now, God willing, in a little time to be conferred upon them.

The above account is taken from the Appendix to Dr. Gillies's Historical Collections. On mentioning the circumstances to Mr. Frey, the converted Jew now in England, he well remembers hearing of the affair at Berlin, where it happened; and that two at least out of the three turned out eminent Christians.

RICHES.

An Arab, wandering in the deserts, and having eaten nothing for two days, was ready to expire with hunger. As he passed by one of those wells used by the caravans to water their camels, he perceived on the sand a little leathern bag. He took it up, and feeling something within, "Thanks be to Allah," said he, "these are, I doubt not, either dates or nuts." Elated with this expectation he hastened to open his bag, but as soon as he saw what it really contained, "Alas," said he, in an agony of distress, "here are only pearls."

EVIL COUNSELLORS.

A LEARNED Doctor, named Saheb, appointed, by the Sultan of Carizma, to superintend the education of his son, had orders to entertain his pupil every day with a story, proper to form the manners of a young prince. He one day, related the following, which is taken from the Persian annals, but which will not therefore seem less incredible.

A Magician once appeared at the Court of King Zohak, and performed, in the presence of that monarch and his attendants, several miracles, to his great astonishment and delight. King of kings, said the enchanter, these are but the amusements of my art, and scarcely worthy your attention; but if you will permit me to blow twice into your ear, you shall immediately behold a prodigy truly wonderful. Permission was granted, and Zohak had no sooner complied, but, after some involuntary vertigos, he felt within his body an extraordinary motion, more violent than painful, which ended in the sudden eruption of two serpents, heads, near the region of the heart. Perfidious wretch! cried the king, what hast thou done? How has thy impure breath produced, within my entrails, these devouring monsters. Fear nothing, replied the magician, but return me thanks for the precious gift of which you know not the value. These two serpents

are a certain pledge of the happiness of your life, and the glory of your reign. All depends on appeasing their hunger, and furnishing them with that food, which alone they will accept. Select, from time to time, a number of your subjects, whom you may take from the lowest class of the people; with their flesh you must nourish these divine animals, and assuage their thirst with their blood. Above all, be deaf to a despicable and dangerous compassion. Remember, that what affords you pleasure must be just, and that royalty is not worth acceptance unless kings may, when they chuse, do injury to other men. Zohak was, at first terrified at this exrable counsel, but, since he was assured his happiness depended on following it, he did not long hesitate, and seon found his inhumanity become a pleasure. The hunger of the two monsters, which grew from his body, became his own; and while they satisfied their cruel appetite, he experienced, as he said, a delicious sensation. He paid no regard to the cries and tears, the blood or lives, of his unhappy subjects. He only considered his people as sheep, destined to be sacrificed to his absurd extravagancies; while they, in their turn, regarded Zohak as a monster, let loose to devour them; till, at length, their sufferings overcoming their timidity, they arose against their tyrant, tore him from the throne he had prophaned, and imprisoned him in a frightful cavern in the mountains of Damavend. There, deserted by all but his two serpents, the merciless Zohak became the victim of their voracity, which he could no longer satisfy.

What a horrible tale is this! cried the young prince, as soon as his preceptor had concluded: for heavens sake relate another which I may hear without shuddering. Willingly, my lord, replied Saheb; the following is very simple and very short.

A young Sultan reposed all his confidence in an artful and corrupt eunuch. This wicked favourite filled his mind with false ideas of the glory and happiness of kings; he inspired him with pride and a love for luxurious effeminacy, those parents of every crime. To the gratification of these wretched passions the young monarch sacrificed the interests of his people. He considered it as his glory to despise mankind, and his happiness to render others miserable. What was the consequence of such conduct? He lost his crown, his treasures, and his flatterers; nothing remained but his pride and effeminacy; and, not pos-

essing the means to gratify these, he died, inflamed with rage, nd overwhelmed with shame.

The Prince of Carizma was not totally dissatisfied with this ast story. I like this, said he, much better than the other. It s less horrible and disgusting. Alas! my lord, replied his pre-ceptor, it is the very same.

ENVY.

The Santon Bazarlu, during the whole Ramazan took no re-past till after sun-set, and then allowed himself only a single raisin. He wrote on the wall of his cell this sublime monosyllable, *You*, (it is) the continual subject of his meditations, and prayed n a posture so immoveable, that the birds, imagining him a sta-ue, came and perched upon his head. Yet was it less his piety owards God than his charity to men that rendered him so cele-rated throughout all Natolia. His hermitage was the refuge of the unfortunate and penitent. Whatever calamities any one uffered, or with whatever crimes his conscience reproached him, f he but visited the good Santon, he returned home comforted. An inhabitant of Smyrna, went one day to his cell, and thus ad-lressed him. "O Santon! I am poor, yet should I bear my poverty with patience, could I but see my brother as poor as nyself: but with him every thing prospers, and he receives the gifts of heaven in such profusion that I burst with rage and envy. This is not all: I am hated and despised while this for-unate brother enjoys the esteem of the public, and the friend-hip of every worthy person. Wherever I go I am constrained o hear the hated encomium of his virtues, nay even forced to admire and applaud them myself. O Santon, I am the most vretched of men, pray for me, and give me comfort, if in your power."

These complaints were the first the good Santon had ever heard without pity. "Fly," said he, with holy indignation, ' fly far from my sight, thou enemy of all good. Hell alone an comfort thee; since thou can desire the Deity to with-hold his blessings from thy brother, and couldst delight to see him miserable and wicked."

REVENGE.

The favourite of a Sultan threw a stone at a poor dervise who had requested an alms. The insulted Santon dared not complain,

but carefully searched for and preserved the pebble, promisi himself he should find an opportunity sooner or later to throw in his turn, at this imperious and pitiless wretch. Some ti after, he was told, the favourite was disgraced, and by order the Sultan led through the streets on a camel, exposed to t insults of the populace. On hearing this, the dervise ran to fet his pebble; but, after a moment's reflection, cast it into a we "I now perceive," said he, "that we ought never to seek r venge when our enemy is powerful, for then it is imprudent nor when he is involved in calamity, for then it is mean and cru

Religious Intelligence.

From the Fourth Report of the Soho Square Bible Association.

THE simple yet beneficial plan of supplying the poor with the Bibl by receiving their small weekly contributions, is frequently made man fest; and, but for such a design, it is to be feared, many would have le the world, destitute of that exalted hope, and of those glorious views immortality, with which the Scriptures alone inspire the mind. A poo woman was called upon, who had been a widow seventeen years, a all that time had felt the need of the word of life to solace her und life's vicissitudes, without the possibility of its possession, and she had kind friend that would advance her so large a sum for its purchase; upo being asked, whether she could spare a penny per week, she gladly r plied, "Oh, yes, I'll do that," and immediately commenced her su scription, "rejoicing as one that findeth great spoils."

A visiter called lately at an iron-foundry, and, on inviting one of t men to provide himself with the word of God, received this answer, " have nothing to do with the Bible, I am going to hell;" the man w faithfully admonished, and further importuned to obtain that treasu of which, at present, he seemed to have so low a conception; unexpe edly the advice had its desired effect; he suddenly turned round, a said, "Well, Sir, I will have one," commenced his subscription f three-pence per week, and has since received his Bible.

From the Third Report of the Hammersmith Bible Association.

ONE circumstance deserves particular notice, that there is an increa ing application for Bibles and Testaments, at half cost price, from t various Sunday Schools within the hamlet. This fact is mentioned, n only as opening another channel for the distribution of the Scriptur but as a most honourable evidence of the attention bestowed on t moral and spiritual welfare of these children. Who can calculate t

ects that may result, not only from their own knowledge of the word God, but from their being qualified to read it to their parents? Some rsons, who were too careless and indifferent to procure a Bible for mselves, may receive that instruction, through the instrumentality of their own children, which may produce a very beneficial change their character and conduct.

From the Third Report of the Nova Scotia Auxiliary Bible Society.

SINCE the last time that the Committee had the pleasure of addressing friends and the supporters of the Nova Scotia Bible Society, nothing occurred materially to affect its interests. Most of its friends have ntinued to exert themselves in its favour, with unabated zeal; and, withstanding the too prevalent distress of the inhabitants of this vince, their contributions, in aid of the Bible Society, have been a very respectable amount.

The sums collected, during the last twelve months, including a small ance of last year's account, amount to 418*l.* 15s. 9d.

The Trustees of the Parent Society have continued, during the last ar, their wonted attention to the wants of this province, and the ne ready compliance as formerly with the wishes of your Committee. ere were, on the first of last March, remaining in the hands of the iety's Depository, 26 Bibles, and 41 New Testaments. There have ce been received from the British and Foreign Bible Society, 396 les, and 350 New Testaments. Out of this number there have been nished to the several Auxiliary Societies throughout the Province, Bibles, and 358 New Testaments, and there now remain in the ds of Mr. Black, the Depository of this Society, chiefly in the French German Languages, 52 Bibles, and 33 New Testaments.

The Auxiliary Societies of Chester, Annapolis, and Hants County, e been particularly active and zealous. Of the prosperity of the va Scotia Bible Society, the Committee are led to entertain good es.

ome who have kept house, with smaller or larger families, for five, , or more than twenty years, have not been able, till now, to obtain ible. One of the latter class, a female, surrounded by a numerous pring, says, that she never had such sweet company before, as the le which your Committee have put into her hands. In every ince the Scriptures seem to have been thankfully received. That Lord may grant to this Society many seals of their labour of love, ne prayer of your Committee.

From the Eighth Report of the Connecticut Bible Society.

May 6, 1817.

WITH unutterable emotions of joy and gratitude, do Christians contemplate the blessings which have flowed to mankind, through the instrumentality of Bible Associations. Hundreds of thousands are destitute the spirit of prayer; and it gives the Christian new and enlarged ings, when he comes before the mercy seat, in behalf of those who perishing in spiritual ignorance. But a short period has elapsed, e Christians in general did not think or know of the astonishing want

of Bibles among men; but now they take a comprehensive view of t
world, and daily do their pity and benevolence lead them to pray, th
every rational creature on earth may have the word of eternal li
And while this exertion to spread the Scriptures among others h
awakened a special compassion for the needy, it has led the people
christian countries to set a higher value, themselves, upon that best
books, and has induced them to look into it with a more earnest atte
tion than they had done in former times. A few years since, the Bib
was greatly neglected and overlooked! now, no book is so abundant
called for, or so seriously read. The Sacred Volume was the bo
which Josiah found in the temple, where it had long been forgotten.

Select Poetry.

VANITY OF LIFE.

"*Earthly things pass away like a shadow; and as a post th
hasteth by.*"

As hurrying speeds she stranger by,
As flits the trackless cloud on high,
Our joys and ills are gone;
Bright hopes ascend with orient pride,
The laughing hours unconscious glide,
They sink before the ev'ning tide,
On rapid pinion borne.

Then why, amid the meteor gleam,
The shadowy show, the fev'rish dream,
That wind our swift career,
Can life, with treach'rous wiles, impart
A spell to bind th' inconstant heart,
While Time, resistless, warns, "Depart!"
The parting hour is near?"

That welcome hour, supremely blest,
Which yields the thirsting soul to rest,
In tend'rest mercy giv'n:
Farewell! desponding doubts and fears;
For radiant o'er the vale of years,
'Mid stormy clouds the bow appears,
The peaceful bow of heav'n!

No more on life's bewilder'd stage
Shall mortal cares our thoughts engage,
Or mortal joys inspire;
Th' uplifted portals wide display
A living blaze of cloudless day;
I mount, I rise, I soar away,
And join the eternal choir!

COTSWOLDIA.

Biographical Sketch

OF

HER LATE MAJESTY, QUEEN CHARLOTTE.

(*Concluded from page* 54.)

The various Newspapers, and other public journals having detailed the progress, and various revolutions in her Majesty's disorder, we therefore deem it unnecessary to repeat it. By the bulletin issued on Monday night, (November 16, 1818.) no apprehensions were entertained by the physicians; indeed so little was any immediate important change expected, that at six o'clock on Monday afternoon, Sir Henry Halford's carriage was ordered to convey him on his usual visit to the King and Princess Sophia at Windsor, and the first messenger from Carlton-house was returned without a report. The carriage of Sir Henry, however, had scarcely drawn up to the door of the palace, when her Majesty manifested such an increase of restlessness, that he was induced to delay his departure, and eventually, in about three quarters of an hour, the carriage was ordered back, and the jour-

ney postponed. At half-past seven o'clock, the second messenger from Carlton-house, who was still waiting at the palace, was despatched with letters from the Princess Augusta and the physicians to the Prince Regent; the consequence of which was, that between nine and ten o'clock His Royal Highness, accompanied by the Duke of York, arrived at the palace, and had an immediate interview with the physicians.

From nine o'clock on Monday night, all the worst symptoms of Her Majesty's disorder developed themselves in succession, with alarming rapidity, and the most serious apprehensions as to the result being entertained, His Royal Highness, determined to spend the night at Kew; but soon after twelve o'clock so material an abatement took place in Her Majesty's sufferings, that this arrangement was abandoned, and about midnight His Royal Highness left the palace for Carlton-house, accompanied by the Duke of York.

The relaxation in the symptons of Her Majesty's disorder, however, was but temporary. They shortly returned with increased severity, and throughout the remainder of the night she was in almost continual pain. Sir F. Milman, Sir H. Halford, and Mr. Brande, remained in the ante-chamber nearly the whole night, and the Princesses did not retire till between two and three o'clock in the morning.

At half-past nine o'clock on Tuesday morning, the following bulletin, the first that had ever assumed any thing like a decided tone, was issued:

"Kew Palace, Nov. 17.

"The Queen's state last night was one of great and imminent danger. Her Majesty continues very ill this morning,

(Signed) "F. MILLMAN.
"H. HALFORD."

The groom had hardly left the palace with the bulletin more than three quarters of an hour, when her Majesty became so much worse that a second messenger was despatched to Carlton-house to request the immediate attendance of His Royal Highness. Couriers were also sent off at the same time to the Archbishop of Canterbury, Dr. Baillie, Mr. Robert Keate, and Lady Halford. Centinels were placed at the extremity of Kew Green to prevent carriages with enquirers from approaching the palace; other messengers were despatched to the Duchess of York at Oatlands, the Duke of Sussex at Tunbridge Wells, and the Princesses at Windsor Castle, and every thing indicated the immediate approach of the last awful crisis.

It seems that a mortification which had taken place in her right heel now put on the most alarming symptoms, and all hope of her

surviving the approaching paroxysm was at an end; her respiration was most laboriously performed, and the tension on the side was painful almost to suffocation. Every possible mode of attempting relief was resorted to, but it became more and more evident every minute that a fatal termination of her Majesty's sufferings was at hand.

Immediately on the arrival of the Prince Regent and the Duke of York, Sir H. Halford had an audience of their Royal Highnesses in the great drawing room; the Princess Augusta and the Duchess of Gloucester were also present, when Sir Henry announced, that there was no longer any hope of their august parent surviving the paroxysm. They immediately hastened to attend her last moments. For more than half an hour they remained surrounding the bed, in a state of suspense, the Queen lying before them totally insensible; and she had for some time breathed her last, before the Princesses, absorbed in the distressing scene, had ceased supporting her. Sir H. Halford at length announced that all was over, and they were led from the chamber by their royal brothers. Her Majesty died at twenty minutes past one o'clock, on Tuesday, the 17th inst.

The first communication which arrived in town of the melancholy tidings, was about half-past two, at Carlton-house, by a communication sealed with black, to Viscount Sidmouth, as Secretary of State for the Home Department, together with a letter to Sir Henry Torrens from the Duke of York, to postpone His Royal Highness's levee. The intelligence was soon circulated, and enquiries were made very numerously at Carlton-house, and at three o'clock, the following notification was issued:

"Carlton-house, Nov. 17.

"Her Majesty expired at one o'clock this day, without a pain."

It was written on paper with wide black edges.

Shortly after, the following letter, sent by Lord Sidmouth to the Lord Mayor, was placarded at the Mansion-house.

Whitehall, Nov. 17.

"My Lord—It is my painful duty to inform you of the death of Her Majesty the Queen. This melancholy event took place at Kew Palace, at one o'clock this day.

"I have the honour to be,

"Your Lordship's most obedient servant,

SIDMOUTH."

"To the Right Hon. the Lord Mayor."

St. Paul's bell, and those of all the other churches of the metropolis, tolled at intervals throughout the evening; the several

theatres were shut, and published notices that they would remain closed till further notice.

In consequence of Her Majesty's demise, a considerable saving will accrue in the future charge of the civil list. By the act of the 52d of the King, the Queen's annual income, independent of the King's establishment at Windsor, was settled at 58,000l. with an additional allowance of 10,000l. a year for travelling and other contingent expenses. The salaries of the principal officers and ladies of Her Majesty's household all cease after the Christmas quarter. Of these the chief are—

The Earl of Morton, Lord Chamberlain.
Edward Disbrowe, Esq. Vice Chamberlain.
Earl of Harcourt, Master of the Horse.
Major-General Taylor, Treasurer and Secretary.
Sir Henry Campbell, Comptroller.
T. J. Mathias, Vice Treasurer.
The Marchioness of Bath, Mistress of the Robes.

The Ladies of the Bed-chamber, the Maids of Honour, and the Pages of Honour, with the Attorney and Solicitor General, &c.

All the under servants will have pensions from the public, according to their ranks.

The Queen made a will in June, 1817, and several codicils have been added to it since. It is said that she has left to Her Royal Highness the Princess Augusta the house and grounds at Frogmore; and to Her Royal Highness the Princess Sophia the Lower Lodge at Windsor. Her numerous diamonds, laces, and wardrobe, are to be divided equally among the Princesses. A handsome bequest, it is reported, goes to the Countess of Harcourt, one of the Ladies of her Bedchamber. But it is a remarkable circumstance attending this will, that so trifling a sum of money should be left behind—some statements say only 3000l. others make it 10,000l. A report was in circulation sometime ago, that she had made the Regent a present of *One Hundred Thousand Pounds*! Indeed we should imagine that something of the kind must have taken place. How otherwise to account for the small sum said to be remaining, we cannot divine.

Her Majesty was in the 74th year of her age.

Funeral Ceremony.

CEREMONIAL

OF THE INTERMENT OF HER LATE MOST EXCELLENT MAJESTY QUEEN CHARLOTTE OF BLESSED MEMORY, IN THE ROYAL CHAPEL OF ST. GEORGE, AT WINDSOR, ON WEDNESDAY EVENING, THE 2D DAY OF DECEMBER, 1818.

PROCESSION FROM KEW-PALACE TO WINDSOR-CASTLE.

The Royal body, having lain in State privately at Kew-palace during the day and night previous to the interment, was removed from thence to Windsor on Wednesday last, in a hearse, adorned with ten escutcheons, and drawn by eight of Her late Majesty's horses, preceded by the Knight Marshal's men on horseback with black staves, and followed by the carriages of Her late Majesty, of His Majesty, the Prince Regent, and the Royal Family: the whole escorted by a party of Lancers.

Upon arrival at Frogmore, the procession halted for the purpose of receiving the Chief Mourner, his supporters and trainbearers, and the Princes of the Blood Royal, when the procession was joined by the servants and grooms of the King, of Her late Majesty, of the Prince Regent, and of the Royal Family, in deep mourning, (each bearing a flambeau); 40 Yeomen of the Guard, the trumpets and kettle-drums of the Horse Guards mounted, and the drums and fifes of the Foot Guards.

ORDER OF THE PROCESSION FROM FROGMORE.

Servants and Grooms of the Royal Family,
Servants and Grooms of the Prince Regent,
Servants and Grooms of His Majesty,
Servants and Grooms of Her late Majesty,
} each bearing a Flambeau.

Trumpets and Kettle Drums mounted, and the Drums and Fifes of the Foot Guards.

Knight Marshal's Men on foot (with Black Staves.

Foot Guards, stationary, every Sixth Man bearing a Flambeau, lined the Procession from Frogmore, to St. George's-chapel.

Twenty Yeomen of the Guard in Mourning, with Partisans reversed.

Escort of Lancers.

THE HEARSE.
Drawn by Eight of her late Majesty's Horses, driven by Her late Majesty's Body Coachman.

One of His Majesty's Carriages, drawn by a full Set of His Majesty's Black Horses, conveying the CHIEF MOURNER and his two Supporters.

One of His Majesty's Carriages, drawn by Six Horses, conveying the Train-bearers of the Chief Mourner.

Carriages of his Majesty, drawn by Six Horses, conveying the Princes of the Blood Royal.

Twenty Yeomen of the Guard in Mourning, with Partisans reversed.

Escort of Lancers.

Foot Guards, stationary, every Sixth Man bearing a Flambeau, lined the Procession from Frogmore to St. George's-chapel.

Carriages of His Majesty conveying the Train-bearers of the Prince of the Blood Royal.

Carriages of Her late Majesty which attended in the procession from Kew.

Guard of Lancers, which attended the hearse to Datchet-bridge, closed the procession.

Upon arrival at the south door of St. George's-chapel, the servants and grooms, the trumpets and drums, and the Knight Marshal's men, filed off without the door. The Royal body was removed from the hearse, and carried by ten yeomen of the guard and followed by the Chief Mourner, his supporters, train-bearers, and the Princes of the Blood Royal, with their train-bearers, into the space prepared to receive them in the procession (previously formed); where the whole moved forward into the choir.

The Yeoman of the Guard attending the hearse, and those attending the carriage conveying the Chief Mourner, closed the procession to the entrance of the choir within the chapel.

CEREMONIAL WITHIN THE ROYAL CHAPEL.

Poor Knights of Windsor.

Pages of the Royal Family.
Pages of the Prince Regent.
Pages of the King.
Pages of her late Majesty.
Gentlemen Ushers, Quarterly Waiters to His Majesty.
Gentlemen Ushers, Quarterly Waiters to her late Majesty.
Pages of Honour to His Majesty.
Pages of Honour to Her late Majesty.

Apothecaries to the Prince Regent.
Apothecaries to the King.
Apothecaries to Her late Majesty.

Surgeons to the Prince Regent.
Surgeons to the King.
Surgeons to Her late Majesty.

The Curate and Rector of Kew.
The Curate and Rector of Windsor.
Grooms of the Privy Chamber to His Majesty.
Grooms of the Privy Chamber to Her late Majesty.
Gentlemen Ushers, Daily Waiters to His Majesty.
Third Gentleman Usher, Daily Waiter to Her late Majesty.
Sergeant Surgeons to the King.
Physicians to the Prince Regent.
Physicians to the King.
Physicians to Her late Majesty.
Clerks of the Closet to the Prince Regent.
Household Chaplain (at Windsor) to His Majesty.
Equerries to the Royal Family,
Military Secretary to the Commander in Chief.
Equerries to the Prince Regent.
Clerk Marshal, and first equerry to the Prince Regent.
Quarter-Master-General. Adjutant-General.
Equerries to the King.
Clerk Marshal and First Equerry to the King.
Equerries to Her late Majesty.
Gentlemen Ushers of the Privy Chamber to His Majesty.
Gentlemen Ushers of the Privy Chamber to Her late Majesty.
Officers of the Duchy of Cornwall.
Chamberlain to the Great Steward of Scotland.
Grooms of the Bed-chamber to His Majesty.
Master of the Robes to his Majesty.
Pursuivants.

King's Solicitor-General.
Her late Majesty's Solicitor-General.
Comptroller of His Majesty's Household.

King's Attorney-General.
Her late Majesty's Attorney-General.
Treasurer of His Majesty's Household.

Heralds.

Privy Purse and Private Secretary to the Prince Regent.

Private Secretary and Treasurer to Her late Majesty.

Lord Chief-Baron.

Lord Chief-Justice of the Common Pleas.

Vice-Chancellor.

Master of the Rolls.

Lord Chief-Justice of the King's-Bench.

Lords of the Bed-Chamber to His Majesty.

Master of the Household to His Majesty, and Secretary to the Groom of the Stole (on the Windsor Establishment.)

Groom of the Stole to His Majesty (on the Windsor Establishment.)

Vice-Chamberlain to His Majesty (on the Windsor Establishment.)

Bishop of Exeter. Clerk of the Closet to the King.

Bishop of London.

Bishop of Salisbury. Chancellor of the Order of the Garter.

Heralds.

The Minister of the State of Hanover.

The Deputy Earl Marshal.

His Majesty's Ministers.

The Archbishop of York.

The Lord Chancellor.

The Archbishop of Canterbury.

Norroy King of Arms.

Captain of the Yeomen of the Guard. Master of the Horse to His Majesty.

Captain of the Band of Gentlemen Pensioners. Groom of the Stole to His Majesty.

Master of the Horse to Her late Majesty.

Secretary to the Lord Steward.

The Lord Steward of His Majesty's Household.

Master of His Majesty's Household.

Choir of Windsor.

Prebendaries.

Dean.

Supporter. Second Gentleman Usher, Daily Waiter to her late Majesty.

The CROWN of Her late MAJESTY borne on a Black Velvet Cushion by Clarenceux King of Arms.

Supporter. First Gentleman Usher, Daily Waiter to Her late Majesty.

Secretary to the Lord Chamberlain.

The Lord Chamberlain of his Majesty's Household.

The Vice-Chamberlain to His Majesty.

rst Gentleman Usher. Garter Principal King of Arms. Gentleman Usher, of the Black Rod.
)aily Waiter to His Majesty.

The Lord Chamberlain to Her late Majesty.

Supporters of the canopy, 5 gentlemen of the Privy

Supporters of the pall, 3 Dukes.

THE ROYAL BODY, covered with a fine Holland sheet and a black velvet pall, adorned with ten escutcheons, carried by ten yeomen of the guard, under a canopy of black velvet.

Supporters of the pall, 3 Dukes.

Supporters of the canopy, 5 gentlemen of the Privy Chamber.

:pporter. THE CHIEF MOURNER. Supporter.

Train-bearers.

Assistants to the Chief Mourner.

Princes of the Blood Royal.

Train-bearers.

The Vice-Chamberlain to Her late Majesty.

Mistress of the Robes.

Ladies of the Bedchamber.

Keeper of the Robes.

Women of the Bedchamber to Her late Majesty.

Maids of Honour.

Women attendants to Her late Majesty.

Ten Gentlemen Pensioners, with their axes reversed.

Forty Yeomen of the Guard, with their partisans reversed.

Upon entering the Choir, the Royal Body was placed on a atform, and the Crown and Cushion laid on the Coffin.

The Chief Mourner was seated on a chair at the head of the orpse. The Supporters on either side.

The Princes of the Blood Royal were near the Chief Mourner.

The Lord Chamberlain of her late Majesty took his place at e feet of the corpse, and the supporters of the Pall their places ear the Royal body.

During the service, the Knights of the Garter present, occuied their respective stalls; the Judges, Ministers of State, Nolity, and Great Officers of the Household, were placed in the icant and intermediate stalls; the Ladies Attendants in the seat low the stalls on the north side nearest the altar; the officers of e Duchy of Cornwall, the Grooms of the Bedchamber, Law offirs, &c. in the seat below the stalls, on the south side, nearest the tar; the Physicians, Equerries, &c. in the front seats on either de; the Gentlemen Ushers, Pages, &c. were arranged on each de, below the altar.

The part of the service before the interment, and the Anthem eing performed, the Royal body was deposited in the Vault;

and the Service concluded, Sir Isaac Heard, Garter, pronounced near the grave, the styles of Her late Majesty.

N.B. The Knights of the several orders, who walked in the procession, wore their respective collars.

The procession from the entrance to the choir, within the Chapel, was flanked by the Grenadiers of the Foot Guards, every fourth man bearing a flambeau.

Instructive Essay.

ON THE IMMORTALITY OF THE SOUL.

The same faculty of reason and understanding, which places us above the brute part of the creation, doth also subject our minds to greater and more manifold disquiets than creatures of an inferior rank are sensible of. It is by this that we anticipate future disasters, and oft create to ourselves real pain from imaginary evils, as well as multiply the pangs arising from those which cannot be avoided.

It behoves us, therefore, to make the best use of that sublime talent, which, so long as it continues the instrument of passion, will serve only to make us more miserable, in proportion as we are more excellent than other beings.

It is the privilege of a thinking being to withdraw from the objects that solicit his senses, and turn his thoughts inward upon himself. For my own part, I often mitigate the pain arising from the little misfortunes and disappointments that chequer human life by this introversion of my faculties, wherein I regard my own soul as the image of her Creator, and receive great consolation from beholding those perfections which testify her divine original, and lead me into some knowledge of her everlasting Archetype.

But there is not any property or circumstance of my being that I contemplate with more joy than my immortality. I can easily overlook any present momentary sorrow, when I reflect that it is in my power to be happy a thousand years hence. If it were not for this thought, I had rather be an oyster than

nan, the most stupid and senseless of animals than a reasonable nind tortured with an extreme innate desire of that perfection vhich it despairs to obtain.

It is with great pleasure that I behold instinct, reason, and aith concurring to attest this comfortable truth. It is revealed rom heaven, it is discovered by philosophers, and the ignorant nenlightened part of mankind have a natural propensity to be- ieve it. It is an agreeable entertainment to reflect on the vari- ous shapes under which this doctrine has appeared in the world. The Pythagorian transmigration, the sensual habitations of the Mahometan, and the shady realms of Pluto, do all agree in the nain points, the continuation of our existence, and the distribu- ion of rewards and punishments, proportioned to the merits or demerits of men in this life.

But in all these schemes there is something gross and impro- bable, that shocks a reasonable and speculative mind. Whereas nothing can be more rational and sublime than the christian idea of a future state. Eye hath not seen, nor ear heard, neither hath t entered into the heart of man to conceive the things which God hath prepared for those that love him. The above-men- ioned schemes are narrow transcripts of our present state; but in this indefinite description there is something in- effably great and noble. The mind of man must be raised o a higher pitch, not only to partake the enjoyments of he Christian Paradise, but even to be able to frame any notion of them.

Nevertheless, in order to gratify our imagination, and by way of condescension to our low way of thinking, the ideas of light, glory, a crown, &c. are made use of to adumbrate that which we cannot directly understand. "The lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from heir eyes, &c.

These are cheering reflections; and I have often wondered hat men could be found so dull and phlegmatic as to prefer the hought of annihilation before them: or so ill-natured, as to en- deavour to persuade mankind to the disbelief of what is so pleasing and profitable even in the prospect; or so blind, as not o see that there is a Deity, and if there be, that this scheme of hings flows from his attributes, and evidently corresponds with he other parts of his creation.

I know not how to account for this absurd turn of thoug except it proceed from a want of other employment joined wi an affection of singularity. I shall, therefore, inform our m dern freethinkers of two points, whereof they seem to be ignora The first is, that it is not the being singular, but being singul for something, that argues either extraordinary endowments nature, or benevolent intentions to mankind, which draws the a miration and esteem of the world. A mistake in this point n turally arises from that confusion of thought which I do not r member to have seen so great instances of in any writers, as certain modern freethinkers.

The other point is, that there are innumerable objects with the reach of the human mind, and each of these objects may viewed in innumerable lights and positions, and the relations ari ing between them are innumerable. There is therefore, an in nity of things whereon to employ their thoughts, if not with a vantage to the world, at least with amusement to themselves, a without offence or prejudice to other people. If they proceed exert their talent of freethinking in this way, they may be inn cently dull, and no one take any notice of it. But to see m without either wit or argument, pretend to run down divine a human laws, and treat their fellow subjects with contempt f possessing a belief of those points on which the present as w as the future interest of mankind depends, is not to be endure For my own part, I shall omit no endeavours to render their pe sons as despicable, and their practices as odious in the eye of t world, as they deserve.

Miscellaneous.

THE INTRODUCTION OF THE GOSPEL INTO BRITAIN.

At what time the Christian religion was first introduced in this island, is a question on which our ecclesiastical historia have been divided. Most of them, however, seem to agree fixing that event before the expiration of the first century ; a the testimonies of divers of the ancients have been produced

support of this opinion. Both Tertullian and Origen speak of Christianity as having made its way into Britain; nor do they represent it as a recent event; so that it may be presumed to have taken place long before their time. The former says, There are places of the Britons which were inacessible to the Romans, but yet are subdued by Christ." The latter says, "The power of God our Saviour is even with them in Britain, who are divided from our world." For so the ancients used to speak of Britain. Eusebius is more explicit. Speaking of the pious labours of the Apostles, he positively declares, that some of them had passed over the ocean, and preached in the British isles." From his connexion with the imperial court, and his known intimacy with the Emperor himself, who was a native of Britain, he may well be supposed to have possessed the best information; and, as much of his reasoning depends on the truth of the above allegation, it may be presumed he was well assured of the fact. Theodoret also, another ancient and respectable ecclesiastical historian, expressly names the Britons among the nations whom the Apostles (or the Fishermen, Publicans, and Tent-makers, as he calls them) "had persuaded to embrace the religion of Him was crucified."

To the foregoing testimonies may be added that of Gildas, the earliest of all our British historians. According to him, the Gospel began to be published here about the time of the memorable revolt and overthrow of the Britons, under Boadicea (A. D. 60 or 61); and was followed by a long interval of peace. Speaking of this revolt, with its disastrous termination and consequences, Gildas adds, "In the mean time, Christ, the true Sun, afforded his rays (that is, the knowledge of his precepts) to this island, benumbed with extreme cold, having been at a great distance from the Sun; not the sun in the firmament, but the Eternal Sun in Heaven." Upon what authority Gildas places this event at that time, he does not say. From domestic or British records he appears to have derived no assistance; and he was of opinion that no documents of that kind remained then in the country: and if there ever had been any such, he thought they had either been burnt by the enemy, or were carried into foreign parts by our exiled or emigrated countrymen; so that, to his great regret, he had not been able to discover any. He must, therefore, have relied on the authority of some foreign records,

or he might follow the tradition of the country. However that was, his statement appears to be, on the whole, correct; and is remarkably supported by the *Triades*. These are ancient British documents of undoubted credit, though but little known till lately, except to a few, who had access to the remaining depositories of ancient Cambrian records. From these Triades we learn, that the famous Caractacus, who, after a war of nine years, in defence of the liberties of his country, was basely betrayed and delivered up to the Romans, by Aregwedd Foeddig (the Cartismandua of Roman authors), was, together with his father Bran, and the whole family, carried captive to Rome, about the year 52 or 53; where they were detained seven years or more.

At this time the Gospel was preached at Rome; and Bran, with others of the family, became converts to Christianity. After about seven years, they had permission to return; and were the means of introducing the knowledge of Christ among their countrymen: on which account Bran was long distinguished as "one of the three blessed sovereigns," and his family as "one of the three holy lineages of Britain." At the return of these earliest British converts, it might be expected that some of the Christians, with whom they had associated at Rome, would be prevailed upon to accompany them to their native country. Some of the disciples of Christ, whose names are recorded in the New Testament, were probably at Rome when they quitted that city; but it does not appear that any of them did, at this time, visit Britain. We find, however, that certain Christians from Rome did actually accompany the liberated captives. The names of three have been preserved. One was called Ilid, and is said to have been an Israelite; the other two were Cyndav and Arwystli (possibly Aristobulus, mentioned Rom. xvi. 10), both of them probably Gentiles. What their Roman names were, it is now impossible to say. They are supposed to have been all preachers; and are said to have been instrumental (the former especially) in turning great numbers of the Britons from the error of their ways, and persuading them to believe in Christ. Their names are the more remarkable, as they were, if not the first, yet, doubtless, among the very first Christian preachers that ever set foot in this island. Bran introduced them and the Gospel here.

As Bran and Caradoc (otherwise Brennus and Caractacus)

were Silurian princes, we may safely conclude, that Christianity made its way into Wales as early as into any part of this kingdom. When Bran returned to his native land, some of his family, it is thought, staid behind and settled at Rome. Of these, Claudia, mentioned with Pudens and Linus, 2 Tim. iv. 21, is deemed to have been one: and supposed to be the same with Claudia, the wife of Pudens, mentioned by Martial, the poet, who wrote in those time; and speaks of her as a Briton of extraordinary virtue, wit, and beauty. It has been objected, that Martial, living in the reign of Trajan, cannot be supposed to speak of Paul's Claudia, who flourished in the reigns of Claudius and Nero: but though he lived in Trajan's reign, he resided at Rome in the reign of Vespasian, if not in that of Nero; and the epigram in which he mentions Claudia, might be written in his younger years, when she was in her prime. Some have thought her to be the daughter of Caractacus; and it is not unlikely that she was one of his kindred. Her Roman name is no objection, as one of Caractacus's sons is known to have borne the name of Octavius. Pomponia Græcina, the wife of Aulus Plautius, Claudius's lieutenant, and the first Roman governor here, has also been thought a Briton and a Christian, and one of the very earliest British Christians. Of her, Tacitus says, "Pomponia Græcina, an illustrious lady, married to Plautius, who was honoured with an ovation (or lesser triumph) for his victories in Britain, was accused of having embraced a strange foreign superstition; and her trial for that crime was committed to her husband. He, according to ancient law and custom, convened her whole family and relations; and having in their presence tried her for her life and fame, pronounced her innocent of any thing immoral." Pomponia lived many years after this trial; but always led a gloomy melancholy kind of life. Tacitus, no doubt, deemed the lives of the primitive Christians gloomy and melancholy; and had he been called upon to describe them, he would, in all probability, have represented their religion as *a vile foreign superstition;* and the sobriety and severity of their lives (abstaining from Pagan rites and excesses) as a continual solitude, dismal dulness, and intolerable austerity. "It was the way," says Bishop Stillingfleet, "of the men of that time, such as Suetonius and Pliny, as well as Tacitus, to speak of Christianity as a barbarous and wicked superstition, being forbidden

by their laws, which they made the only rule of their religion." This trial of Pomponia happened, it seems, while Nero and Calpurnius Piso were consuls, after the Apostle Paul's coming to Rome the first time; and therefore she may not unreasonably be supposed one of his converts. It appears that there were other persons of distinction among the Apostle's friends then at Rome, those of Cæsar's household, among whom might be some of these British captives.

It does not appear by the Triades that the whole of Caractacus's family embraced Christianity at Rome, or even that he himself did so: a son and a daughter of his are mentioned, as well as his father, as very eminent Christians. The name of his son was Cyllin, and that of his daughter Eigen; both classed among the British saints. That son is said to be the grandfather of Lleurwg, commonly called King Lucius, who greatly exerted himself, at a later period, to promote Christianity in Britain, or at least in Siluria, the country of his ancestors; and where he himself also reigned by the favour or permission of the Romans. Even the famous king Arthur appears to have been a descendant of this illustrious family. Eigen, the above-mentioned daughter of Caractacus, is said to have been married to a British chieftain, who was lord of Caer Sarllog, the present Old Sarum. It seems doubtful whether Caractacus himself ever returned to his native country. The rest of the family that staid behind might be chiefly females; and Claudia, who has been said to be one of his daughters, has been mentioned by some as the wife of Pudens, a Roman senator, and the mother of Linus, whom the Apostle Paul mentions together.

THE SETTLEMENT OF SIERRA LEONE, WESTERN AFRICA.

Sierra Leone is a large country on the west coast of Africa, which some extend from the Grain Coast on the south-east to Cape Verga or Vega, on the north-east, i. e. between 7 degrees and 10 degrees north latitude. Others, however, confine the country between Cape Verga and Cape Tagrin. There runs through it a great river of the same name, of which the source is unknown, but the mouth is in longitude 12, 30, west, latitude

8, 5, north, and is nine miles wide. The climate and soil of this tract of country appear to be, on both sides of the river, among the best in Africa, or at least the most favourable to European constitutions. The heat is much the same as that of the West Indies: but on the higher grounds there is a cool sea-breeze, and in the mountainous parts the air is very temperate. According to Lieutenant Matthew, Sierra Leone, if properly cleared and cultivated, would be equal in salubrity and superior in produce to any of the islands in the West Indies: and others have affirmed, that "the air is better for a man's health than in many places of Europe." These advantages of climate induced the English to establish a factory at Sierra Leone; but they chose not the most healthful situation. For the benefit of a spring of good water they fixed their residence in a low valley, which is often overspread with mists and noisome vapours, while the air is clear and serene on the summits of the hills, to which water from the well might be easily carried.

The animal productions of this country are lions, from which it has its name; leopards, hyænas, musk-cats, and many kinds of weasels; the japanzee or chimpanzee, a species of simia, which has a still more striking resemblance to the human figure than even the ouran outang; porcupines, wild hogs, squirrels, and antelopes. Besides these, which are natives of the country, oxen thrive in it, and even grow fat; asses too are employed in labour, and do not suffer by the climate; but sheep suffer much from the heat, change their wool into hair, grow lean, and increase very little; while the hardy goat is here as prolific and large as in any other country. Of the birds which frequent the woods of Sierra Leone we can give no perfect account. A species of crane is mentioned as easily tamed; common poultry multiply fast; ducks thrive well, but geese and turkeys seem not to agree with the climate. Turtles of all kinds are very common, and sometimes of a large size. Crocodiles or aligators of a non-descript species have been found ten or twelve feet in length, and lizards of six different species. Snakes, which are almost innumerable, haunt the houses in the night in search of poultry; and one was observed which measured 18 feet, but was happily found not to be venomous. Fishes are in great variety both in the sea and in the rivers. Besides the whale, the shark, stinging-ray, and porpoise, there are eels, horse-mackarel, tarpoons, ca-

villos, mullets, snappers, yellow tails, old-maids, ten-pounders and some other fishes; all of which, except the eels and ten-pounders, are esteemed fine eating. Oysters are found in great abundance, and another shell-fish, which the natives eat. Among the zoophites, none is more worthy of notice than the common sponge, which covers all the sandy beaches of the river particularly on the Bullom shore, and would fetch a high price in Great Britain.

Of the numerous vegetable productions of Sierra Leone, our limits will permit us only to mention the following. Rice, which is the plant chiefly cultivated, as the natives subsist almost entirely upon it, grows both in the high and low grounds. It prospers indeed best in swamps, though the grain is better in a drier soil. Next to rice, the cassada constitutes the chief food of the inhabitants, and is cultivated with great care. The country likewise produces yams, various kinds of potatoes, eddoes, or the *arum esculentum*. Oil-palm, plantains, and bananas; papaw, guava, oranges, and limes; pompions, melons, and cucumbers; pineapples, pigeon pease, which dressed like the English pease are a good pulse; maize, or indian corn; millet, cocoa-nut trees, ockra, the tallow tree, a great variety of tamarinds, different kinds of fig trees and plumbs, a kind of fruit resembling grapes, but more acid and acrid, cherries resembling a fine nectarine in taste, a species of the bread-fruit-tree, the cream fruit, so called because when wounded it yields a fine white juice resembling sugar, or the best milk, of which the natives are very fond; the malaguetta pepper or grains of paradise, a new species of nutmeg, but whether so good as the common sort has not yet been ascertained; a new species of the Peruvian bark, which it is hoped will prove as useful as the other; and cola, a fruit highly esteemed by the natives for the same virtues with that bark; the ricinus, cassia, dye-stuffs, and gums of great value; cotton, tobacco, and sugar-canes, which, it is thought, would thrive exceedingly well under proper cultivation.

Considering the ardour of the maratime nations of Europe for settling colonies in distant regions of the globe, it is somewhat surprising that a climate so temperate, and a soil so productive as that of Sierra Leone did not earlier attract their notice. But it was left to be colonized for a better purpose than that which first drew the natives of Europe to the West Indies, and the Ameri-

can continent. Being thinly inhabited, Sierra Leone appeared to some benevolent gentlemen in England, a place where without incommoding the natives, a sufficient quantity of ground might be bought, on which to settle a great number of free negroes, who in 1786, swarmed in London in idleness and want. About four hundred of these wretches, together with sixty whites, mostly women of bad character, and in ill health, were accordingly sent out, at the charge of government, to Sierra Leone. Necessity, it was hoped, would make them industrious and orderly; and Captain Thomson of the navy, who conducted them, obtained for their use, a grant of land to his majesty from King Tom, the neighbouring chief, and afterwards from Naimbanna, the king of the country. The colony, however, soon went to ruin; but the land which they occupied, being about twenty miles square, his majesty was enabled to grant by act of parliament to another colony, founded on better principles, and for a still nobler purpose.

The most intelligent members of that society, which laboured so strenuously to procure the abolition of the slave-trade, justly concluding that the natives of Guinea would reap very little benefit from the attainment of their object, unless they should be taught the principles of religion, and the arts of civil life, which alone can render them really free, conceived the plan of a colony at Sierra Leone to be settled for the truly generous purpose of civilizing the Africans, by maintaining with them a friendly intercourse, and a commerce in every thing but men. This plan could not be carried into effect but at a very great expence. Subscriptions were therefore opened upon rational and equitable terms, and a sum deemed sufficient was speedily raised. An act of parliament was passed in favour of the subscribers, by which they were incorporated by the denomination of the Sierra Leone Company; and in pursuance of that act, they held their first meeting at London, on the 19th of October, 1791.

The directors having stated the natural advantages of Sierra Leone, and its present miserable condition, observed, that they had not merely to establish a commercial factory, but that, to introduce civilization, cultivation, and safe trade, the company must provide for the security of the persons and property of the colonists. The directors therefore resolved, that three or four

vessels should sail at once, with such a number of people a would be able to protect and assist each other; with good both for trade and for the supply of the colony. Accordingl several vessels sailed, having on-board a council for the govern ment of the colony, and the management of the company's affairs a number of artificers, and other servants of the company; som soldiers, and a very few English settlers.

The directors were laudably cautious in the choice of colo nists. They admitted into the society no white men of ba character, or who was not a declared enemy to the slave trade and, as the chief object of their enterprize was the civilization o the natives, it was with great propriety that they chose more tha three-fourths of their settlers from the free negroes in Nov Scotia, who had borne arms for the British government durin the American war. The superintendant and council were par ticularly instructed to secure to all blacks and people of colour, a Sierra Leone, equal rights and equal treatment, in all respects with whites. They were to be tried by jury, as well as others and the council was desired to allot to the blacks employment suited to their present abilities, and to afford them every oppor tunity of cultivating their talents. All practicable means o maintaining subordination were directed to be used; and th council was especially instructed to promote religion and morals by supporting public worship, and the due observance of th sabbath, and by the instruction of the people, and the educatio of children. But no person was to be prevented from per forming or attending religious worship in whatever place, time or manner, he might think fit, or from peaceably inculcating hi own religious opinions. Orders were given in choosing th scite of a town, to consider health as the first object; and th first town was directed to be called Free-town. Articles fo building and cultivation were sent out, besides the cargoes fo prosecuting the company's commerce; and schools for reading writing, and accounts, were ordered to be set up for the purpos of instructing the children of such natives as should be willin to put them under the company's care.

(To be continued.)

Religious Intelligence.

From the Rev. Doctor Pinkerton.

Polangen, July 10, 1818.

In the suburbs of the ancient town of Troki, which was founded in 321, by the Lithuanian Grand Duke Gendemin, I paid a visit to a colony of Karaite Jews, who have inhabited this delightful spot for several centuries past. On entering the house of their Chief Rabbi, I saluted him in Tartar, and, to my astonishment, was answered in the same language. None of them could speak Jewish German, the common language of all the Polish Jews. I inquired whence they originally were. The answer was,—"From the Krimea; that they and their ancestors have resided in Troki for nearly four hundred years, and that they possess very distinguished privileges from the ancient Dukes of Lithuania, and Kings of Poland." I asked them whether they still had intercourse with their brethren in Dschoufait Kale. They replied, "That they not only visited them, but also were visited by them." The Tartar language is still the only one spoken in their families, though most of the men could speak both the Russian and Polish. The number of Karaites in Troki is about 160 souls. Before I had finished my inquiries relative to these particulars, the house of the Rabbi was filled with his brethren, who were all anxious to know who the stranger was, and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of one hour and a half. I stated the truth to them, as clearly and forcibly as I could.

The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand; but, having no Talmudic interpretations to screen himself behind, he was soon at a great loss. The people in the mean time were all eye, all ear. They had never heard such discourses before. The Rabbi was, at last, so much touched with what was said, that he changed colour, and turned aside. Another of his brethren, a Merchant, then came forward, and, with considerable shrewdness, attempted to defend the cause, in the view of the people, who were now muttering to each other. and anxious to know how all this would end. Having proved to him, also, that the Messiah must needs have come, I spoke of the purity and spirituality of the gospel, and of that eternal life which is revealed in the doctrines which Christ taught. The Merchant, I found, had read the Polish Testament with considerable attention; the Rabbi stood like one confounded. I asked them whether they had ever read the doctrines of Christ and his apostles, in Hebrew? The question seemed to rouse their curiosity to an extreme. They replied, that they had heard that such a thing existed, but that they had never seen the Hebrew Testament. I then inquired, whether they desired to see it. They all replied, that they should be very happy could they get a copy of it, By this time, my calash and servant, with fresh horses, were before the door. I took out five copies of the Hebrew Testament, and presented the Rabbi with the first. He

seemed to get new animation, at the sight of it, accepted it most wi
lingly, embraced and thanked me for it. I then gave a copy to th
Merchant, who seemed no less overjoyed, and was warm in his expre
sions of gratitude. Now the difficulty was, how to distribute the r
maining three. All hands were stretched out, and every one cried ou
" O let me have one also !" I was put to great difficulty. An interes
ing young man stood near me. Several times he stretched out his hand
as if eagerly desiring to grasp at the third copy, which I held in m
hand, and as often he abruptly drew it back again. I read in his cou
tenance a strong combat in his feelings between civility and desire
To him I gave the third. His countenance now shone with gratificatio
and joy, and all present loudly approved the act. A fourth and a fift
I bestowed on this interesting people. They all commenced readin
with great avidity, and, before I left them, gave me proofs of their un
derstanding well what they read. They displayed a mixture of curio
sity, wonder, and desire, to know the contents of the volume; and
certain degree of feeling of their spiritual need seemed to animate th
whole party.

But, though I was capable, from what I heard and saw, to judge o
the reality of the former sensations, yet the existence or non-existenc
of the latter feeling is known to Him only who is the Searcher of hearts
I counselled them again, before parting, to consider well what the
read, and added, that it was in vain for them to wait longer for th
coming of a Messiah possessed of such qualities as would please them i
their present state; that in this great matter, on which depended th
deliverance of a lost world, God's thoughts were not as men's thought
I told them, that I hoped, in a short time, to hear of their havin
formed themselves into a community of believers in the Lord Jesu
founded on the glorious truths of that blessed volume which I had jus
put into their hands. Amidst loud expressions of gratitude and wonde
I left the House of the Rabbi, took farewell of this truly interestin
little people, and proceeded on my journey. The Merchant did no
part with me, however, so soon. He walked with me upwards of
verst up the border of the beautiful lake, whose surface, with th
charming surrounding scenery, was gilded with the rays of the evenin
sun. He put many questions, respecting the signs of the times, th
spread of the gospel, &c. and left me with these words; " I believ
that some important crisis with our people is at hand: what it is,
cannot now say. God will direct all."

In Rosiena many of the Jews came to me, and begged for Hebre
Testaments; some of them with money in their hands. I was able t
spare them five copies only. From Rosiena I had much difficulty i
crossing the country for the district town of Shaul; for there was n
post road. After leaving Rosiena, I halted at a mean peasant's hut fo
several hours, as it rained very hard. In the morning, before leavin
the poor people, I made them a present of a Samogitian Testamen
for having kindly sheltered me from the inclemency of the weathe
A female member of the family began to read it. Oh, had you see
the joy which beamed in the countenances of all who surrounded he
at hearing the sweet words of the Gospel in their own tongue! She read
and they stood and listened with astonishment and delight. At las

e mother of the house came, and kissed and blessed the hand which stowed the invaluable gift. The scene was peculiarly affecting, and oke more powerfully in favour of the Bible Society than a thousand guments. I had brought only twenty copies with me, to give to such engaged to promote the cause in the chief towns: but I could not sist the artless eloquence of the poor peasant, who had brought me e and twenty versts in the rain, to give him also a copy; "for," said , "though I am unable to read, yet my wife is a good reader, and ads her prayer book fluently; and how happy she will be to get the ospel added to it!" The Monks of a Bernardin Monastery were very il to me, and promised their co-operation to bring the Samogitian Tesment into circulation. The Abbot asked me, among other things, what thought was the cause of the great efforts now making to translate and culate the Holy Scriptures into all languages? I answered him in e words of the Saviour, Matt. xxiv. 14., which seemed to please him ch; and he said, "Yes, this great work is certainly the doing of the rd."

From the Rev. Mr. Gessner, of Zurich.

April 22, 1818.

The printing of our pocket Bible proceeds uninterruptedly; and hope to make a satisfactory use of that edition, on the day of the lebration of the Reformation, in the ensuing year, 1819. According the contract made with the bookseller, the copy will stand us in out a florin (about two shillings); which price we can still further duce for the benefit of the poor. Brethren in England, what good ve you not done for us!

My endeavours in the Canton of Thurgau, and in a very considera- part of that of St. Gall, where our version is used in the churches, bring about a connexion with our Society, have hitherto been unccessful. I might have, probably, now been enabled to communicate ore pleasing intelligence, had not the dearth in these districts been frightfully great, during the last year, that every nerve was stretched save the people from perishing by famine; notwithstanding which, any died miserable in those parts, through absolute want.

Our dear Zurich, by an almost incredible perseverance, has performa wonders in the way of benevolence; and its dependencies have en most laudably active. The effect of these exertions, thanks be God, was such, that in our Canton, I verily believe not two persons ve died of absolute want, even in the poorest districts. Our acunts will show, that, notwithstanding the drawback in supplying the dily necessities of the suffering poor, our Bible Society did not expeence the slightest diminution in its receipts: they were, on the conary, on the increase; so that, on winding up our accounts, we were ally astonished to find, that our receipts completely covered the exnces of our large Bible Edition; and your last generous donation, ft entirely at our disposal, will be adequate to answer the charges hich our smaller edition will occasion.

Small and feeble as our exertions may appear, and actually are when mpared with yours, yet the same rich blessing of the Lord, which owns your enlarged operations, may be traced also in our little here.

Select Poetry.

LINES,

Written on a Midnight Scene, by the Straits of Menai, wh
divide Anglesey from Carnarvonshire.

On Menia's dark revolving waves,
Which circle Mona's island-caves,
I oft delight to gaze;
And, as the Midnight tempests sweep
The troubled bosom of the deep,
I picture former days.

When hollow roars the blast around,
And winds in harsh discordance sound,
I hear the trumpet bray;
Whilst as the billows wildly beat,
And in tumultuous conflict meet,
I see the battle-fray.

And ever and anon so bright,
Is seen the trembling Queen of Night,
To shed a transient gleam;
Whilst seems each wave on helm to rear,
And flash the lightnings to the sphere,
Beneath the vivid beam.

As billow now on billow pil'd
To Heav'n aspires, and tosses wild
Its whitening surge on high;
Methinks I view, amid the storm,
In robes of snow, the Druid-form
Urge on the battle cry.

In death he shouts—"My sons, be brave,
"Your country, children, altars save,"
Whilst trembling hangs his breath;
"Remember Cambria's ancient fame,
"And seek in Rome's eternal shame,
"Or victory or death."

And thus on fancy's pinions borne,
Entranc'd, I muse, till sober morn,
Displays its earliest beam;
The visionary scenes recede,
Dissolves the dreams of ancient deed,
And legendary theme. F. W.

Biographical Sketch

OF

THE RIGHT REV. BEILBY PORTEUS,

LORD BISHOP OF LONDON,

Born in Yorkshire, A.D. 1730.

Our old Divines suppose principles of *four* sorts necessary
o an Inspector, Overseer, or Bishop.—"*Personal* principles,
or the government of *himself*. *Domestic* principles, for the
anagement of his *family*. *Political* principles, for the re-
ulation of his conduct toward those who were *without*. And
fficial principles, for the execution of his *ministry*. The
rst are cognizable by *God;* the second, by his *family;* the
ird, by *government*, and his *neighbours;* the last, by the
urch, over which, by their own choice, he ought to be ap-
ointed."

There are some instances of Bishops who have conducted
pon the most liberal principles, their exertions in the cause
f Christianity. In the honourable list, the name of Beilby
orteus, stands high and conspicuous.

Dr. Beilby Porteus was accustomed to trace his descent
om a Scottish family; and it is a well-known fact, that his

grandfather had repaired to this country at no distant perio
His father, a tradesman of but little eminence, resided for man
years in the north of England; and it was at the Gramma
school at Ripon, under the care of the Rev. Mr. Hyde, th
young Porteus commenced his classical career. By that ge
tleman he was qualified for the University, having determine
on the church as a profession, at a time when he little thoug
that one of its richest mitres would encircle his head, and t
two swords in *saltier* of the See of London constitute his arm
Accordingly, with a zeal worthy of his future fortune, but a
ambition that did not extend beyond a rural cure, he w
entered at Christ's College, Cambridge.

It occurred with respect to this student, as to the late bisho
of Llandaff, and indeed most of the young men who repa
thither from the north of England, who carry with them n
other pretensions than their talents, that an undeviating ass
duity and laborious industry occupied and distinguished almo
every moment of his life. He was accordingly treated wi
respect by his superiors, and, while qualifying himself for th
future duties of the sacred profession, of which he was one da
to be a shining ornament, a taste for literature and compositio
was gradually infused into his mind.

Mr. Porteus obtained his first degree, as Bachelor of Art
in 1752, when he was only seventeen or eighteen years of ag
The same year was also distinguished by another occurrenc
which was calculated to form an epoch in the life of our Tyro
for he gained two of the gold medals, held out as a temptin
remuneration to those who should produce the best classic
essays. This well-judged and munificent reward was conferre
by a former Duke of Newcastle, then Chancellor of the Un
verity; as for his competitors, most, if not all of them, ha
been long since, in the language of the Scriptures, "gathere
unto their fathers," with an exception, however, of Franc
Maseres, Esq. F.R.S. Cursitor Baron of the Exchequer, wh
was, like himself, a successful candidate.

His worth, as well as talents, now began to be known with
the precincts of his *Alma Mater*, and in 1754, Mr. Porte
was nominated one of the Esquire-Beadles of the Universit
which office he held for about sixteen months.

In 1755, the degree of Master of Arts was conferred upo
this respectable student; who now began to behold the dawn

is future elevation; for he was elected a Fellow by his College, nd nearly at the same time appointed one of the preachers of Whitehall Chapel. It was not, however, until 1759, that Mr. Porteus was known beyond the limits of his University; or it was then that he obtained the Seatonian prize, for the best composition on "Death," which he published soon after, in conformity with the will of the founder. This was his first poetical essay: or, at least, the first ever issued from the press, nd it obtained for him not only a considerable portion of fame, nut was also considered as the prelude to still greater celebrity.

The following passage seems so appropriate to his own situation, and doubtless his own feelings, at the awful time of his conflict with the last enemy, that to refrain from transcribing it would be culpable omission.

——————"At thy good time,
Let death approach; I reck not——let him but come
In genuine form, not with thy vengeance arm'd,
Too much for man to bear. O rather lend
Thy kindly aid to mitigate his stroke!

"And at that hour, when all aghast I stand
(A trembling candidate for thy compassion)
On this world's brink, and look into the next:
When my soul starting from the dark unknown,
Casts back a wishful look, and fondly clings
To her frail prop, unwilling to be wrench'd
From this fair scene, from all her 'custom'd joys,
And all the lovely relatives of life,
Then shed thy comforts o'er me; then put on
The gentlest of thy looks. Let no dark crimes,
In all their hideous forms then starting up,
Plant themselves round my couch in grim array,
And stab my bleeding heart with two-edged torture—
Sense of past guilt, and dread of future woe.

"Far be the ghastly crew! and in the stead
Let cheerful mem'ry, from her purest cells,
Lead forth a goodly train of Virtues fair,
Cherish'd in earlier youth, now paying back
With ten-fold usury the pious care,
And pouring o'er my wounds the heavenly balm
Of conscious innocence.

——————"But chiefly Thou,
Whom soft-eyed Pity once led down from heav'n,
To bleed for man, to teach him how to live,
And, oh! still harder lesson! how to die:
Disdain not thou to smooth the restless bed
Of sickness and of pain. Forgive the tear

That feeble nature drops, calm all her fears,
Wake all her hopes, and animate her faith;
Till my wrapt soul, anticipating heaven,
Bursts from the thraldrom of encumb'ring clay;
And on the wings of ecstasy upborne,
Springs into liberty, and light, and life.

On the demise of George II. Mr. Porteus once more invok the Muses, and, in some verses to the memory of that Prin exhibited his propensity to, and his excellency in, poetical co position, a talent on which he was afterwards complimented the celebrated Hannah Moore, in her poetical composition, "Se sibility." But other studies and avocations, of a far differe nature, called off his attention. In 1761, the pen of the subje of this memoir was occupied in simple prose, and on a subje not very pleasant to a man of his placid turn of mind—contr versial divinity. A little before this period, a work appeare entitled "The History of the Man after God's own Heart;" which, the many glaring defects in the character of David we artfully exposed and heightened, with a degree of boldness th alarmed many pious and well-disposed Christians. Mr. Porte fearing lest it might produce much mischief, undertook as w as many others, to vindicate one of the heroes of the Old Test ment; and he accordingly preached a sermon, on the 29th November, before the University of Cambridge, which had pr fixed to it, by way of title-page, "The character of Dav King of Israel, impartially stated."

It is, perhaps, to this little work, that his future fortunes are be wholly attributed; for Dr. Thomas Secker, who, in 175 had been translated from the see of Oxford, to the archiepiscop throne of Canterbury, having read his discourse, was induced a perusal of this and his other publications, to take Mr. Porte under his own immediate patronage. He accordingly was plea ed immediately to appoint him one of his domestic chaplains; a soon after presented him, in succession, to two rectories in Ke and one in Middlesex. A prebendal stall in Peterborough fo lowed at no great distance; and on the demise of that emine and very pious prelate in 1768, he, in association with Dr. Sti ton, edited and published his works, consisting of seven volum octavo, of Sermons, Charges, and Lectures; to which was pr fixed a Life, composed solely by our author, which obtain deservedly the praise of Johnson.

Instructive Essays.

ON DREAMS.

From Sturm's Reflections.

During the state of sleep, the faculties of the mind are not entirely at rest. The imagination is often active, and ideas and images are present before us. Such is the case in dreams. However, the soul seems to have little share in them, except so far as relates to the memory. If we reflect upon our dreams, and examine why they are so unconnected and irregular, why the events represented to us are improbable, it will be found to proceed from our being more affected by sensations than perceptions. In our dreams we often seem to behold persons whom we have never seen before, or who are long since dead; we see them as if alive, and associate with them things that actually exist. If the soul acted as vigorously in dreams as when we are awake, a moment would suffice to collect and arrange our scattered and confused ideas. But its attention is usually confined to receive and follow the representations which are presented to it. And though objects often present themselves very forcibly, they are almost always strangely associated, without any regular connection. Sensations succeed each other without the soul combining or arranging them. We have, then, only sensations and not notions; for notions can only take place when the soul compares sensations, and operates upon the ideas which it has received through the medium of the senses.

It is singular that in dreams we never imagine that we hear, but only that we see; and it is still more remarkable that the images which we see, often bear a most exact resemblance to their originals. Beautiful landscapes, which we have never attentively observed, are presented to us in dreams, more exactly delineated than if drawn by the most eminent artists.

As to the accidental causes of dreams, by which former sensations are renewed without the operation of any present, and real impression; it must be observed, that in a state of profound sleep we never dream; we are conscious of no sensation, and our organs of sense are not acted upon by external objects.

That sense which first yields to the influence of sleep, is also t
first that awakes, being the most lively and active, and mo
easily excited than the external senses. When sleep is more in
perfect, and less sound, dreams generally occur. Former se
sations are renewed; the internal sense, which by the inactivit
of the external senses, cannot employ itself upon present in
pressions, exercises itself on preceding sensations; and of thes
generally prefers such as have most forcibly affected it; hen
it is, that dreams are either very frightful or extremely agre
able.

Another circumstance in dreams worthy of attention is, th
they are often characteristic of the nature of the individua
From the phantoms which haunt his imagination during th
night, we may form some conclusion whether he is virtuous
vicious. A cruel minded man continues to be so even in slee
while the man of benevolence preserves in his dreams the sam
mild feature of character. It is, nevertheless, true, that an im
pure and vicious dream may be occasioned by the state of th
body, or by external and adventitious circumstances. But o
conduct when first awake, will show whether or not such drea
ought to be imputed to us; we have only to observe, wh
opinion we form of them at the time. The good man is n
indifferent with respect to his dreams; and if, during his slee
his mind has wandered from what is strictly just and virtuou
he is afflicted by it when he awakes. It generally happens th
the mind that reposes with a conviction of the favour of Go
has, during a state of dreaming, ideas and representations
heavenly things. A good conscience often consoles a righte
ous man in his sleep, with the impression of his merits being re
warded by Divine favour and approbation.

Sleep, however, is not the only time when wild and uncon
nected objects produce a confusion of ideas. How many peop
dream while awake! Some form high opinions of their own im
portance and dignity, because the favour of a Prince, or wealt
has raised them to some degree of rank. Others place the
happiness upon empty fame, and feed their imaginations wi
the vain hope of immortal honor. Such beings as these, in th
delirium of their passions, and in the intoxication of their sel
love, may fancy that they are happy, and endeavour to mak
others believe it; but all such frivolous and deceitful felici

vanishes as a morning dream. They have been well described by an eminent Prophet, when he said, "They resemble an hungry man who dreameth that he eats; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite.

Let us, then, never seek our happiness in vain phantoms, and delusive dreams, but henceforth aspire to obtain, through Divine Assistance, that wisdom which perisheth not, and that glory whose radiance endureth for ever, and which when in the last awful moments of our existence, we take a retrospect of our past life, will not add the sting of remorse to the painful separation of the soul from the body, nor cause the tears of hopeless repentance to increase the woe of our afflicted friends!

DEATH AND JUDGMENT.

The prospect of death is so gloomy and dismal, that if it were constantly before our eyes, it would embitter all the sweets of life. The gracious Author of our being, hath, therefore, so formed us, that we are capable of many pleasing sensations and reflections, and meet with so many amusements and solicitudes, as divert our thoughts from dwelling upon an evil, which, by reason of its seeming distance, makes but languid impressions upon the mind. But how distant soever the time of our death may be, since it is certain that we must die, it is necessary to allot some portion of our life to consider the end of it; and it is highly convenient to fix some stated times to meditate upon the final period of our existence here. The principle of self-love, as we are men, will make us enquire, what is like to become of us after our dissolution; and our conscience, as we are christians, will inform us, that according to the good or evil of our actions here, we shall be translated to the mansions of eternal bliss or misery. When this is seriously weighed, we must think it madness to be unprepared against the black moment; but when we reflect that, perhaps, that black moment may be to-night, how watchful ought we to be!

I was wonderfully affected with a discourse I had lately with a clergyman of my acquaintance, upon this head, which was to this effect: "The consideration, said the good man, "that my

being is precarious, moved me many years ago to make a resolution, which I have diligently kept, and to which I owe the greatest satisfaction which a mortal man can enjoy. Every night before I address myself in private to my Creator, I lay my hand upon my heart, and ask myself, Whether if God should require my soul of me this night, I could hope for mercy from him? The bitter agonies I underwent, in this my first acquaintance with myself, were so far from throwing me into despair of that mercy which is over all God's works, that they rather proved motives to greater circumspection in my future conduct. The oftener I exercised myself in meditations of this kind, the less was my anxiety; and by making the thoughts of death familiar, what was at first so terrible and shocking is become the sweetest of my enjoyments. These contemplations have indeed made me serious, but not sullen; nay, they are so far from having soured my temper, that as I have a mind perfectly composed, and a secret spring of joy in my heart, so my conversation is pleasant, and my countenance serene. I taste all the innocent satisfactions of life, pure and sincere; I have no share in pleasures that leave a sting behind them, nor am cheated with that kind of mirth in the midst of which there is heaviness."

Addison's Evidences.

Miscellaneous.

THE SETTLEMENT OF SIERRA LEONE, WESTERN AFRICA.

(Concluded from page 92.)

The leading object of the company was to substitute, for that disgraceful traffic which had too long existed, a fair commerce with Africa, and all the blessings which might be expected to attend it. Considerable advantages appeared hereby likely to result to Great Britain, not only from our obtaining several commodities cheaper, but also from opening a market for British manufactures, to the increasing demands of which it is difficult

to assign a limit. From this connection, Africa was likely to derive the still more important benefits of religion, morality, and civilization. To accomplish these purposes, it was necessary for the company to possess a tract of land, as a repository for their goods, and which the Africans might cultivate in peace, secure from the ravages of the slave-trade. It had been ascertained, beyond a doubt, that the climate and soil of Africa were admirably suited to the growth of sugar, spices, coffee, cotton, indigo, rice, and every other species of tropical produce. The company proposed to instruct the natives to raise these articles, and to set them the example, by a spirited cultivation, on its own account. Directions were given to the company's commercial agent to push forward a trade, in a mode prescribed, in the present produce of Africa. Measures were taken for cultivating, on the company's account, the most profitable tropical produce; and in particular, a person of long experience in the West Indies was ordered to begin a sugar-plantation. A mineralogist and botanist were likewise engaged to explore the country for new articles of commerce.

Every thing being thus settled upon the most equitable and benevolent principles, the ships sailed with the British colonists, to whom, in March 1792, were added 1131 blacks from Nova Scotia. The native chiefs being reconciled to the plan, and made to understand its beneficient tendency towards their people, their colony proceeded to build Free-town, on a dry and rather elevated spot on the south side of the river. It occupied between seventy and eighty acres, its length being about one third of a mile, and its breadth nearly the same; and it contained near four hundred houses, each having one-twelfth of an acre annexed, on which a few vegetables were raised. There were nine streets running from north-west to south-east, and three cross streets, all eighty feet wide, except one of one hundred and sixty feet, in the middle of which were all the public buildings. These consisted of a governor's house and offices; a large storehouse; a large hospital; six or eight other houses, offices, and shops, occupied by the company's servants; and a church capable of containing eight hundred people. The colonists at first suffered much from the rainy season, against which it was not in their power to provide sufficient protection; but at the end of it they recovered in a great measure their health and spirits, and

proceeded with alacrity to execute the various purposes of their settlement. To excite emulation in culture, the government gave premiums to those colonists who raised the greatest quantities of rice, yams, eddoes, cabbages, Indian corn, and cotton, respectively. To limit the excesses of the slave-trade, and gain the favour of the neighbouring chiefs, the directors instructed the governor and council to redeem any native from the neighbourhood, who should be unjustly sold either to or by a British subject. The servants of the company conducted themselves with the utmost propriety, being sober, moral, and exemplary; and from the labours of the clergymen were derived services highly important in every point of view. Before the end of two years from the institution of the colony, order and industry had begun to show their effects in an increasing prosperity. The woods had been cut down to the distance of about three English miles all round the town. By these means the climate had become healthier, and sickness had diminished. The fame of the colony had spread not only along the whole western coast of Africa, but also to parts far distant from the coast; embassies had been received of the most friendly nature from kingsand princes several hundred miles distant; and the native chiefs had begun to send their children to the colony, with full confidence, to be taught reading, writing, and accounts, and to be brought up in the Christian religion. In a word, it was not without grounds that the directors looked forward to that joyful period, when, by the influence of the company's measures, the continent of Africa should be rescued from her present state of darkness and misery, and exhibit a delightful scene of light and knowledge, of civilization and order, of peaceful industry and domestic comfort. On their beneficient exertions they hoped with confidence for the blessing of Providence; they were countenanced and supported by the British government; and, upon the breaking out of the late war, the French convention authorised one of their agents to write to the directors, requesting a full account of the design of the institution, and the names of the ships employed in their service, and assuring them of the good wishes of the French government to so noble an undertaking. How completely that government fulfilled its promise is very generally known. Having vindicated the rights of man in Europe by the violation of every principle of truth and justice, they determined

by the same means to give light and liberty to the Africans; and that they fully carried their determination into effect will be seen by the following extract of a letter from Mr. Afzelius, the Company's botanist, dated Sierra Leone, 15th November, 1794.—"The French have been here and have ruined us. They arrived on the 28th of September last, early in the morning, with a fleet consisting of one large ship, two frigates, two armed brigs, and one cutter, together with two large armed merchant ships, taken by them at the Isles de Loss, and English slave-factory to the north of our colony, and which they have also destroyed and burnt. So well had they concealed their nation, that we took them at first for English.

"They had English-built vessels, which were rigged in the English way. They showed the English flag, and had their sailors, at least those we saw on deck, dressed like English. In short, we did not perceive our mistake till we observed them pointing their guns. We had not strength sufficient to resist, and therefore our governor gave orders, that, as soon as they should begin to fire, the British flag should be struck, and a flag of truce hoisted. Accordingly this was done, but still they continued firing, and did much damage, both within and without the town. They killed two people and wounded three or four. But, as we did not understand the meaning of this proceeding, we asked them for an explanation; and they answered us, that we should display the flag of liberty, as a proof of our submission. We assured them that it should already have been done, if we had had any; which terminated the hostilities from the ships. In the mean time, most of the inhabitants had fled from the town, having taken with them as much of their property as they conveniently could in such a hurry. I was with the governor, together with a number of others; but, as soon as I was certain they were enemies, I went towards my own house with a view to save as much as possible of my property and natural collections; but was received in such a manner, that I could not venture to proceed. My house was situated near the shore, and unfortunately just opposite the frigate that fired. I saw the balls passing through the house, and heard them whizzing about my ears. I saw that I should lose all my property; but life was dearer to me, and I hastened to the woods.

"In the afternoon the enemy landed, finding the town al-

most destitute of people, but rich in provisions, clothing, an other stores. They began immediately to break open th houses and to plunder. What they did not want, they destroyed burnt, or threw into the river. They killed all the cattle and ani mals they found in the fields, or streets, yards, or elsewhere, no sparing even asses, dogs, and cats. These proceedings the continued the whole succeeding week, till they had entirely ruine our beautiful colony; and, when they found nothing more wort plundering, they set fire to the public buildings and all th houses belonging to the Europeans; and burnt, as they said, b mistake nine or ten houses of the colonists. In the meantim they were not less active on the water. They sent three of thei vessels to Bance island, an English slave-factory higher up th river, which they plundered and burnt, together with some slave ships lying there. They took besides about ten or twelve prize including the company's vessels. Most of these they unloade and burnt. They took along with them also, two of our arme vessels, one of which was a large ship laden with provisions, an which had been long expected; but she unfortunately arrived few days too soon, and was taken with her whole cargo. W expected at least to receive our private letters, but even this wa refused, and were thrown overboard. At last, after inflicting o us every hardship we could suffer, only sparing our lives an the houses of the colonists, they sailed on the 13th of October 1794, proceeding downwards to the Gold Coast, and left us i the most dreadful situation, without provisions, medicines clothes, houses, or furniture, &c. and I fear much, that most o us should have perished, had not our friends in the neighbour hood, both natives and Europeans, who were so happy as t escape the enemy, been so kind as to send us what they coul spare. In the mean time, most of us have either been, or stil are, very sick, and many have died for want of proper food an medicine. The worst, however, is now past. At least we ar not in any want of provisions, although of the coarsest kind but are destitute of the most necessary articles and utensils fo the house, the table, and the kitchen."

It was thus that the convention executed their purpose o spreading light and liberty throughout the world. The Sierr Leone colony was established for no other end than to aboli the slave trade, to enlighten the Africans, and to render the

ational, free and happy; and those powerful patrons of the rights of man destroyed that colony with many circumtances of the most wanton cruelty.

From this disaster the Company recovered, and a factory was stablished on the Rio Pongas, in 1795. The colony however, ontinued to languish till 1808, when it was transferred from he company to his majesty; since which period the settlement as flourished and increased in the most surprising manner. The Church Missionary Society has for several years been orming various sattlements on the coast of Western Africa. The following brief extract from a report of that society, pubished last year, will convey to our readers a tolerable idea of ae present state of this interesting colony.

MISSIONARY INTELLIGENCE.

1. *Bashia, on the Rio Pongas*—Rev. Melchior Renner, Superior of the Mission; Mrs. Renner; Rev. John Godfrey Vilhelm; Mr, Jellorrum Harrtson, Schoolmaster. 2. *Canoffee, n the Rio Pongas*—Rev. Frederick Wenzel; Mrs. Wenzel. . *Yongroo on the Bullom Shore*—Reverend Gustavus Reinold Nylander; Mrs. Nylander; Rev. John Christopher Sperracken; Mrs. Sperrhacken. 4. *Gambier*—Rev. Jonathan olomon Klein; Mrs. Klein. 5. *Sierra Leone*—Now formig.

In these settlements about 200 native children, many of them ae sons of the neighbouring Chiefs, are constantly under Chrisan instruction; most of them are wholly maintained by the ociety. Churches are erected at Bashia and at Canoffee. The ew Testament is in the course of translation into the Susoo nd Bullom languages; and Elementary Books have been rinted in those tongues to teach the natives to read.

The Society's Missionaries have supplied, for several years, ae place of Chaplain to the Colony of Sierra Leone. A great umber of native children have, in that colony, received instruc-on from them. The Rev. Leopold Butscher is now Chaplain f the colony, which is become a place of great importance; ontaining about 10,000 inhabitants, of which not much less an 1000 are native children of different African Tribes, libera-d from smuggling vessels. A large grant of land has been ade to the Society, on which it is about to erect buildings

for the reception and education of all these destitute childre who will be instructed in agriculture and other useful occup tions. The Society clothes, maintains, and educates a po African child for 5l. per annum; and affixes any name to suc poor liberated child which the benefactor may wish. Dire tions have been already given by benevolent persons for the s lection of nearly 100 such children.

Government have granted their ready support to the Society efforts in Africa. They have agreed, on its Memorial, in con junction with one of Governor Maxwell's, to erect a sub stantial and commodious church in the colony; and will plac the liberated children under the Society's care.

A regular intercourse is about to be established with the So jesty's Settlements in Western Africa, by a Ship, named aft Africa's distinguished friend—the "WILLIAM WILBERFORCE."

REMARKABLE PROPERTIES OF CERTAIN ANIMALS.

WE daily enjoy a variety of advantages which we deriv from animals. The Creator has given us some that live domes ticated with us, and others for our sustenance; and all, in on way or another, are designed to minister to our necessities an pleasures.

The dog, independently of the beauty of his form, his strength speed, and vivacity, has all those qualities which endear him t man. He possesses great sensibility, is much improved b education, and is every way worthy of our affection and regard He knows how to promote our designs, watch for our safety defend and caress us by turns, and by his assiduous services, and generous disposition, renders himself highly useful and agreeable to his masters. Without the assistance of this faithful servant, we could not so easily subjugate other animals. In short, it seems as if God had given the dog to man for a companion, and a guard. This very interesting animal merits still further attention from his performing many actions, which prove that he is not merely a machine, but possesses some principle of intelligence. How expressive are the signs by which he manifests the joy he feels upon his master's return! And how different again

are those that he discovers upon the approach of a thief or an enemy, or when in full cry he pursues the hare, as she bounds over the plains.

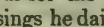
The advantages which we derive from the sheep are still more considerable, though it has not the gift of pleasing like the dog. Every part of the sheep is useful to us; its milk, wool, flesh, and even its bones. A singular property observable in this animal is, that of its chewing the cud, or ruminating; it at first swallows its food hastily, without sufficiently masticating it; and afterwards can again bring it into its mouth, re-chew, and swallow it a second time. This animal has but one row of teeth, which defect, however, is remedied by its having four stomachs. In the first of these, which is called the paunch, and is very large, the food is softened and moistened; in the second, named the cap, or hood, and which is much smaller, the food is further macerated, and digestion begins to make some progress; from this it passes into the third stomach, called the millet, where it is retained till it is sufficiently dissolved? and digestion is finally perfected in the fourth stomach, called the rennet-bag, in which the food changes its colour, and becomes white like milk, though in the third stomach it was green.

The hare possesses instinct for its own preservation, and sagacity to enable it to escape from its enemies; it makes its own form or bed, and in winter chooses those places which have a southern aspect, while in summer it prefers the north. It conceals itself in furrows, or by the side of hillocks, that nearly resemble the colour of its skin. When pursued by dogs, it darts rapidly forwards, then turns, and returns upon its steps, throws itself into some secret place, and after many leaps and doublings, hides itself in the trunk of a tree, or in some bush. It is cunning enough continually to change its place of abode as circumstances may urge.

The stag is still more wily and subtle than the hare, and often leads the huntsmen a much more arduous chase. The lightness and elegance of its slender and well-proportioned form; its branching horns, serving both for ornament and defence; its size, speed, and strength, distinguish it from all the inhabitants of the woods, the solitude of which it seems formed to embellish and to enliven.

When we reflect on these and innumerable other animals, we

find more and more cause to acknowledge the goodness with which the Almighty provides for our support, our convenience and our pleasures. Our globe is the habitation of innumerable animals, which are under our command, and exist for our comfort and sustenance. And if the soil of the earth is so diversified, it is only that a greater number of animated beings may find there provisions adapted to their different natures. All kinds of soil, good as well as bad, sandy or marshy, stony or moist, from the banks of rivers to the summits of mountains, are peopled with living creatures, which in one shape or other are indispensable to us. There is no place, however sterile it may appear, that does not support some species of animals that are useful to us. And shall not man, thus indebted to the Father of mercy, acknowledge his goodness, and be grateful for his favours? Can he remain insensible to the many blessings he daily receives, or pass over with inattention those gifts of nature which he enjoys.



Interesting Anecdotes.

Divine Providence.—Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission to take the same course with them in Ireland; and to execute the same with greater force, she nominated Dr. Cole one of the commissioners. This Doctor, coming with the commission to Chester, on his journey, the Mayor of that city, hearing that her Majesty was sending a messenger into Ireland, and he being a churchman, waited on the Doctor, who, in discourse with the Mayor, took out of a cloak-bag a leather box, saying unto him, *Here is a commission that shall lash the heretics of Ireland*, calling the Protestants by that title. The good woman of the house, being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the Doctor's words; but watching her convenient time, while the Mayor took his leave, and the Doctor complimented him down the stairs, she opened the box, took the commission out, and placed

in lieu thereof a sheet of paper with a pack of cards wrapt up therein, the knave of clubs being faced uppermost. The Doctor coming up to his chamber, and suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water side, wind and weather serving him, he sailed towards Ireland, and landed on the 7th of October, 1558, at Dublin. When he arrived at the Castle, the Lord Fitz-Walter, being Lord Deputy, sent for him to come before him and the Privy Council. He came accordingly, and after he had made a speech, relating upon what account he had come over, he presented the box to the Lord Deputy, who causing it to be opened, that the secretary might read the commission, there was nothing save a pack cards, with the knave of clubs uppermost; which not only startled the Lord Deputy and Council, but the Doctor, who assured them he had a commission, but knew not how it was gone. Then the Lord Deputy made answer, "Let us have another commission, and we will shuffle the cards in the meanwhile." The Doctor being troubled in his mind, went away, and returned into England, and, coming into the court, obtained another commission: but staying for the wind on the water side, news came to him that the Queen was dead, and thus God preserved the Protestants of Ireland. Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitz-Walter, on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was Mathershad, and gave her a pension of 40l. during her life.

Singular Methods of Study.—It is recorded of Anthony Magliabechi, that his attention was continually absorbed day and night, among his books. An old cloak served him for a gown in the day, and for bed clothes at night. He had one straw chair for his table, and another for his bed, in which he generally remained fixed, in the midst of a heap of volumes and papers, until he was overpowered with sleep. With all this intense application to reading, his knowledge was well estimated in the observation applied to him, that he was a learned man among booksellers, and a bookseller among the learned.

David Blondel, a protestant minister, in the 17th century, had been esteemed one of those who had the greatest knowledge

of ecclesiastical and civil history. He had a very singular way of studying; he lay on the ground, and had round about him the books which he wanted fot the work he was about.

Descartes used to lie in bed sixteen hours every day, with the curtains drawn, and the windows shut. He imagined, that in that easy and undisturbed situation he had more command over his mind, than when it was interrupted by external objects. And Malebranche used to meditate with his windows shut, as the light was a disturbance to him.

Merezai, the famous historian, used to study and write by candle light, even at noonday in summer; and, as if there had been no sun in the world, always waited upon his company to the door with a candle in his hand.

Great Learning.---James Crichton, known by the appellation of the admirable Crichton, was born in Scotland. At the age of twenty years, he thought of improving himself by foreign travel; and having arrived at Paris, the desire of procuring the notice of its university, or the pride of making known his attainments, induced him to affix placards on the gates of its colleges challenging the professors to dispute with him in all the branches of literature and the sciences in ten languages, and either in prose or in verse. On the day appointed, three thousand auditors assembled. Fifty masters, who had laboriously prepared for the contest, proposed to him the most intricate questions, and he replied to them in the language they required with the happiest propriety of expression, with an acuteness that seemed superior to every difficulty, and with an erudition which appeared to have no bounds. Four celebrated doctors of the church then ventured to enter into disputation with him. He obviated every objection they could urge in oppossition to him; he refuted every argument they advanced. A sentiment of terror mingled itself with their admiration of him. They conceived him to be an antichrist. This singular exhibition continued from nine in the morning, till six at night, and was closed by the President of the University, who, having expressed in the strongest terms of compliment the sense he entertained of his capacity and knowledge, advanced towards him, accompained by four professors, and bestowed on him a diamond ring and a purse of gold.

It must not, however, be understood that the study of the sciences, or the acquisition of languages, always procure the

iterary adventurer the happiness he desires. Joseph Scaliger perfectly understood thirteen languages, was deeply versed in almost every branch of literature, and was perhaps one of the greatest scholars that any age has produced; yet he found so much perplexity, not in acquiring but in communicating his knowledge, that sometimes, like Nero, he wished he had never known his letters.

Funeral of a Sanyasee Brahmin.—Going into town this morning, we saw many Brahmins assembled together in a garden, performing the funeral of a Sanyasee Brahmin; that is, one who, for the sake of devoting himself entirely to religion, either declines the state of matrimony altogether, or if married, forsakes his wife and family, to live a monastic life. The souls of these men are thought to be perfectly purified; so that, when they make their exit from the earthly body, they are not clothed with a heavenly body, like those who attain to purity by other means, but are immediately absorbed in the Deity, whose bliss continually increases by the union of these holy souls. On this account their bodies must not be burned, after the usual manner of the country, but buried. The corpse is brought to the grave, covered with three coloured cloths, which are placed on the body as soon as all hopes of life are gone. These cloths are taken possession of by the chief mourners, and worn by them, as sacred relics, until they are perfectly tattered and torn. Before the body is committed to the grave, the attendants beat on the skull of the deceased with a cocoa-nut, till the skull is broken; which noise being heard in heaven, is considered as highly acceptable to God, and to all celestial beings.

Avarice.—M. Vandille was the most remarkable man in Paris, both on account of his immense riches and his extreme avarice. He lodged as high up as the roof would admit him, to avoid noise or visits; maintained one poor old woman to attend him in his garret, and allowed her only seven sous per week, or a halfpenny per day.

His usual diet was bread and milk, and, by way of indulgence, some poor sour wine on a Sunday. This prudent economist had been a magistrate or officer at Boulogne, from which obscurity he was promoted to Paris, for the reputation of his

wealth, which he lent upon undeniable security to the pub
funds, not caring to trust individuals with what constituted
his happiness. While a magistrate at Boulogne, he maintain
himself by taking upon him to be milk taster-general at
market, and from one to another filled his belly and wash
down his bread, without expense to himself.

When he was become exceedingly rich, he one day heard
woodman go by in summer, at which season they stock the
selves with fuel for the winter. He agreed with him at the low
rate possible, and stole from the poor man several logs, with whi
he loaded himself to his secret hiding hole, and thus contracte
in that hot season, a fever. He then sent, for the first time,
a surgeon to bleed him, who, asking half a livre for the ope
tion, was dismissed; he then sent for an apothecary, but he was
high in his demand. He next sent for a poor barber, who u
dertook to open a vein for three-pence a time; but understan
ing from the barber that he should be blooded three times,
asked what quantity of blood it was meant to take at on
'About eight ounces each time,' answered the barber.—'Th
will be nine-pence:—too much, too much!' says the old mis
'I have determined to go a cheaper way to work; take at on
the whole quantity you designed to take at three times, and th
will save me six-pence;' which being insisted on, he l
twenty-four ounces of blood, and died in a few days, leaving
his vast treasure to the King, whom he made his sole he
Thus he contracted his disorder by pilfering, and his death
an unprecedented piece of parsimony.

Religious Intelligence.

*From the Seventh Report of the Liverpool Auxiliary Bible Society, a
the Ladies' Association connected therewith.*

EVENTS have occurred, since the publication of the last Repo
which promise opportunities of usefulness where it is our first duty
seek them—among the poor of our own immediate neighbourhood, wh
may have been hitherto unblest with the possession of the Holy Scri
tures. A distribution of the Sacred Volume has now commenced amon
them, so extensively undertaken, and so earnestly pursued, that it seem

o longer too bold an anticipation to look onwards toward that period vhen few individuals, in the extensive population of this town, shall emain in the darkness of ignorance, or the maze of error. The last eport announced the formation of a Ladies' Society, for the express urpose of distributing the Scriptures in Liverpool and its neighbourood. Novel as the undertaking was, many difficulties must necessaily have retarded the Ladies in their progress; difficulties, which nly a conviction of the importance of success could enable them to ombat, and the wisdom of experience assist them to overcome. It ill, however, be gratifying to learn, that, during the first nine months rom the formation of the Ladies' Society, their zealous exertions had roduced the sum of 394l. 10s., and enabled them to distribute a coresponding number of Bibles and Testaments, chiefly among the famiies of the poor, at reduced prices; and, in several instances, where reat poverty was united with manifest desire to possess the Scriptures, ney were given, like the salvation of him of whom they testify, vithout money and without price.

At the close of the last year, the Ladies' Society was re-modelled and xtended, by the kind assistance of Charles Stokes Dudley, Esq. Ten ssociations were formed for Liverpool and the neighbourhood; the own was divided into small districts, and a minute inquiry instituted nto the alleged want of the Scriptures among the poor. The result as mournful and melancholy beyond anticipation, with respect to the eneral dearth of the word of God; but the visitors were cheered and nimated by the eager desire expressed by the poor to obtain the ible; a desire which may, eventually, make it the hallowed source f their best comforts on earth, and the cause of their unceasing gratuitions in heaven. The success which has already attended the efforts f Female Associations to interest the poor in the value of the Scripures, is truly gratifying: and it is a feature of no small importance, hat the plan of providing them with the Bible, in return for small eekly contributions, may be, eventually, expected to produce a disosition to lay up in store a part of their earnings, for the supply of hose things which minister to present comfort, and for the promotion f those moral habits which a sense of independence tends to awaken. The institution of a Bible Society," says a valuable writer, "brings p the economy of the poor to a higher pitch; and the objections made ainst it, on the ground of sympathy, are easily answered. You ke from the poor. No; they give. You take beyond their bility. Of this, they are the best judges. You abridge their comrts. No; there is a comfort in the act of lending a hand to a noble nterprise; there is a comfort in the exercise of charity; there is a mfort in rendering a service to a friend, and when that friend is the aviour, and that service the circulation of the message he left beind him, it is a comfort which many of the poor are ambitious to are in. Leave them to judge of their comfort; and if, in point fact, they do give their penny a week to a Bible Society, it just eaks them to have more comfort in this way of spending it than in by other which occurs to them."

The following distribution of the Bible has been made during the

past year, under the direction of your Committee, and according the best views which they could take of the probability of usefuln Bibles and Testaments have been voted for the supply of the Liver Temporary Workhouse, the Derby Workhouse, the Blue Coat H pital, and the Marine School.

The amount of Bibles and Testaments furnished to schools and s scribers has considerably increased. The number sold during the year amounted to 93*l.* 15*s.* 8*d.*, and during the present, to the sur 132*l.* 12*s.* 6*d.*

The distribution of copies of the Sacred Volume, from March, 18 to the close of the year, was 1185 Bibles, 1490 Testaments; toge 2675. The total number issued since the formation of the Societ 21,165. In such a diffusion of the word of God, your Committee surely be allowed to rejoice and hope. "When we consider, tha one copy of the law, Josiah, king of Judah, was led to seek God; remove the abominations of idolatry; to repair the ruins of the ho of God, and to keep such a passover as had not been observed since days of Solomon; when we remember, that, from the few copies wh survived the fiery edict of Diocletian, have sprung the countless n bers" which are now diffused among all people, nations, and langua carrying the message of salvation wherever there are eyes to read, hearts to feel it; when these cheering recollections suggest themse to the mind, we are surely warranted in considering the progress of Bible Society as the pledge and promise of divine truth to prosper spread of the Gospel, and as a foundation of hope, that where sends his word, he will send his blessing, that the practical effects of Bible may be, in some degree, commensurate with its circulati until the language of every heart shall own its power, and say, with joy of Simeon, when he held the long expected Messiah in his ar "Mine eyes have seen thy salvation!"

From the Rev. Dr. Robert Pinkerton.

Memel, July 10, 18

Since I entered the Government of Witepsk not at a great dista from Polotsk, I have distributed about 70 copies of the Hebrew N Testament among the Jews. I could have given away many hund copies more, had I possessed them. In general, I first examined person who made application for a copy, whether he was able to m use of it, by making him translate to me a few verses of the 5th cha of St Matthew, the 1st chapter of St. John, or the 1st chapter of Hebrews; and when I found that he understood what he read, the bestowed the precious gift. In several instances I was offered mo for the copies. The number of those Jews who are capable of und standing the Hebrew Testament, particularly about Witepsk, Or Skloff, Minsk, and Wilna, are far greater than I formerly believed; there seems to be a general readiness among them to accept of it, impelling curiosity to read the doctrines of Christ and his Apostles the Hebrew language. One of them in the town of Borisoff, who been in possession of a Hebrew Testament for some months befor came that way, told me, that neither they nor their fathers had e

ad those things before. Others informed me, that, having now read e greater part of the New Testament, they were capable of judging its contents; and, though they could not yet agree with its doctrines many parts, they were highly pleased with its morality. Surely nothing is so well calculated to remove the prejudices of the ews against our religion, as enabling them to understand it in its nuine purity and simplicity.

I have repeatedly reproached myself for having done so little in my mer travels, for bringing the consolatory doctrines of the Gospel to e wards of the sick in hospitals, and the cells of criminals in prisons. is true, at the formation of Societies, I have more than once recom- nded these abodes of distress and misery, as places which ought to ire the first fruit of their benevolence: yet, *personally*, I have seldom en in any of them. But it is never too late to form a good resolu- n. On leaving St. Petersburgh, the last time, I resolved to visit e prisons and hospitals, on my future travels to supply their unfor- nate and suffering inhabitants with the word of God. Accordingly, m St. Petersburgh to this place, I visited five provincial prisons, ich contained 515 of the most unfortunate of our race. In each cell apartment, I commonly found one or more, who were capable of ding to their fellow-prisoners. With tears of gratitude, they usually eived the precious boon of God's word. In the twelve hospitals ich I visited, I found 1115 sick, in every stage of the numerous dis- es to which sinful man is here subjected. How precious was the t of God's word to these sufferers! In every ward we usually left , and sometimes two copies. In *three* poor's houses, I found 486 d and indigent, whom we also supplied with the bread of life—the sures of divine love.

Select Poetry.

A FRAGMENT,

Found in a Case containing a Human Skeleton.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full!
This narrow cell was Life's retreat:
This space was Thought's mysterious seat!
What beauteous pictures fill'd this spot,
What dreams of pleasure long forgot?
Nor Love, nor Joy, nor Hope, nor Fear,
Have left one trace or record here!

Beneath this mould'ring canopy
Once shone the bright and busy eye—

But start not at the dismal void!
If social Love that eye employ'd;
If with no lawless fire it gleam'd,
But through the dew of kindness beam'd;
That eye shall be for ever bright,
When stars and suns have lost their light!

Here, in this silent cavern, hung
The ready, swift, and tuneful tongue;
If *Falsehood's* honey it disdain'd,
And where it could not praise was chain'd;
If bold in Virtue's cause it spoke,
Yet gentle Concord never broke;
That tuneful tongue shall plead for thee
When death unveils eternity!

Say, did these fingers delve the mine,
Or with its envied rubies shine?
To hew the rock or wear the gem,
Can nothing now avail to them:
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that waits on Wealth or Fame!

Avails it whether bare or shod
These feet the path of duty trod?
If from the bowers of Joy they fled
To sooth Affliction's humble bed?
If Grandeur's guilty bribe they spurn'd
And home to Virtues lap return'd
These feet with Angel wings shall vie,
And tread the palace of the sky?

But if, within this ruined shrine
DECEIT did e'er its lure entwine,
And false to Love, or Friendship's sway,
Could smile in each—but to betray;
If selfish feeling, Biggot pride
Did once within this skull reside:—
Oh sure *such* spirit ne'er will rest,
Where righteousness alone is blest.

Biographical Sketch

OF

THE RIGHT REV. BEILBY PORTEUS,

LORD BISHOP OF LONDON,

Born in Yorkshire, A. D. 1730.

Concluded from Page 100.

Previously to this event, Mr. Porteus, who had resolved to settle in life, in 1765, married Miss Hodgson, a lady of some fortune, whose father had resided at Matlock, in Derbyshire. The ceremony was performed there by his friend, the Primate. Two years after this, the degree of D.D. was conferred upon him by his own University, and still greater honours now awaited him. The Queen, hearing of Dr. Porteus's reputation, and being apprised of the excellence of his private character, employed him as her private chaplain; and such a high opinion did her Majesty entertain of his piety and endowments, during his attendance in consequence of a short illness, that she was determined to complete what Secker had begun. Accordingly, in January, 1777, on the translation of Dr. Markham to the Archbishopric of York, the royal in-

terposition was employed in favour of Dr. Porteus, who was immediately raised to the episcopal bench, as Bishop of Chester.

About the same time, this prelate made great exertions to restore a more solemn observation of the fast called Good-Friday. Accordingly, he published an "Exhortation" to that effect. By some it was praised, as an effort tending to restore the purity of the ancient discipline, and promote the vital interests of Christianity; while by others it was considered as breathing too much of the fanatical spirit of past times, as well as exhibiting not a little of that intolerance which had been long since happily exploded. It, however, excited a considerable opposition, and gave rise indeed to a polemical dispute. Mr. Robinson of Cambridge, who had cultivated his talents with an uncommon degree of assiduity as well as success, entered the lists, and broke a lance against the mitre. The title of his work was, "The History and Mystery of Good-Friday;" and it must be acknowledged that he handled his weapons with great skill; though he did not obtain an episcopal rejoinder to his reply.

While this composition was applauded by those who differed from the church, those who cordially joined in her communion did every thing in their power to forward the good intentions of the worthy prelate. His addresses were listened to with submission, and enforced with zeal, while the "Society for promoting Christian Knowledge," forwarded not a little his endeavours, by printing the "Exhortation" in a cheap and portable form, so as to be read by multitudes, and circulated in great abundance. The consequence was, that this day (Good-Friday) hitherto neglected in the metropolis and its vicinity, since the sixteenth century, has been kept with greater strictness, although the effect, perhaps, may have been rather different, in a multitude of instances, from the intentions of the pious Bishop; for it is obvious to those acquainted with the world, that the fast is often converted into a festival, and the shops are, not unfrequently, emptied into the tavern.

Dr. Porteus, who now began to be greatly esteemed, and followed as a popular preacher, published several single sermons about this period. And, although the Popish religion had long ceased to give offence, or create much uneasiness, yet, in 1781, he sent forth a work directly levelled against it, entitled "A

Brief Confutation of the Errors of the Church of Rome." This was extracted, however, from Archbishop Secker's works, and intended for general distribution.

In 1783, he produced a volume of his own sermons on several subjects; it was followed by two more, and these have since been considered as models. In the course of the same year, his Lordship preached before the Society for propagating the Gospel in foreign Parts; and he seized that occasion, to plead the cause of the unhappy negroes, whose claims have since been advocated with uncommon success, and whose sufferings have been considerably redressed. It is now, however, to be hoped, that the unfeeling and disgraceful system of enslaving human beings will speedily and for ever terminate.

Another laudable subject that engaged much of his attention, was also promoted by his recommendation, and forwarded by his zeal. It was the instruction of poor children; and in furtherance of his design, he published a "Letter to the Clergy of the Diocese of Chester, concerning Sunday Schools."

In 1787, a considerable change took place in his life, and the scene of his labours was not a little extended; for on the death of the amiable and learned Bishop Lowth, Dr. Porteus was translated to the see of London. This event, gave entire satisfaction to every description of Christians within the kingdom.

Instead of relaxing from his labours, his Lordship now appears to have been invigorated in his career; for after delivering and publishing a Charge to the Clergy of his new diocese, at the primary visitation, he once more turned his attention to the unhappy situation of the oppressed Africans; and rightly imagining that Christianity might soften their lot, this good prelate, in 1792, assisted in founding a society for their conversion.

Meanwhile lest the inhabitants of his very populous diocese should lapse into infidelity, he commenced a series of lectures, at St. James's Church, Westminster. These were delivered every Friday, to crowded and genteel audiences, composed of persons of all persuasions, and had for their object to demonstrate the truth of the gospel history, and the divinity of Christ's mission. It was on this occasion that, towards the latter end of his life, he acquired the character of an accomplished orator; for his language was chaste, his manner impressive, and his eloquence captivating. Nor should it be here omitted, that his

address was peculiarly forcible; he seemed to speak from co viction; and, fully persuaded himself of the truth of those do trines so earnestly recommended by him, he more easily su ceeded in persuading others.

Bigotry, so contrary to Christianity, formed no part of t character of Dr. Porteus; yet he was firm in his belief of t truth, and steady in his adherence to the Establishment. Ben volent as was his disposition, it was nevertheless his lot, in 180 towards the close of his mild career, to become unhappily e gaged in the painful duty of prosecuting one of his clergyme The case of Francis Stone is pretty generally understoo Cited by the Bishop's apparitor, as the Rector of Cold-Norto in Essex, to answer in the spiritual court, to a charge "*of havi revolted from, impugned, and depraved, some one or more the Thirty-nine Articles of the Church of England*, in oppos tion to the 39th of Elizabeth," the accused *persisting in h heresies*, Bishop Porteus, attended by the Dean, (Bishop Tor line) the Chancellor, (Sir William Scott) and several of t Prebendaries of the diocese of London, pronounced the *Se tence of Degradation* against Mr. Stone, on the 14th of Ma 1808, according to the forms prescribed by law; depriving hi of his benefice of Rector of Cold-Norton, in the county Essex. Such, however, was the humanity of his Diocesa that, commisserating the situation of a numerous family, Franc Stone was "not rejected from the temporalities" of his benefic but is said still "to eat," contrary to his conscience, "t bread of the church which he endeavoured to subvert."

During the winter, the Bishop spent most of his time in S James's Square: the spring and autumn were chiefly passed Fulham; a portion of the summer was constantly dedicated a rural retreat at Sundridge, in Kent, where he lived like private gentleman; without ostentation, and without parade.

The venerable Diocesan had long felt his health decay; an found himself unequal to the fatigue of visiting his extensive an populous diocese. His Lordship left town, for the palace o the banks of the Thames, only two days before his death; whic took place very early on the morning of the 14th May, A.D. 180 The great bell at St. Paul's announced the Bishop's decease t the metropolis; and the pulpit of Fulham was hung with blac His earthly remains were silently removed from his house to h

tomb, at about two o'clock on the morning of Tuesday, the 22nd of May. He was buried at Sundridge, in Kent; where for his interment, he had for some time intended the erection of a vault.

The character of the late Bishop of London, it is stated, has ever been unexceptionable. Affable, amiable, easy of access, primitive in respect to manners, unspotted in regard to morals, he has always been held up as an example worthy of the pristine times of Christianity. Addicted during the whole of his long life to literary pursuits; and excelling, in the early part of it, in poetry, he became the friend of Mrs. Hannah More, the correspondent of Mrs. Carter; and the patron of all those who, to a taste for composition, added a fervent piety, approaching to something like evangelical purity.

In regard to style, Dr. Porteus's poetical works exhibit a character of unadorned elegance, and he seems to have preferred blank verse to rhyme. His prose-composition is classically correct; but perhaps he was too studious to avoid the blandishments of ornament, and the inspirations of fancy, which he doubtless considered as meretricious embellishments, unbecoming either the subject or the author.

Instructive Essays.

PERIOD OF HUMAN LIFE.

(From Sturm's Reflections.)

Every man dies precisely at the time that God, in his eternal wisdom, has appointed: As the time of our birth is fixed, so also is that of our death. But the term of life is not subjected to an inevitable fatality or necessity; such things do not exist. Every thing that occurs may happen sooner or later, or not at all; and the man who died to-day, might have died sooner, or lived longer. God has not numbered the days of any particular individual by an absolute and arbitrary decree, or without

having a regard to the circumstances in which the individual may be placed. God, being infinitely wise, can do nothing without motives that are worthy of his divine nature. He must then, have just reasons for determining that such a man should leave the world at one time rather than at another. Yet, though the term of life be in itself neither affected by necessity nor fatality, it is certain; and can never be really changed.

Whenever a man dies, some causes must infallibly lead to his death: these, however, may at any time be suspended by the Supreme Being. One man dies of some mortal disease, another by a sudden and unforeseen accident. One perishes by fire, another by water. All these causes God has foreseen: neither has he been an idle or an indifferent spectator; he has examined them all with care, compared them with his views, and has seen whether he will approve of them or not. If he approves of them, they are determined; and, in that case, their exists a Divine decree, by virtue of which a man will die at a certain time by some particular accident or contingency. This decree can neither be revoked nor prevented: for the same reasons which might influence God to take a man from the earth at this present time, were known to him from all eternity; and his wisdom would enable him to form the same judgment then that he would in the present instance. What, then, should induce him to revoke his decrees!

It may, however, happen that God, foreseeing the causes of the death of a particular individual, did not approve of them. In this case he has at least determined to permit them; or otherwise they could not have taken place, nor the individual have died. And if the permission of these causes of death has been determined, God then wills that we should die in the time when these causes shall exist. It is true, he might have been disposed to grant us a longer life, and not approve of the causes of our death; but it was inconsistent with his wisdom to counteract their operation. He saw the universe collectively, and found reasons which induced him to permit that a man should die at a particular time, though he neither approved of the causes, manner, nor circumstances, of that death. His wisdom finds means to direct that death to the most useful purposes; or he foresaw that a longer life, in the particular circumstances in which a man was placed, could neither be of advantage to him,

nor to the world in general: or he saw, that to prevent that death, a new and perfectly different combination of things were requisite; a combination that could not accord with the general plan of the universe, and which would prevent still greater good from taking place. Thus, although God may sometimes disapprove the causes of a man's death, he has, nevertheless, sufficiently wise and just reasons to permit them to take place; and consequently to determine that a man shall die at a particular time, and by certain means. These considerations are well calculated to make us regard death with Christian resignation and fortitude. What principally renders it so formidable is the uncertainty of its approach, and the manner in which it seizes us. If we knew before hand how and when we should die, we might prepare to meet the awful hour with resolution. But as that is very seldom the case, nothing is more effectual to strengthen our minds and tranquillize our thoughts upon that event, than the belief in a Providence which watches over our lives; and which, from before the foundation of the world, has determined, with infinite wisdom and goodness, the time, the manner, and all the circumstances of our death. The term of our lives is then appointed; and nobody can die sooner or later than God, in his infinite mercy, has determined for the good even of the individual himself. Persuaded of this consoling truth, let us calmly await the hour of death: and since its arrival is uncertain, let us be wise enough to prepare for it at all times, and be found in a state of readiness whenever it may happen; knowing that the period will be that which God has judged will be the best for us. It is true, we are ignorant what will be the manner of our death, and the particular circumstances attending it; but it is sufficient to know and to believe, that we can only die in that way, and at that time, which our heavenly Father shall deem to be the best for ourselves, and for all those connected with us. Strengthened by this belief, we shall continue to pursue our terrestrial pilgrimage without inquietude: submitting patiently to all the dispensations of Providence; regardless of the dangers to which the performance of our duty may expose us.

THOUGHTS ON THE RAVAGES OF WINTER.

(From Sturm's Reflections.)

I HEAR the wind and the tempest roar. The blood freeze in my veins. The gathering gloom, the fearful misgivings o my heart, concur to render the awful tumult of nature mor terrible. How often does the wind sweep down cottages an palaces, and in a moment destroy the labour of years! How often are ships, and the unfortunate men who hazard their live in a brittle bark, plunged into the dread abyss! And how ofte are the sturdy oaks torn up by the roots! But thou, O Lord art the Creator and the Ruler of the storm. The tempests an the winds are thy messengers, the heralds of thy power, and th ministers of thy will. They should lead us to fear and to ador thee. Didst thou not set limits to their destructive power, the continually, and in all places, would cause the same ravages yet thanks to that Wisdom which stills the winds, the lowl cottage is still preserved, though unsheltered from the rud blast of the storm.

If the creation and all mundane events, are the works an effects of Infinite Wisdom, how can the disorder, desolation and destruction, occasioned by tempests, ever happen? Ca Almighty Intelligence produce any thing but order? Or ca Supreme Goodness design any other end than what is good? Thus, thy thoughts wander, O man; but what art thou tha thus interrogatest thy Creator? Shall man say unto his God why hast thou created me? And because we cannot explai the mysteries of nature, shall we say that the works of Providence are defective? To judge of his works, and of the end which he has proposed, would require an intelligence and wisdom equal to his own. It is, indeed, wonderful, that we are capable of perceiving a part of the order which he has established, of embracing a part of the wise and immense plan which he has executed, and that, considering the darkness of our understanding, things are not still more confused than they are.

To make a whole of the materials which compose the visible world, where so many superb phenomena are produced, so many beauties displayed, and the treasures of reason, virtue and felicity, abundantly enjoyed by myriads of living creatures; is

a work so vast and wonderful, that it could alone be effected by a Being all-powerful, wise and good. The further our researches penetrate into the works of nature, the more the goodness and wisdom, which has created all, and governs all, is manifested.

After these considerations, we shall form a different opinion respecting the ravages of winter. The tempests, the frost and the snow, and all the phenomena peculiar to this season, which can be considered as disagreeable, are linked together in the eternal order of things: each having its season, and appointed time, and all contributing to the general harmony of the universe. The wind that affrights the mariner upon the ocean, drives water upon dry lands. The sulphurous vapours, salt, and other matters carried by the wind from one country to another revive the earth, and restore fertility to the fields which had been exhausted by their frequent crops. Thus winter, apparently so destructive, enables our meadows again to yield us rich fruit. The fields, the gardens, and the seeds now repose beneath ice and snow. All nature appears dead. But God, during this apparent suspension of vitality preserves the world and watches our suffering nature. He feeds and supports the poor, and even neglects not the starved shivering birds, for whom he provides places of retreat.

"Lord, thou art great! In the most tempestuous seasons thou art merciful and compassionate. From amid the ice and the snow thou preparest food for us; and thou enablest us to bear the severity of the cold. Thou clothest the naked; thou strengthenest the weak; they live and are prosperous. Teach us to know thee, and to acknowledge thee as our friend and benefactor. Cause thy goodness to kindle a holy rapture in our hearts; to breathe in us such love that we can feel kindness for our enemy, clothe him when naked, feed him when hungry, and wipe away his tears when in distress! When, for thy sake, the poor man shares his morsel with him who is destitute; condescend to reward his labour of love. While time shall endure, winter and summer, seed-time and harvest, shall succeed each other, and thy blessings shall cover thy creation."

Interesting Anecdotes.

Dehne, a Missionary of the United Brethren in South Amer ca.--Dehne being one evening attacked with a paroxysm of fev resolved to go into his hut, and lie down in his hammoc Just, however, as he entered the door, he beheld a serpent d scending from the roof upon him. In the scuffle which ensue the creature stung, or bit him in two or three different place and pursuing him closely, twined itself several times around h head and neck as tight as possible. Expecting now to stung, or strangled to death, and being afraid lest his brethr should suspect the Indians had murdered him, he with singul presence of mind wrote with chalk on the table, " a serpe has killed me." Suddenly however, that promise of the R deemer darted into his mind—" They shall take up serpen and not be hurt." Encouraged by this declaration, he seiz the creature with great force, tore it loose from his body, a flung it out of the hut. He then lay down in his hammock tranquillity and peace.

Brown's History of Missions.

An Indian Similitude.---An Indian and a white man bei at worship together, were both struck under conviction by t same sermon. The Indian was shortly after brought to rejo in pardoning mercy. The white man was for a long ti under distress of mind, and at times almost ready to despa but at length he was also brought to a comfortable experien of forgiving love. Some time after, meeting his *red* brother, thus addressed him :—" How is it, that I should be so lo under conviction, when you found comfort so soon!"—" brother," replied the Indian, " me tell you, there come alo a rich prince, he propose to give you a *new coat*; you look your coat, and say, ' I don't know; my coat pretty good believe it will do a little longer.' He then offer me new co Ilook on my *old blanket*; I say, this good for nothing; I th i. right away, and accept the new coat. Just so, brother, y

y to make your old righteousness do for some time; you loath give it up: but I, poor Indian, had none; therefore I glad once to receive the righteousness of the Lord Jesus Christ."

The Iberians favoured with the Gospel by means of a female lissionary.---The Iberians were a people bordering on the lack Sea, who, in some military excursion, took prisoner a ous Christian woman, whose sanctity of manners engaged the spect of these barbarians, and, it is said, several miracles were rought by her means. The credibility of such divine inter-ositions depends much on the importance of circumstances. Nec Deus intersit, nisi dignus vindice nodus," is a rule of orace full of good sense, and as applicable to theology as to oetry. What so likely to affect the minds of an ignorant peo-e as miracles? The situation of things rendered it probable at such divine interpositions might take place, but I shall ention only those which may seem worthy of credit.

A sick child of the king's was sent to the women of the ountry to be cured (this was an ancient custom), but the case ıffled their skill, and the child was committed to the Christian ptive. "Christ," said she, "who healed many, will heal is infant." She prayed, and he recovered. In the same anner the queen herself was afterwards healed of a distemper. he king sent her presents in token of his gratitude: but she turned them, assuring him that "godliness was her riches, and at she should esteem it as the noblest present if he would orship the God whom she adored."

The next day, the king was lost in a thick mist, when hunt-ig, and implored, in vain, the aid of his gods. In his distress, collecting the words of the woman, he prayed for help to the od whom she worshipped. The mist was immediately dis-rsed, and the king found his way home.

In consequence of this event, and of future conferences with e woman, both the king and queen embraced the Gospel, and horted their subjects to receive it. An embassy was sent to onstantine, to desire that pastors might be commissioned to istruct them, which was readily complied with. -*Milner.*

Miscellaneous.

THE STORY OF NORTON HOUSE.

Sir William Kyte was a Baronet of very considerable fo tune, and of an ancient family: and, on his return from his tr vels, had so amiable a character, and was reckoned (what th world calls) so fine a gentleman, that he was thought a ver desirable match for a worthy nobleman's daughter in the neigh bourhood, of great beauty, merit, and a suitable fortune.

Sir William and his Lady lived very happily together f some years, and had four or five fine children; when he wa unfortunately nominated (at a contested election) to represe the borough of Warwick; in which county the bulk of h estate lay, and where he at that time resided. After the elec tion, as some sort of recompence to a zealous partisan of S William's, Lady Kyte took an innkeeper's daughter for her ow maid. She was a tall, genteel girl, with a fine complexion, an seemingly very modest and innocent.

Mary Jones had waited on Lady K. for some time before S William appeared to take the least notice of her, though Lad K. (perhaps from some spark of jealousy, and to try how S William stood affected) would often observe "what a fine gi Mary J. was grown:" to which Sir William's usual reply wa "that he saw nothing extraordinary in the girl;" and even a fected to speak slightingly of her person, and to censure he awkwardness and her vanity, for which as there was not th least foundation, Sir William probably intended it to conce his real sentiments.

After some time, however, the servants in the family bega to entertain some suspicions that Mary J. was too highly in he master's favour. The housekeeper, in particular, (who, in th course of forty years, had actually been engaged in at least fort intrigues) soon perceived there was too much foundation fo these suspicions; and knowing that the butler had himself mad overtures to Mary, she set him to work, whose jealousy mad him so vigilant, that he soon discovered the whole of the affai and that it had proceeded much farther than was at first appre

hended. The housekeeper (as that sort of gentry are apt to triumph in the indiscretions of young people) made use of the butler's name, as well as his intelligence, to her Lady; and this threw all into confusion.

Lady K's passion soon got the better of her discretion; for if, instead of reproaching Sir William with his infidelity she had dissembled her resentment till his first fondness for this new object had abated, (which, for her own sake, as well ras that of her children, she ought to have done) she might pobably have reclaimed her husband, who, notwithstanding this temporary defection, was known to have a sincere regard and esteem for his Lady.

The butler's officious sedulity, however, had like to have been fatal to the poor fellow; for his name being mentioned as having made the discovery, and Mary J. having told Sir William, "that he was only piqued at her rejecting his addresses,"---Sir William went up into the servant's apartment the very next night, and ran his sword several times through the bed where the butler used to lie, who had for some reason or other, changed his lodging, and happily escaped destruction.

The affair being now publicly known in the family, and al restraints of shame, or fear of discovery, being quite removedl things were soon carried to extremity between Sir William and his Lady, and a separation became unavoidable. Sir William left Lady K. with the two younger children, in possession of the mansion-house in Warwickshire, and retired himself, with his mistress, and his two eldest sons, to a large farm house on the side of the Cotswold hills. The situation is fine, plenty of wood and water, and commands an extensive view of the vale of Evesham. This tempted him to build a handsome box there, with very extensive gardens, planted and laid out in the luxuriant taste of the age: and, not content with this, before the body of the house was quite finished, Sir William added two large side fronts, for no better a reason than that his mistress happened to say, "What is a *Kite* without wings?"

The expence of finishing this place (which was at least 10,000l.) was the first cause of Sir William's encumbering his estate; and the difficulties in which he was involved making him uneasy, he (as is too natural) had recourse to the bottle for relief. Sir William kept what is called an hospitable

house; and too many people being fond of the freedom an jollity which are usually found at a table where no lady pre sides, (for, however the custom may be altered now, it was point of decency at that time, not to bring a mistress amon strangers), he was seldom without company, which brought o a constant course of dissipation and want of economy: b which means Sir William's affairs in a few years became almos desperate.

Sir William was now turned of fifty, and his eldest so (afterwards Sir James) being grown up, and returned from th university, Sir William made him a partaker in his debauche ries, and drew him to part with his reversionary right to hi mother's jointure, which was the only part of the estate whic had not been already encumbered.

There was taken into the family, about this time, a fresh coloured country girl, in the capacity of a dairy-maid, with n other beauty than what arises from the bloom of youth; an as people who once give way to their passions know no bound Sir William, in the decline of life, conceived an amorous re gard for this girl, who was scarce twenty. This event produce still farther confusion in the family. Mrs. J. soon observed th growing passion in Sir William, and either from resentment, from the apprehension, or perhaps the real experience of i usage, thought proper to retire to Cambden, a neighbourin market town, where she was reduced to keep a little sewin school for bread.

Young Mr. K. whether shocked at this unparallelled infatu tion of his father, or (as was commonly said) finding himse exposed to the continual insults of his female favourite, soug an asylum, and spent most of his time, with Lord L. a friend his in Warwickshire.

Sir William, though he had now a prospect of being su cessful in this humble amour, and of indulging it without m lestation, yet began at length, to see the delusive nature of a vicious pursuits, and though he endeavoured to keep up h spirits, or rather to drown all thought, by constant intoxic tion, yet, in his sober intervals, he became a victim to gloom reflections. He had injured a valuable wife, which he coul not even now reflect upon without some remorse; he ha wronged his innocent children, whom he could not think upo

ithout the tenderest sentiments of compassion. His son, who ıd been a sort of companion to him for some years, had now ft him through his ill usage; and, as Mrs. J. had for some me been useful to him, he was shocked at being deserted even y the woman for whose sake he had brought this distress upon is family; and he found himself almost alone, in that magni-cent, but fatal mansion, the erecting and adorning of which ıd been the principal cause of ruining his fortune.

Tormented by these contending passions, he had, for a week ast, raised himself, by constant inebriation, to a degree of enzy, and had behaved in so frantic a manner, that even his ew favourite, the poor Blowselinda, could bear it no longer, ıd had eloped from him.

On the morning of the day on which he executed his fatal solution, Sir William sent for his son, and for his new mis-ess, with what intention can only be conjectured; but luckily either of them obeyed the summons. Early in the evening, being in the month of October, the butler had lighted two andles, as usual, and set them upon the marble table in the all. Sir William came down, and took them up himself, as he equently did. After some time, however, one of the house-ıaids ran down stairs in a great fright, and said, "the lobby vas all in a cloud of smoak." The servants and a tradesman ıat was in the house upon business, ran immediately up, and orcing open the door from whence the smoak seemed to pro-eed, they found Sir William had set fire to a large heap of ne linen, piled up in the middle of the room, which had been iven by some old lady, a relation, as a legacy to his eldest son. Whilst the attention of the servants was entirely taken up with xtinguishing the flames in this room, Sir William had made is escape into an adjoining chamber, where was a cotton bed, nd which was wainscoted with deal, as most finished rooms hen were. When they had broken open this door, the flames urst out upon them with such fury, that they were all glad to nake their escape out of the house, the principal part of which umptuous pile was, in a few hours, burnt to the ground, and io other remains of Sir William were found the next morning han the hip-bone and the vertebræ, or bones of the back, with wo or three keys and a gold watch, which he had in his pocket.

This was the dreadful consequence of a licentious passion not checked in its infancy.

Lines written on a wall of the ruins of Norton House.

Thoughtful and sad, the prisoner of a shower,
Here pensively, I muse away an hour,
Contemplating this melancholy scene,
And recollecting what it once hath been:
Villa and gardens to destruction fall
And ruthless ruin triumphs over all.—
If desolation caused by frantic brain
Can give the thoughtful mind one useful pain;
Ye feeling visiters, who read this scrawl,
Oh! think, when reason from her throne shall fall,
What dire effects from uncurb'd passions rise—
Troy is no more, and *Norton* ruin'd lies.

HISTORY OF GREECE.

GREECE, a country on the south-east of Europe. Goi from the south-west to the north-east, it, when largely take contained the Peleponesus, or Morea, Achaia, Thessaly, M cedonia, if not also Epirus, on the west of Macedonia, &c but, more strictly taken, it contained the three former. It l between the thirty-sixth and forty-third degree of latitude, an between the nineteenth and twenty-seventh degree of east lo gitude; and is about four hundred miles from south to n or and three hundred and fifty-six from east to west. It was pr bably peopled soon after the flood. At the time of the Trojan wa which we reckon about nine hundred years before Christ, it w considerably populous, and divided into a prodigious numb of small states, similar to those of the Canaanites, in the time Joshua. In after times, we find about forty-eight provinces it, all which Philip, king of Macedon, and Alexander his so reduced into one. The kingdoms or States of Sicyon, Argo Attica, or Athens, Bæotia, Arcadia, Thessaly, Phocis, Corint Lacedemon, Elis, Ætolia, Locris, Doris, Achaia, and Maced nia, were the most noted. The father of the *Greeks* was *Java* the fourth son of Japheth: his sons were Elisha, Tarshish, Chi tim, and Dodanim; his posterity were anciently called Joane or Jones: they first seem to have settled on the west of Less

Asia, where part of them still continued; and to which others in after times returned from Greece, and formed Greek States in Lesser Asia, of their various tribes, Ionians, Æolians, and Dorians. Numbers in very early times, passed into Europe, perhaps by crossing the Hellespont, and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterward and settled among them: they, notwithstanding a multitude of intestine wars, multiplied exceedingly, and spread themselves into almost every isle and coast of the Mediterranean Sea: part of them took up their residence in the east of Italy; others at Marseilles in the south of France; part of them settled in Cyrene and Egypt, in Africa.

After they had long lived in barbarity, the study of philosophy began among them, about six or seven hundred years before the birth of our Saviour: they made considerable advances therein, chiefly in their own self-conceit: but though their manners were less savage, their morals were, on the whole, scarce a whit bettered. It is said, they had about 30,000 idols. They traded with the Tyrians, and sometimes bought of them Jews to be slaves, Ezek. xxvii. 6, 7, 13. Joel iii. 6.

After long and oft repeated wars between the Lacedemonians and the Athenians, their principal tribes, and the war of the Phocians, and Bæotians, &c. and their looseness of manners had exceedingly weakened those in the south parts of Greece, the Macedonians subdued them, A. M. 3666. But their foreign wars were still more remarkable. About A. M. 3100, they after a war of ten years, ruined the powerful kingdom of Troy. About four hundred years after, the Ionians in Lesser Asia, revolted from the Persians; and the Greeks in Europe, particularly the Athenians and Lacedemonians, on different occasionsf and sometimes conjunctly, took part with them. Provoked herewith, Darius Hystaspes, and Xerxes his son, with a prodigious army, thought to ruin them entirely; not a little of Greece was ravaged, and Athens was twice burnt. For almost two hundred years, partly by assisting the Egyptians, and partly by harassing the Persian territories in Asia, the Greeks attempted to resent this usage.

No sooner had Philip king of Macedon, and his son Alexander, rendered themselves masters of Greece, than it was resolved to overturn the empire of Persia. About A. M. 3670, Alex-

ander marched an army of thirty-five thousand Greeks into Asia. With these, in the three great battles of Granicus, Issus, and Arbela, he, with almost no loss, overthrew the Persian armies, which it seems were, in the two first battles, about five or six hundred thousand; and in the last, ten or eleven hundred thousand. In six years, he made himself master of the Persian empire, and part of India; and died, leaving an empire about four thousand miles in length. None of his relations or posterity, had any peaceable possession of any part of it; and in about fifteen years, they were all murdered. Roxana, one' of his wives, murdered Statira, the daughter of Darius, another of them, and cast her body into a well. Olympias his mother, murdered Aridæus his bastard brother, and Eurydice his wife; and not long after, was, in revenge hereof, murdered by Cassander's soldiery. Roxana, and Alexander Ægus her son, who had borne the title of king about fourteen years, and had been supported by Eumenes, that miracle of bravery and conduct, were privately murdered by Cassander; who, about a year after, murdered Hercules, another of Alexander's sons, and his mother Barsine. The royal family thus extinct, and Antigonus reduced, the empire was parcelled out into four parts. Lysimachus had Bithnia, Thrace, and the northern; Cassander had Greece, and the western parts; Ptolemy had Egypt, and the southern countries; and Seleucus Nicator had Syria, and the eastern. That which belonged to Lysimachus was taken from him in a few years, and there remained but three divisions. The monarchy of Greece, after a variety of wars, was, not long after, split into the states of Macedonia, Achaia, Ætolia, &c. and the most of it was subdued by the Romans, about one hundred and forty-eight years before the birth of our Saviour,

The *two thighs* of this once belly-like empire had a longer duration. Ptolemy Lagus, the first Grecian king of Egypt, on the south, was very powerful. He had under him, Egypt, Canaan, Phenecia, Caria, Hollow Syria, part of Arabia, all Cyprus, and sundry of the Ægean Isles. Seleucus Nicator, the first Greek king of Syria, on the north, was still more powerful: he was sovereign of all the countries from the Hellespont, to beyond the river Indus; and after the death of Lysimachus, ruled over Thrace and Macedonia. Antiochus Soter his son, succeeded him, whose war with the Gauls, Bithynians, and king of

rgamus, weakened his kingdom. After Ptolemy Philadelus in Egypt, and Antiochus Theos in Syria, were wearied their long war with one another, a method of peace was reed on: Philadelphus carried his daughter Bernice along with n to Syria, and persuaded Antiochus to divorce his wife Laoe, and marry her, and settle the Syrian crown on her childn. No sooner was Philadelphus dead, than Antichus divorc- Bernice, and recalled Laodice, and settled the crown on her n Seleucus Callinicus. To prevent her husband from chang- his mind, Laodice got him quickly poisoned. Seleucus ceeded him about A.M. 3758. Bernice, and her child, and e Egyptians who attended her, were all murdered, before the oops of Lesser Asia could come up to assist her. To revenge r death, Ptolemy Eurgetes king of Egypt, her brother, invad- the kingdom of Syria, reduced the most of it, killed Laodice, ok much spoil, and recovered about two thousand five hunred of the Egyptian idols, which Cambyses and other Persians id carried from Egypt, and he placed them in their temples. his return through Canaan, he offered a solemn sacrifice of anksgiving to the God of the Jews at Jerusalem. As a sedion at home had obliged Ptolemy to leave Syria, he made a ice with Seleucus: but that unhappy prince was harassed by s brother Hierax, and by Attalus, and Eumenes of Pergamus; d at last was taken prisoner by the Parthians. Seleucus, Ceunus, and Antiochus the Great, his sons, formed a resolution be revenged on Ptolemy, and to recover the provinces he d wrested from their father. Ceraunus died before he did y thing worthy of notice: Antiochus succeeded him A. M. 781. With difficulty, he reduced the troops of Moron, the bel. Ptolemy Philopater of Egypt, gave him a terrible defeat Raphia, near the north-east corner of Egypt, and obliged him deliver up Canaan and Hollow Syria. When Ptolemy viewd the state of these provinces, he offered sacrifices at Jerusam; but restrained by the Jews, or terrified by God from enring the holy of holies, he conceived a terrible rage against the ews, and caused about forty or sixty thousand of those in gypt to be inhumanly murdered. He had so easily granted a ace to Antiochus, that he might have time to wallow in his dness with Agathoclea, and her brother Agathocles. Offendd with his baseness, a number of his subjects revolted, and he

soon died of his debauchery. His son Ptolemy Epiphanes child of four or five years old succeeded him. Antiochus Great, having reduced Achæus the rebel, agreed with Phi king of Macedonia to conquer young Ptolemy's dominions, a part them betwixt them. Meanwhile, the Egyptians, highly fended that their young sovereign was under the guardianship Agathocles, were ready to revolt; various seditions actually ha pened. The Alexandrians rose in arms, and put Agathocl Agathoclea, and their mother and associates to death. Many the Jews revolted to Antiochus; but Scopas, the Egyptian neral, quickly chastised them, and reduced Canaan and Holl Syria, to their subjection. Antiochus, with a great army, him at the springs of Jordan, defeated the Egyptians, and, n withstanding all that Scopas, and three fresh armies sent to sist them, could do, reduced Phenicia, Canaan, and Holl Syria. The Jews gladly submitted, and assisted him with p visions; and he honoured them and their religion with very d tinguished favours. Taking a number of them along with hi he bent his march towards Egypt, with a design to conquer but fearing this might provoke the Romans, now guardians young Ptolemy, or inclining to make war on some of the Rom allies in Asia, he resolved to gain Egypt by fraud. After br ing his beautiful daughter Cleopatra to betray her husband, married her to Ptolemy, and assigned Phenicia, Canaan, a Hollow Syria, for her dowry: though it seems, he never ac ally gave them up; but his designs on Egypt were disappoint Ptolemy's generals suspected him, and were on their guard; a Cleopatra faithfully supported the interest of her husband. E raged with this disappointment, Antiochus fitted out three hu dred ships, and a formidable army, with which he render himself master of a number of places an the coast of Les Asia, Thrace, and Greece; and took Samos, Eubœa, and ma other islands in the Mediterranean sea. Hearing of the death Ptolemy, he prepared to seize on the kingdom of Egypt: bu terrible storm, and the death of Scopas the traitor, prevent him. Instigated by Hannibal, he, and some Greeks in Euro commenced a war on the Romans. To revenge this affront, a the injury he had done to their allies, they attacked him. Acili routed his army in Greece, and drove him quite out of Europ Livius and Æmillus, at different times, defeated him by se

Lucius Scipio with thirty thousand forces, routed his army at Magnesia, killed fifty-four thousand of them, stripped him of all his territory in Lesser Asia, on this side mount Taurus : and condemned him to pay twelve thousand talents of silver, to defray the expence of the Romans in making war on him. Covered with shame, he retired to the innermost parts of his kingdom ; and attempting to rob the temple of Jupiter, at Elymais, for money to pay the Romans, he was killed by the enraged mob.

The short reign of Seleucus Philopater his son was notable for nothing but raising of taxes, and an attempt by Heliodorous his minister, to pillage the temple of Jerusalem, for money to pay the Roman debt. He was cut off, not in the sedition of subjects, or in open war with his foes, but poisoned by Heliodorus his infamous agent. Nor did Demetrius his son succeed him ; but Antiochus his brother, who had long been hostage at Rome, for securing the payment of the debt due to the senate ; and one of the most base, frantic, and wicked persons that ever breathed. By flattering the Romans to favour him, by flattering Eumenes king of Pergamus to assist him, and by flattering the Syrian subjects, he peaceably obtained the crown He quickly defeated the forces of Heliodorus the usurper ; of Demetrius the true heir ; and of Ptotemy the young king of Egypt, whose guardians claimed the kingdom of Syria in right of his mother ; and by his excessive distribution of presents, he gained the hearts of his people. Eulæus and Lenæus, administrators for young Ptolemy Philometor, justly demanded the him the provinces that had been assigned for his mother's dowry. Piqued herewith, Antiochus, after viewing and repairing the fortifications of these places, marched a moderate army towards Egypt ; and on the north-east border of that country defeated the Egyptian generals ; but as the victory was not complete, he returned back to his own kingdom. Next year he invaded, and except Alexandria, ravaged the most part of Egypt ; and had, Cyprus treacherously betrayed to him by Macron. Ptolemy. whose education had been so effeminate, could do almost nothing in this time of distress. Perhaps he was taken prisoner by the Syrians. It is certain that he and Antiochus, who was his uncle, had an interview, and feasted together. While neither intended performance, they entered into a mutual league ; and were both disappointed in their designs. In his return home,

Antiochus committed the most terrible murder and sacrilege a
Jerusalem, and forty thousand were slain, and forty thousand
made slaves. Meanwhile, the Alexandrians, seeing Philometo
their king, entirely at the beck of Antiochus, made his brothe
Ptolemy Physcon king in his stead. Under pretence of restor
ing Philometor, Antiochus again invaded Egypt; but not bein
able to reduce the Alexandrians, he left the country, expectin
that the two brothers would exhaust its strength by their civi
wars, and so render the whole an easy prey for him. They
suspecting his designs, agreed to reign jointly. Provoked here
with, he again invaded Egypt, and ravaged a great part of it
but Popilius, and other ambassadors, from Rome, arriving i
Macedonian ships, charged him to desist, as he tendered the fa
vour of their state. Stung with rage at this disappointment, and
provoked with the peculiarity of the Jewish religion, and som
affronts which they had done him, he made terrible work in Ju
dea. He had before turned out their high-priests at pleasure
and sold the office to the highest bidder; he now stopt th
daily sacrifice, rendered the temple a scene of idolatry and lewd
ness, compelled the Jews to eat swine's flesh; and seemed inter
to cut off every copy of the Scriptures, and every worshipper
God. Meanwhile, the Armenians, Persians, and others of h
subjects, revolted. The first were easily reduced, but th
Persian mob gave him a repulse, as he attempted to plund
their temple. Hearing, in his return towards Babylon, that th
Jews had defeated Lysias, his general and troops, he vowed
rout them wholly out from the earth. He was almost immed
ately struck with a terrible distemper; his flesh crawled wi
worms, rotted, and fell off in pieces. Convinced that his pe
secution of the Jews was the cause, he made solemn vows
grant them redress and favour, and to restore their religio
but all was in vain; the torment and stench put an end to h
life.

For about a hundred years more, the kingdom of the Gree
subsisted in Syria, amidst contention and wretchedness to t
highest degree, and was seized by the Romans about A.
3939. The Egyptian kingdom lingered out about thirty-fi
years longer, and then fell into the same hands. When t
Roman empire came to be divided into the eastern and weste
about A. D. 338, the most part of what the Greeks had e

ossessed, except Parthia, and some other countries on the south-ast, fell to the share of the emperor of the east, who generally esided at Constantinople. The Saracens seized a great part of vhat once belonged to the Greeks. The Ottoman Turks are t present masters of almost the whole of it; but vast numbers f the Greeks still live among them, in a condition sufficiently vretched.

Long before our Saviour's incarnation, a part, if not the vhole of the then received oracles of God, was translated into he Greek tongue, and not long after his death, so much count-d foolishness by their philosophic pretenders to wisdom. Christian churches were planted almost every where in the Gre-ian territories. Multitudes of them still retain the Christian ame.

Religious Intelligence.

From the Reverend Professor Van Ess.

Marburg, June 16, 1818.

The resolution of the Committee of the British and Foreign Bible ociety has made me happy beyond the power of expression. Now shall be able to carry on the great work of God, to which his unme-ted grace has called me, a weak instrument, with means more com-ensurate with its vast extent, and to enlarge the sphere of my opera-ons.

I see, already, in spirit, mountains depart, hills remove, and a high-ay preparing for the increase of the word of God, both far and near; r He who has helped us will continue to bless his word and his work. bstacles, which, like gigantic mountains, appal our eyes, are by him afted out of sight; as a feather is breathed away, and as an atom anishes before the wind.

From June, 1816, to June, 1818, there have been distributed by me 1,195 copies of my New Testament: and if the edition, with large rint, had been ready a year sooner, 50,000 copies more would have een issued.

It is my earnest request to the British and Foreign Bible Society, at they would enable me to have at all times at my disposal, 36,000 pies of my Testament, half small and half large print, which, toge-er with carriage and binding, would cost about 2166*l.* sterling

This sum I would intreat their generosity to assign in the name Jesus Christ, for the salvation of immortal souls, in order that the wo of God, which is also your work, may not for a moment be obstruc in its way to greater and wider extension.

Every thing which you had the goodness to communicate to me the wonders which God has wrought by means of the Bible Socie has highly delighted me, and filled my heart with gratitude to G Indeed, who is there that does not here observe the finger of Go He does wondrous things; praised be his name! That important p phecy—"The gospel of the kingdom shall be preached in all the wo for a witness unto all nations, and then shall the end come"—is de loping before our eyes. "Yes, verily, their sound went into all earth, and their words unto the ends of the world."

I might have sent you a volume of copies of letters: but having o one clerk in my office for these several days, he has been occupied w important correspondence; I have, therefore, made him copy bu few. However, the echo of every letter is this; Fruits of godlin of repentance, of regeneration, of the knowledge of God and of Chr comfort, peace and consolation, are produced, every where, by t seed of God sown in hope. An altogether new spirit is observable many schools among the children, through whom the parents also made acquainted with the Book of Books. To thousands and th sands to whom the New Testaments was before unknown, it has n become the greatest treasure, and the most precious jewel.

Select Poetry.

On reading the Lines written by Lord Byron, and engraven the Silver Mounting of a human Skull formerly used a Goblet, at his Residence, Newstead Abbey.

Why hast thou bound around with silver rim
This once gay peopled "Palace of the Soul?"
Look on it now,—deserted, bleach'd and grim,—
Is this, thou feverish man, thy festal bowl?

Is this the Cup which thou seek'st the balm
Each brighter chalice to thy breast denies?
Is this the oblivious bowl, whose floods becalm
"The worm that will not sleep, and never dies?"

Woe to the lip to which this Cup is held;
The lip that's pall'd with every purer draught;
For which alone, the rifled grave can yield,
A Goblet worthy to be deeply quaff'd.

Stop then this glitt'ring mockery from the skull,—
Restore the relic to its tomb again:
And seek a healing balm within the Bowl,
The *blessed Bowl*, that never flow'd in vain,

Biographical Sketch

OF

ARCHBISHOP TILLOTSON,

Born at Sowerby, near Halifax, in Yorkshire,

A. D. 1630.

THE maxim of Periander of Corinth, one of the seven sages of Greece, left as a memorial of his knowledge and benevolence, was, *Be master of thy anger.* He considered anger as the great disturber of human life, the chief enemy both of public happiness and private tranquillity, and thought that he could not lay on posterity a stronger obligation to reverence his memory, than by leaving them a salutary caution against this outrageous passion.

"There is in the world," says Dr. Johnson, "a certain class of mortals, known, and contentedly known, by the appellation of *passionate men*, who imagine themselves entitled by this distinction to be provoked on every slight occasion, and to

vent their rage in vehement and fierce vociferations, in fu menaces, and licentious reproaches.—They contract when they are thus violent, which their virtue, if they any, obliges them to discharge at the return of reason. spend their time in outrage and acknowledgment; in injury reparation." How different the disposition and deportme the excellent and venerable John Tillotson!

This splendid ornament of the English church, desce from parents who were Non-conformists; and conseque was initiated in those sectarian principles.

In early life he made great proficiency in grammatical le ing; and his father observing his aptness for study, was a ously disposed to encourage it, hoping that, eventually, it m prove beneficial. To afford him every facility, his parents him to the University of Cambridge, where he was entere pensioner of Clare-hall; and in due course took the degree Bachelor and Master of Arts: having before he commer Master, been chosen to a Fellowship of his college.

He loved the Non-conformists: and for those who had b connected with him by the early ties of duty or of friendsh he retained a regard that nothing could dissolve; exerting extensive influence on every proper occasion to promote th advantage.

In the year 1656, he left the University, in order to bec tntor to the son of Edmund Prideaux, Esq. of Ford-abbey Devonshire, attorney-general to Cromwell. He was afterwa curate to Dr. Hacket, vicar of Cheshunt, Hertfordshire. H he began to display those mild and gentle manners, that p suasive and impressive elguence, which laid the foundation his future greatness.

His reputation as an orator, and the elegance of his co positions, rendered him peculiarly acceptable to such as co rightly appreciate sterling merit and abilities. He appears have been disgusted with the pulpit eloquence of the time and struck out a style and manner of his own, which ha been deservedly esteemed, and by many considered as for ing a model for succeeding generations. Being deeply a quainted with theological subjects, and possessed of sou judgment, and a purity of taste, of which there were b few examples among the preachers of that day, he soon a tracted so much deserved notice, that in 1662 he was offered t

parish of St. Mary, Aldermanbury, the patronage of which was vested in the parishioners. He, however, for some reasons now unknown, declined this benefice: but was soon presented to the rectory of Ketton, or Keddington, in Suffolk. Here he was scarcely settled, before the society of Lincoln's Inn appointed him their preacher. On this, he procured Ketton to be bestowed on his curate.

He was greatly admired in the metropolis; and in 1664, was chosen Tuesday-lecturer at St. Lawrence's church, which was frequented by all the divines in the city, and by many persons of quality and distinction. His zeal to discharge his sacred function faithfully, remained, however, unabated, and he determined to oppose the two growing evils of Charles the Second's reign, atheism and popery. These, he not only combated in the pulpit, but from the press; publishing from time to time, such tracts or sermons as were calculated for a more extensive effect; and his laudable and pious intentions did not lose their reward.

In the year 1666, he took the degree of Doctor in Divinity at Cambridge; and having married a niece to Oliver Cromwell of the name of French, who was related to his friend Dr. Wilkins, he was appointed to preach the consecration sermon of that prelate to the See of Chester. Though he sought not promotion for himself, his friends were not wanting in zeal to advance his interest; for in 1670 he was made Prebendary of Canterbury, and two years afterwards was admitted Dean of that cathedral, having previously obtained a prebend in St. Paul's.—His dignities crowded upon him; but they were undeniably well earned.

The opposition which on all occasions he displayed against popery and irreligion, rendered him no favourite with the monarch. Seven years had he been on the list of chaplains to his Majesty, without receiving any proof of cordial affection from the court. But this did not discourage him. He contented himself with discharging the duty of his station, without indulging hopes of preferment; and never obtruded himself on public attention, except when the interests of religion, or the welfare of the establishment were at stake. His conduct, when a declaration for liberty of conscience was published, which, under the mask of moderation, was intended to benefit the

papists, was truly noble and dignified. The clergy we alarmed at the measure proposed, and the King complained Sheldon, who was then Archbishop of Canterbury, of their r fractory behaviour. The Primate convened a number of th dignitaries, and solicited their advice. Among those consulte was Dr. Tillotson, whose wisdom and firmness were eminentl conspicuous. He suggested, that since the King professed Pr testanism, it would be altogether unprecedented to forbid th clergy to preach in its defence. The sentiment was so just, an the argument so conclusive, that it was unanswerable; and th clergy, who seem to have acquiesced in his opinion, would ce tainly have acted upon it, if it should have been necessary t defend their conduct.

In 1688, some attempts were made in favour of Protestan Dissenters, under the auspices of such worthies as Tennison Patrick, Kidder, Stillingfleet, and Burnet. With these D Tillotson most cordially united. They designed to remov what was objectionable in the establishment, and, by makin concessions, hoped to bring their dissenting brethren within th pale of the church; but they were strongly resisted, and th violence of some intemperate Bishops rendered the plan abortiv The unyielding prelates were countenanced by the higher pow ers; the two Houses of Parliament being fully disposed to ac quiesce in their papistical and superstitious views.

To many well-informed persons it appears extremely ques tionable, whether the religion of Jesus Christ, who declared hi Kingdom *not to be of this world*, but in direct opposition to i can admit of *any civil establishment* at all: such being in th general a strange mixture of things secular and religious. O this subject, an *English* poet, who was even a bigot of th church, has expressed himself as follows:—

> " Inventions ADDED in a fatal hour,
> Human appendages of pomp and power;
> Whatever shines in outward grandeur great,
> I give it up,—A CREATURE OF THE STATE,
> Wide of the CHURCH, as hell from heav'n is wide,
> The blaze of riches, and the glare of pride,
> The vain desire to be entitled Lord,
> The worldly kingdom, and the princely sword.
> But should the bold usurping spirit dare
> Still higher climb, and sit in Moses' chair;

Power o'er my faith and conscience to maintain,
Shall I submit, and suffer it to reign?
Call it the CHURCH, and darkness put for light,
Falsehood with truth confound, and wrong with right?
No: I dispute the evil's haughty claim,
The spirit of the world be still its name;
Whatever call'd by man, 'tis purely evil,
'Tis BABEL, ANTICHRIST, and POPE, and DEVIL."

While the preaching and writings of Tillotson tended to prevent the encroachments of Popery, his private exertions were remarkably successful. In 1679, he became acquainted with Charles, Earl of Shrewsbury, and was happily instrumental in his conversion to the Protestant faith. His noble proselyte was afterwards raised to a Dukedom, and made Secretary of State to King William.

The tenderest sensibility of this amiable and excellent man, was affected by the disclosure of a melancholy scene, connected with the discovery of the Rye-house plot. His virtuous and illustrious friend, Lord William Russell, being deeply implicated in this accusation, and afterwards brought to the block, he visited that unhappy Peer when under condemnation; he laboured to secure his happiness; he sympathized with his afflicted family; and attended him in his last moments on the scaffold.

The revocation of the edict of Nantz, in 1685, afforded Tillotson another opportunity of peculiarly displaying the compassionate feelings of his heart. Thousands of French Protestants were driven from their homes. Numbers of them fled to this country; and many of them settled at Canterbury, where their posterity still continue. The King having granted briefs to collect alms for their relief, Tillotson was particularly active in promoting their success; and when Dr. Beveridge, one of the Prebendaries of Canterbury, refused to read the briefs, as being contrary to the rubric, he was silenced by the kind-hearted Dean, with this energetic reply:—"Doctor, Doctor, charity is above rubrics!"

On the accession of William and Mary, to whose advancement he had been zealously attached, he was admitted into high favour and confidence at court, and made Clerk of the Closet. But the royal partiality towards him enkindled no ambitious flame. On the promotion of Stillingfleet to the See of

Worcester, he solicited, it is true, an exchange of his Deane for that of St. Paul's: but this moderate wish tended not to e rich him, it really diminished his income. It of course was re dily granted; but, higher promotion awaited him.

The King entertained an exalted opinion of Tillotson; a when Sancroft refused to take the oaths of allegiance to th Majesties, after their title had been recognized by Parliame it was at once determined to make him Primate. Tillotso was exceedingly reluctant. He had already refused a Mitr and his ambition appears least of all to have been directed to t Primacy. But the earnest representations of the King, and zeal for his service, at last overcame his resolution, and he w consecrated Archbishop of Canterbury, in May, 1691. Four da afterwards he was sworn of the privy-council; their Majesti always reposing an entire confidence in his prudence, mod ration, and integrity.

When the disinterested Tillotson refused the Archbishopr he had wisely appreciated the difficulties of the station, and t obloquy to which it would expose him. He foresaw that wh ever might be the successor of Sancroft, would be exposed the malice and resentment of those who were attached to t cause of the abdicated monarch. Not long after his promotio his apprehensions were realized: but his conduct was becor ing and exemplary. His christian temper never forsook hi He not only did not retaliate, but he interceded for those wh had been convicted of the most bitter calumnies against hi After his death was found a bundle of anonymous letters, th had been sent him full of abuse and falsehood; the only noti he had taken of them, was, tying them together, and writi upon them—"These are libels; I pray God forgive the wr ters, as I do."

Notwithstanding the ungenerous treatment which this tru good and unassuming Primate received from his enemies, h steadily pursued the suggestions of religion and virtue: soarin above the petty malice of his adversaries. In one of his se mons, on the necessity of consideration, he gives the followin relation:—

"To shew," says he, "what power and influence conside ration will probably have to bring men to repentance, and change of their lives, I remember to have somewhere met wit

a remarkable account of one that had a son who took bad courses, and would not be reclaimed by all the good counsel that his father could give him; at last coming to his father, who lay upon his death-bed, to beg his blessing, his father, instead of upbraiding him with his bad life, and undutiful carriage towards him, spoke kindly to him, and told him he had but one thing to desire of him, that every day he would retire and spend one quarter of an hour alone: which he promised his father faithfully to do. After a while, it grew tedious to him to spend even so little time in such bad and uneasy company; and he began to bethink himself, for what reason his father should so earnestly desire of him to do so odd a thing for his sake, and his mind presently suggested to him, that it was to enforce him to consideration; wisely judging, that if by any means he could bring him to that, he would soon reform his life, and become a new man. And the thing had its desired effects; for after a very little consideration, he took up a firm resolution to change the course of his life, and was true to it all his days. "Thus," adds the venerable Tillotson, "consideration is one of the best and most likely means in the world to bring a man to a better mind." How becomingly would his enemies have acted, had they imitated the conduct of this young man, and sometimes *considered* for a quarter of an hour!

Three years from his advancement to the Primacy had scarcely elapsed, ere this intelligent and pious Archbishop was removed from this sublunary state. He had conceived the most enlarged designs for the welfare of the church and the interest of religion. He was on the point of effecting some important changes. But, while attending divine service at Whitehall, on Sunday, November 18, A. D. 1694, he was seized with a dead palsy, which terminated his life, in the sixty-fifth year of his age. The fit was slow in its advances, but fatal in its effects. It considerably affected his speech: but his soul, in the midst of the conflict, continued calm and serene. He thanked his maker, in broken accents, that he felt his conscience at ease, and that he had nothing further to do but to await the will of heaven. He was interred in the church of St. Lawrence, Jewry, London, where a handsome monument is erected to his memory.

The whole life of Tillotson was exemplary. In his domes-

tic connexions, in his friendships, and in his whole commerce with the world, he was humble, frank, humane, and bountiful. While he remained in a private station, he always laid aside two tenths of his income for charitable uses; and after his elevation to the archiepiscopal chair, he despised the accumulation of money to such a degree, that he left nothing for his family after the payment of his debts, except the copy-right of his sermons, which was sold for £2,500.—As a Theologist, he ranks high, even in the opinion of foreign nations. "His Pulpit Harangues," says Le Clerc, "are for the most part exact dissertations, and are capable of bearing the test of the most rigorous examination."---"As a man," Bishop Burnet observes, "he possessed the truest judgment and best temper he had ever known. He had a clear head, with a tender and compassionate heart. He was a faithful and zealous friend, but a gentle and soon conquered enemy."

Upon his decease, King William paid a noble tribute of respect to his memory. He was pleased to say---"I never knew an honester man, and I never had a better friend."

Instructive Essays.

THE SELFISH MAN.

"——————————— Away,
Ye grovelling wretches, of the coarsest clay,
Whose views are ever to yourselves confin'd,
Whose hearts ne'er throb with love for all mankind;
From them each sordid, selfish passion tear,
Which mean misanthropy has planted there."

To the Editor of the Fire-Side Companion.

Sir,

THE very notion of the term by which this character is designated, imports that he is a lover of himself; and this disposition

eing imbibed and encouraged prompts him to assume constant superiority over others. This is evident in whatsoever circle or sphere he moves, as a member of the state, an officer in the church, or the master of a family. If we view him in a political point of view, we behold him attempting to legislate for the throne itself.

Behold him in the church acting under the same unhappy influence of self-love—his object is still to rule—he conceives no one so able to give instruction—none so capable of reproving—none so proper to be umpire on all occasions.

If we take a farther view of this man in his family, we shall discover in him an austerity of manners and of principles, which like a burdensome yoke, galls and frets those who are under his jurisdiction. His wife, though she might far exceed him in capacity to superintend domestic concerns, outshone him in economical contrivances, and in every way superior to prepare attire for her children, as also to suggest a mode for their education such an one as would qualify them for comfortable situations in life); nevertheless, she must not act, nor express a thought on these very necessary, and what most of them may be termed female departments; all must be under his supremacy. Should she be so unfortunate as to act at any time independent of her husband's particular directions, (though not designedly to do contrary to his wishes, but in the humble opinion of being fully competent to exercise her own judgment to advantage) she meets with nothing but murmuring from him, and is called extravagant for so doing. Should this lover of self, in his visits to families, observe a milder mode of government adopted than his own, or perhaps an entire confidence placed in the wife by the husband, he becomes impatient, and feels an undue desire to sway his unfriendly sceptre. The children of this lover of rule, instead of cheerfully discharging injunctions laid upon them, from a conviction of the love of their father, they fulfil his precepts with slavish dread, which entirely destroys the pleasure that would otherwise be felt, even in performing the most rigid commands.

The selfish character is likewise a *covetous man*—this feature is so prominent that it cannot but be discovered in the whole of his carriage. His dealings with men loudly bespeak it, for he regards invariably his own profit, and sticks at nothing to enrich himself.—In purchasing commodities he banters his chapmen,

and underrates the articles; in disposing of goods, he speaks unwarrantably high of their qualities, and requires a price far beyond the limits of equity.

In point of hire, he gives very sparingly for what he has done and always thinks himself imposed on. His workmen may toil till their strength becomes exhausted, yet all is not sufficient.

To the principle of charity, and that flame of benevolence feeling which it always enkindles in the heart of the possessor he is an entire stranger. Self-love, which is the foundation of of avarice, blunts the very principles of nature, and renders the contracted mortal incapable of sympathy, and insusceptible of feeling. He is never affected by the miseries of mankind, nor is a wish indulged by him to ease the burdens of the poor, or to alleviate the distresses of the afflicted. What a monster in human form is the man who only loves himself.

There is another point of light in which the selfish character might be viewed, viz. as one excessively fond of fame. He conceives his own abilities to be above the common standard of other men, and is jealous of every competitor. He is never satisfied but when his grovelling temper is fed by applause. Not only are his natural endowments esteemed by him preferable to other men's, but whatever he possesses, he flatters himself that their qualities are far superior to those of his neighbours. In short he is a SELFISH MAN.

J. R.

ON FEMALE SEDUCTION.

To the Editor of the Fire-Side Companion.

Sir,

YOUR having inserted several communications, the production of my pen in some of the preceding pages of the "Fire-Side Companion," especially one in vol. i. p. 274, on "Illicit Connexions," induces me to solicit the like favour for a few thoughts on Seduction. Notwithstanding the number of those who have written on this subject, there still is sufficient room for another adventurer to exert himself in exploring the sources of this disgraceful and diabolical practice. Other topics have been dwelt upon with pleasure and delight, from the vivacity of wit and

umour, but while we investigate the sources of female seduction, he gaity of mirth must undoubtedly be lost in the monotonous anguage of complaint, while we reflect on the various circumtances which conduce to its effect. Aware of the great number nd rapid increase of Boarding Schools in London, and other arge and fashionable places I have had occasion to visit, that they roduce more mischievous consequences than is generally magined, especially on the morals of young females, who, nder the ambiguous denomination of ladies, often imbibe noons ill suited to the circumstances of their parents, by whose bsurd ambition they are so improperly situated, and, consequently not at all calculated to prepare them for their intended situations in life. Parental fondness, or rather foolishness, when displayed in this way, too often proves dangerously prejudicial o a daughter, whose inexperience is often allured by the dazling artifices of seduction, after being accustomed to a place where the daughter of the mechanic vies in splendour with the offspring of the nobleman, and the distinction of rank and fortune re forgotten in the prevalence of pride, and confounded in the ursuit of its gratification. Females who escape the fatal effects of this folly, are often exposed to danger from another source; hat part of their education denominated reading. That nothing nay be omitted to weaken the force of female virtue, what the Boarding School is deficient of, the circulating library supplies; he immoral sentiment, and romantic incident of the insinuating nd soul-enslaving novel, where the grossest vices are speciously epresented as venial failings, and the impure warmth of licentious assion as the amiable tenderness of sensibility; and, perhaps, what is more pernicious than the preceding, is the Theatre, hat splendid nursery of vice, where almost every form of apeish nimicry and lasciviousness is exhibited. Parents who suffer heir offspring, or guardians, to whose care and guidance, inexperienced females are entrusted, by allowing them to attend such places, are worse than monsters, I had almost said devils. Another cause of female seduction, is the treachery of the libertine, he villain, who, with destructive vigilance, watches every opportunity of reducing to miserable distress, those originally intended as the objects of his care and protection, but who are too often he deluded victims of his fallacious devices; as the susceptibility of the female heart is exquisite, all the soothing arts of inven-

tion have been exercised in perverting the tenderness of it's fe
ings, by inculcating a contempt for those honourable restrai
which society venerates, as instrumental in checking the career
lawless passion; thus has the superiority of the understandi
been made subservient to the disgraceful purposes of seducti
treachery, which with artful enticement, leads its unsuspecti
victim from the bower of Tranquillity, to the precipice of De
pair, from the pleasing reflections of conscious innocence, to e
perience all the horrors of mental anguish that await a deviati
from the path of virtue and religion. However conducive t
preceding causes may be to female seduction, I believe there
another less suspected source: this crime is most frequently a
complished when the youthful mind is not sufficiently guarde
against the influence of the passions, which were doubtless d
signed by the Omnipotent Creator for the sources of pleasure an
satisfaction in our intercourse with each other, by stimulati
to social affection, producing the active principle of emulatio
and contributing to cultivate the moral virtues, while the discr
minating influence of reason is permitted to preside, effects w
ensue, most worthy of their ample cause: but if otherwise, t
noble design will be inverted; the passion of love so congeni
with nature, will degenerate into lust—the spirit of generosi
may lead to dissipated extravagance---sensibility may descend in
ridiculous weakness---and even the social, the exalted principle
friendship, may be lost in romantic absurdity.

Presuming the illation here drawn, is applicable to the gre
source of female ruin, and the want of a sufficient conviction
the dangerous influence of the youthful passions, and of a stead
guard against their probable effects.

Now, ye fair readers of the "Fire-Side Companion," to whom
the preceding thoughts are more especially directed, let the voic
of caution persuade you to beware of indulging to fatal excess
those passions and feelings, which though radically innocent
may be predominant in an evil hour; for when the virgin-sou
of spotless purity stoops to communication with infamy, few ar
the bosoms that will throb, or the eyes that will weep for th
fate of fallen innocence, who will scarce have one beam of hop
to gild the horizon of their prospects of future felicity.

T. D.

Hales-Owen, January 6, 1819.

Interesting Anecdotes.

Persecution.—The history of the Waldenses affords us many shocking instances of barbarity on the part of their Catholic persecutors. Daniel Moudon, elder of thechurch of Rora in Piedmont, after seeing his two sons beheaded, the wife and child of the one, and the two children of the other, massacred, was compelled to carry the heads of his sons upon his shoulders, to walk two hours barefooted, and was afterwards hanged.

About fifteen thousand men, women, and children, who had thrown themselves on the Duke's clemency, were confined for about nine months, in fourteen castles in Piedmont, with a scanty allowance of unwholesome bread and water. They lay on bricks or rotten straw, and in such crowds, that the air was infected: eight thousand died in consequence of these barbarities. Most of the survivors were permitted to return to Switzerland, after threatenings and allurements had been tried, for the most part in vain, to induce them to forsake their religion. Those who did apostatize, did not regain their possessions, but were conveyed to a distant province. In many cases however, the children were not permitted to accompany their parents to Switzerland, but were taken away and dispersed in Piedmont. Their pastors were also removed from them, and eighty men were forced to work in chains for three years in the citadel of Turin. Even those who were allowed to seek refuge in Switzerland endured great hardships. They were made to travel in the severest weather. Numbers died on the way, whom their friends were not even permitted to remain and bury. Women were seen lying in the snow, with their infants still in their arms. Many expired at the very gates of Geneva. These wretched exiles while they remained in Switzerland, were supported by the charitable contributions of the English and Dutch. Most of them afterwards obtained grounds in Wirtemberg, Dourlach, Hesse, Darmstadt, and Hanau, where they established fourteen churches, and where seven ministers and school-

masters were supported by our king William. See *Jones's History of the Waldenses, for a particular account of these interesting people.*

The Inquisition.---- The late Admiral Pye having been on a visit at Southampton, and the gentleman under whose roof he resided, having observed an unusual intimacy between him and his secretary, enquired into the degree of their relationship, as he wished to pay him suitable attention. The admiral informed him that they were not related, but their intimacy arose from a singular circumstance, which by his permission he would relate. The admiral said, when he was a captain he was cruising in the Mediterranean. While on that station, he received a letter from shore, stating that the unhappy author of the letter, was, by birth, an Englishman; that having been a voyage to Spain, he was enticed, while there, to become a Papist, and in process of time was made a member of the inquisition; that there he witnessed the abominable wickedness and barbarities of the inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God; that he was stung with remorse, to think if his parents knew *what* and *where* he was, their hearts would break with grief; that he was resolved to escape if he (the captain) would send a boat on shore at such a time and place; but begged secrecy, since, if his intentions were discovered, he should be immediately assassinated. The captain returned for answer that he could not with propriety send a boat, but if he could devise any means to come on board, he would receive him as a British subject, and protect him. He did so; but being missed, there was soon raised a hue and cry, and he was followed to the ship.

A holy inquisitor demanded him, but he was refused. Another in the name of his *holiness the Pope* claimed him; but the captain did not know him, or any other master but his own Sovereign, King George. At length a third *holy brother* approached. The young man recognized him at a distance, and in terror ran to the captain, intreating him not to be deceived by him, for he was the most *false*, *wicked* and *cruel* monster in all the inquisition. He was introduced, the young man being present, and to obtain his object began with the bitterest accusa-

tions against him ; then he turned to the most fulsome flatteries of the captain, and lastly offered him a sum of money to resign him. The captain treated him with apparent attention, said his offer was very handsome, and if what he affirmed were true, the person in question was unworthy of the English name, or of his protection. The holy brother was elated. He thought his errand was accomplished. While drawing his purse-strings, the captain enquired what punishment would be inflicted upon him. He replied, that was uncertain, but as his offences were atrocious, it was likely his punishment would be exemplary. The captain asked, if he thought he would be burnt in a *dry pan*. He replied, that must be determined by the *holy inquisition*, but it was not improbable.

The captain then ordered the great copper to be heated, but no water to be put in. All this while the young man stood trembling, his cheeks resembled death, he looked to become an unhappy victim to avarice and superstition. The cook soon announced that the orders were executed. " Then I command you to take this fellow," pointing to the inquisitor, and *fry him alive* in the copper." This unexpected command thunderstruck the holy father. Alarmed for himself, he rose to be gone. The cook began to bundle him away. " O good captain, good captain, spare me, spare me." " Have him away," replied the captain. " O no, my good captain." " Have him away; I'll teach him to attempt to bribe a *British commander* to sacrifice the life of an *Englishman*, to gratify a herd of bloody men." Down the inquisitor fell upon his knees offering him all his money, and promising never to return if he would let him be gone. When the captain had sufficiently alarmed him, he dismissed him, warning him never to come again on such an errand. What must be the reverse of feelings in the young man, to find himself thus happily delivered ? He fell upon his knees in a flood of tears before the captain, and poured out a thousand blessings upon his brave and noble deliverer. " This," said the admiral to the gentleman, "is the circumstance that began our acquaintance. I then took him to be my servant, he served me from affection ; a mutual attachment ensued ; and it has inviolably subsisted and increased to this day. Christian reader, such, and infinitely stronger, should be the attachment to Jesus Christ, who has delivered thee from eternal flames, and that at the expence of his own life.

Miscellaneous.

AN ACCOUNT OF THE ANCIENT DRUIDS.

These extraordinary men were the priests or ministers of religion among the ancient Celtae or Gauls, Britons, and Germans. They were, as Diogenes Laertius assures us, the same among the ancient Britons, with the Sophi, or philosophers among the Greeks; the Magi, among the Persians; the Brachmins, or gymnosophists among the Indians; and the Chaldeans among the Assyrians. Picard, Celtopaed. lib. ii. p. 58, believes the Druids to have been thus called, from *Druis* or *Dryius*, their leader, the fourth or fifth king of the Gauls, and the father of Saron, or Naumes. Some derive the word from the Hebrew דרושים, *derussim*, or *drussim*, which they translate *contemplatores*. Pliny, Salmasius, &c. derive the name from δρυς, *oak*; on account of their inhabiting, or at least frequenting and teaching in forests; or perhaps, as says Pliny, because they never sacrificed but under the oak. Borel, forms the word from the Saxon *dry*, "magician;" or rather from the old British *dru*, or *drew*, "oak," whence he takes δρυς to be derived, and perhaps has hit on the most probable supposition.

The Druids were the first, and most distinguished orders, among the Gauls and Britons; they were chosen out of the best families; and the honours of their birth, joined with those of their function, procured them the highest veneration among the people. Their claims to learning, considering the times in which they lived, were by no means contemptible. They were versed in Astrology, Geometry, Astronomy, Natural Philosophy, Politics, and Geography: and had the administration of all sacred things; were the interpreters of religion, and the judges of all affairs, whether civil or political, insignificant or important. Whoever refused obedience to them, was declared impious and accursed.

At this remote period, but little is known as to their peculiar doctrines; only that they believed the immortality of the soul, and, as is generally also supposed, the Metempsychosis, or the

transmigration of it to other bodies; though a certain late author makes it appear highly probable they did not believe this last, at least not in the sense of the Pythagoreans.

Their chief settlement was in the Isle of Anglesey, the ancient Mona, which they probably chose, because it was well stored with spacious groves of their favourite oak. They were divided into several classes, viz. the vacerri, or priests: bardi, the poets; eubages, the augurs; and saronidae, the civil judges, and instructors of youth. Strabo, however, only distinguishes three kinds; bardi, vates, and druids. The bardi, were the poets; the vates, priests and naturalists; and the Druids, beside the study of nature, applied themselves to morality.

In the article of dress, they were exceedingly singular. Their garments were extremely long, and when employed in religious ceremonies, they always wore a white surplice. Their hair was very short; and their beards remarkably long. They generally carried a wand; and their hands and arms were adorned with bracelets. There necks were likewise decorated with gold chains; and about them, they also wore a kind of ornament enchased in gold, called the *druid's eggs*. The opinions, which it is said they entertained of this, their *anguinum* or *serpent's egg*, both as a charm, and as a medicine, are romantic and extravagant in a very high degree.

This extraordinary egg was formed, as they pretended, by a great number of serpents, interwoven and twined together: and when thus made, was raised up in the air, by the hissings of these serpents, and was to be in a clean white cloth before it fell to the ground. The person who caught it, was obliged to mount a swift horse, and to ride away at full speed, to escape from the serpents, which pursued him with great rage, until they were stopped by some river. The way of making trial of the genuineness of this egg, was no less extraordinary. It was to be enchased in gold, and thrown into a river, and if it were genuine it would swim against the stream. "I have seen (says Pliny) this egg; it is about the bigness of a moderate apple: its shell is a cartiliginous incrustation, full of little cavities, such as are on the legs of the polypus; it is the insigna, or badge of distinction of the Druids." The virtues which they ascribed to this egg, were many and wonderful. It was particularly efficacious to render those who carried it about them,

superior to their adversaries in all disputes; and to procure for them, the favour and friendship of great men. Some have thought that this whole affair of the serpent's egg, was a mere fraud, contrived by the Druids, to excite the admiration, and pick the pockets of credulous people, who purchase these wonder-working eggs from them at a high price. Others have imagined that this story of the *anguinum* (of which there is an ancient monument in the cathedral at Paris) was an emblematical representation of the doctrine of the Druids, concerning the creation of the world. The serpents, they say, represent the Divine wisdom in forming the universe; and the egg, is the emblem of the world, formed by that wisdom. It may be added, that the virtue ascribed to the *anguinum*, of giving those who possessed it, a superiority over others, and endearing them to great men, may perhaps be intended to represent the natural effects of learning and philosophy. But in so doubtful a matter, every one is at full liberty to form what judgment he thinks proper.

(To be continued.)

EXTRACTS FROM REFLECTIONS ON MEN AND THINGS.

" To enjoy a despicable superiority, the dignity of a rationalist is often, and wantonly sacrificed: seldom can it be redeemed.

" Be brief in conversation; be spirited likewise. Sir Richard Steele recommends the use of a mathematical sieve, to sift all superfluities from discourse and writing.

" Industry is often imitated. Doing what ought not to be done, or doing what ought to be done, precipitately, cannot be called industry; it is only the active state of sloth.

" In Fame's temple there is always a niche to be found for rich dunces, importunate scoundrels, or successful butchers of the human race.

" What address, or prepossession, bespeaks, knowledge secures. Lord Bacon has declared, " that a pleasing figure is a perpetual letter of recommendation;" many are content to *see* not to *weigh* objects!

" If industry is no more than habit, it is, at least, an excellent one. ' If you ask me (says Lavatar), which is the real

reditary sin of human nature, do you imagine I shall answer ide, or *luxury*, or *ambition*, or *egotism*? No; I shall say in- lence. Who conquers indolence will conquer all the rest.' Ideed all good principles must stagnate without mental activity.

" *The badness of the times*, (as the vulgar phrase expresses cene of distress), frequently depends more on those who go- n the ship, than on the weather.

" What cruelty there is in accusing the soft sex of loquacity! ; but little they say:—nor should this little be objected to: ich more is oftentimes comprehended in their little, than is prehended.

" On as slight a pivot as opinion, the political, and the moral iverse move round; yet, what is this *opinion*?

" Those who weep after guilty conduct, send forth their owers at the conclusion of a dry harvest.

" The puerile ambition of doing things quickly is the parent impropriety and error; nothing is then well done, and many ngs are neglected.

" Think not of *doing as you like*; the expression characterizes e headstrong, the unjust. Do as you ought to do!—'tis a lden precept; Pythagoras has not a richer.

" Reason is the best leader for all sects: it would ultimately id to the closest union, and sects would be no more.

" To die, or to live, requires little courage; the inhabitants of e forest can do both. To die, or to live *becomingly*, requires uch fortitude. *Great let me call the* human being who can do her! Let it be remembered, that the one is the consequence the other.

" Put this restriction on your pleasures, be cautious that they irt no creature that has life."

THE FLYING FISH

a genus of fishes belonging to the order of soft finned dominal fish. The body, for shape and colour, much re- mbles that of a herring, though considerably thicker, and e eyes much larger; the head is scaly, and it has no teeth; has ten radii in the branchiostege membrane. It has two ir of wings or fins, the greater pair a little behind the gills, and

the lesser about the region of the abdomen: they are of a finny substance, variegated with dark dusky spots, on a l cinerous ground; near the tail it has a narrow fin on its b and another on its under side, of an ash colour: the tail is coloured and forked, the lower part of the fork much the lo est. This fish is caught in the Mediterranean, and in s other seas; it is most common between the tropics. numbers, at the regular seasons, are sold in the market at B badoes, in the West Indies. Their flesh is very delicious nourishing, and answers a similar purpose to the herring pilchard in this country; they afford a rich repast for the p negroes, as they are generally sold very cheap. They h many formidable enemies to encounter in the water and the To escape the rapacity of the dolphin, shark, &c. they spring of the water by hundreds, and fly about two or three hund yards before their wings become dry, by which effort they enabled to renew their strengh for the watery chase. But misfortune is, when they leave their native element for refu the tropic bird and the Albatross are for ever on the wing seize them. Thus pursued, in either element, they frequen throw themselves on board the ships, to escape their aqua and aerial enemies.

THE EXCELLENT ANSWER OF A CHILD TO SOME HEATHEN.

At Buhapuram, in the Northern Circars, a child about ei years old, who had been educated in Christianity, was ridicu on the account, by some Heathens older than himself. In rep he repeated what he had been taught respecting God. "Sh us your God!" said the Heathens. "I cannot do that," swered the child; "but I can soon show your's to yo Taking up a stone, and daubing it with some resemblance o human face, he placed it very gravely upon the ground, a pushed it towards them with his foot: "There," said he, such a god as you worship."

Religious Intelligence.

Calcutta Auxiliary Bible Society; From the Government Gazette.

IE seventh Anniversary of this truly Christian Institution was held e town hall, on Saturday, February 21, 1818. The Report of the mittee's proceedings during the last year, was read by Mr. Udny, excited a lively interest in the respectable company who were as- led for the occasion. It is indeed highly satisfactory. We will nter into the detail of the Society's operations, as the Report, with appendix, will soon issue from the press. It shows progress— that ly, efficient progress, which is at once most gratifying to the friends e Institution, and honourable to the managers of its concerns.

othing has gratified us more than the progress of the British and eign Bible Society, which, with accelerated speed, is now pervading ge portion of the world. Its object—to give the Bible, nothing but Bible, to those who want it—is at once simple and sublime, uniting e vigourous effort Christians of all denominations and persuasions, comprehending within its grasp people of all countries and lan- ges. It is pleasing to witness its operations in these parts, where light of Divine Truth is only beginning to penetrate, and where so much is in all respects to be accomplished for the melioration of erous classes of our fellow-subjects in India.

e would not omit one pleasing feature in the new Report. The lic have already observed, in the Reports of former years, how each ressive year has been marked by the formation of some new Auxil- . This is the first Report which announces the establishment of Bible ociations among the poor. Those who have attended to the Reports he Parent Society, must have noticed what very essential aid has n afforded at home by the establishment of these Associations. Three institutions are reported to have arisen during the last year; one at lary, and two at Madras. The example will be followed, we trust many other places. The combinations of the poor not only benefit funds of the Society, but greatly extend the interest which is felt in prosperity, and augment the energy with which it acts. It is desira- that the poor should be every where encouraged to give of their le. Union in the same sacred cause, strengthens the charitable feel- ; charity confirmed, stimulates to increased activity; augmented ivity in benevolence is productive of the richest blessings to "them o give, and to them who take;" and thus the happy effects of Bible nciples become more diffused. We can only add, that we were gra- ed to observe, at the Meeting of last Saturday, an unusual collection the Scriptures translated into different languages, placed on the ta- . In addition to those which were produced as specimens of the iental Versions, published by the Calcutta Society, we perceived a mber of new Versions recently printed at the expense of the Russian ble Society at Petersburgh. These are honourable documents of that ciety's labours, and show with what extraordinary activity they are rsuing their grand object of distributing the word of life among the abitants of that extensive empire.

The Rev. Dr. Marshman having presented the Meeting with
of the Pentateuch complete, in the Chinese language, beautifully
ed at the Serampore press, with moveable types;
Resolved unanimously, that the cordial thanks of this Meet
given to Dr. Marshman, for his valuable and acceptable donation
Pentateuch, translated by himself into the Chinese language.

From W. B. Martin, Esq. late the Hon. East India Company's R
at Amboyna, to the Rev. Mr. Thomason.

Calcutta, August 28, 1

I have the pleasure to acquaint you, that the additional sup
Testaments, consigned to me by the ships Mandarin and Laurel
received at Amboyna early in the month of March: and that,
24th of that month, they were distributed to the inhabitants of the
of whom a considerable number had been assembled for this purp
the church,

In order to prevent the Society's liberality from being abused to
cenary purposes, and to insure, as far as possible, the distribution
Bibles to such only of the inhabitants as are qualified, by their k
ledge and acquirements, to appreciate the value of this donation,
caused lists to be prepared of the Burghers and inferior inhabi
exhibiting the names of married individuals belonging to each
who were most distinguished for respectability of connexion and
racter, and whose solicitude to obtain possession of a copy of the
tures, was, therefore, most likely to have proceeded from conscien
and religious motives; and I proposed to exclude from an imme
participation in the gift, all, whose circumstances did not correspo
that description.

This intention, however, I was compelled to relinquish, as I fou
impossible to confine the distribution within the narrow limits wh
rigorous adherence to it would have prescribed; for, so great wa
eagerness pervading the community to reap the benefit of a liber
which they had not before experienced, and of which they coul
soon expect to witness the recurrence, that, on the day appointe
the distribution, instead of the comparatively small and select nu
of individuals designated by the lists, the church was crowded
multitude of people of both sexes, and of all ages, imploring, wi
earnestness of supplication which could not be resisted, the unres
communication to them all, of an advantage which all appreciated
which all had been prepared and were qualified to enjoy.

I could not, therefore, refuse to yield to their solicitations; and
the assistance of the Rev. Messrs. Kam and Carey, the Deacons
Church, and several of the Native Chiefs and School-masters, w
knowledge of individuals rendered the exercise of some discrimin
practicable, I distributed as many as could be, in their opinion, gra
with propriety. With the exception of 150, reserved for the use o
schools, the rest were given in compliance with written applica
which furnished the means of ascertaining the character of those
made them.

Select Poetry.

THE 'SQUIRE'S PEW.

A SLANTING ray of evening light
Shoots through the yellow pane;
It makes the faded crimson bright,
And gilds the fringe again:
The window's gothic frame-work falls
In oblique shadows on the walls.

And since those trappings first were new,
How many a cloudless day,
To rob the velvet of its hue,
Has come and pass'd away!
How many a setting sun hath made
That curious lattice-work of shade!

Crumbled beneath the hillock green
The cunning hand must be,
That carved this fretted door, I ween,
Acorn, and fleur-de-lis;
And now the worm hath done her part,
In mimicing the chisel's art.

—In days of yore (as now we call)
When the first JAMES was king;
The courtly Knight from yonder hall,
Hither his train did bring;
All seated round in order due,
With broider'd suit, and buckled shoe.

On damask cushions, set with fringe,
All reverently they knelt;
Prayer-books, with brazen hasp and hinge,
In ancient English spelt,
Each holding in a lily hand,
Responsive to the Priest's command.

Now, streaming down the vaulted aisle,
The sun-beam, long and lone,
Illumes the characters awhile
Of their inscription stone;
And there, in marble hard and cold,
The Knight and all his train behold.

Outstretch'd together are express'd
He and my lady fair:
With hands uplifted on the breast,
In attitude of prayer;
Long visaged, clad in armour, he,
With ruffled arm and bodice, she.

Set forth, in order as they died,
The numerous offspring bend;
Devoutly kneeling side by side,
As though they did intend
For past omissions to atone,
By saying endless prayers in stone.

Those mellow days are past and dim,
But generations new,
In regular descent from him,
Have filled the stately pew:
And in the same succession go,
To occupy the vault below.

And now, the polish'd modern 'Squire,
And his gay train appear;
Who duly to the hall retire,
A season, every year;
And fill the seats with belle and beau,
As 'twas so many years ago.

Perchance, all thoughtless as they tread,
The hollow sounding floor,
Of that dark house of kindred dead,
Which shall, as heretofore,
In turn receive to silent rest,
Another, and another guest.

The feather'd hearse and sable train,
In all its wonted state,
Shall wind along the village lane,
And stand before the gate;
Brought many a distant county thro'
To join the final rendezvous.

And when the race is swept away,
All to their dusty beds;
Still shall the mellow evening ray
Shine gaily o'er their heads:
While other faces, fresh and new,
Shall occupy the 'Squire's pew.

J. T.

Biographical Sketch

OF

WILLIAM TYNDAL.

A PRINCIPAL mean of the progress of Christianity, was the indefatigable zeal used in the propogation of it. Every method was essayed to reclaim men from error, and bring them to the acknowledgment of the truth. The teachers of the primitive church preached boldly, and prayed heartily, for the reformation of mankind, solicited their neighbours who were yet strangers to the truth, instructed and informed new converts, and built them up in their most holy faith. Christianity, it is worthy of remark, was rendered more extensively prevalent, by the holy lives of its professors: and the first Christians gained many proselytes, by the patience and constancy which they displayed in their sufferings.

Among those heroic characters who zealously endeavoured to promote religious truth, and who eventually suffered in the

glorious cause is to be numbered, the pious and memorable William Tyndal.

Being sent to Magdalene Hall, Oxford, he made proficiency in the knowledge of the tongues and the liberal arts. He obtained intimate acquaintance with the Scriptures, and having distinguished himself by imbibing early the sentiments of Luther, he as zealously laboured to propagate those doctrines among others.

From Oxford he removed to Cambridge, and from thence went to live with a gentleman in Gloucestershire, in the capacity of tutor to his children.—While he continued there, he discovered such warm attachment to Luther, and such fixed inveteracy against the Pope, that he was forced, merely for the security of his person, to leave the place. Anxious for another situation, he endeavoured to get into the service of Tonstal, Bishop of Durham, but in this attempt he entirely failed.

His zeal for Lutheranism, and the good of his country, made him desirous to translate the New Testament into English; and as this could not safely be done in England, he went into Germany, where, setting about the work, he finished it in 1527. He then began with the Old Testament, and completed the five books of Moses, prefixing discourses to each book, as he had done to those of the New Tetament.

> Read and revere the sacred page; a page
> Where triumphs immotality; a page
> Which not the whole creation could produce;
> Which not the conflagration shall destroy;
> In nature's ruins not one letter lost:
> 'Tis printed in the minds of Gods for ever.
>
> YOUNG.

He also wrote divers other treatises during his stay in Germany; which, when published, and sent over into England, were rendered beneficial to the whole English nation.

Previously to the translation of the New Testament into English being published, the parochial clergy, in the year 1360, were enjoined to preach frequently to their parishoners, and explain the Articles of Faith in the English tongue. At the close of these *Injunctions* by John de Thoresby, Archbishop of York, who published an exposition of the Creed, the Lord's Prayer, and the Ten Commandments, in English,

r the instruction of his Diocese; there is a remarkable exhor-
tion directed to the people, "To here Goddys Service every
oneday, with Reverence and Devocioun; and seye devoutly
y *Pater Noster*, &c. and here Goddys Lawe taught in thy
fodyr Tonge. For that is better than to here many Massys."

On the circulation of Tyndal's books, "It cannot be ima-
ned," says Dr. Gillies, what a door of light was opened to
e eyes of all the nation, which for a long time had been shut
o in darkness. These writings, but especially his translation of
e New Testament, coming abroad, as they brought singular
ofit to the godly; so the ungodly clergy, disdaining and en-
ing that the people should be wiser than they, and fearing
rhaps, lest by the shining beams of the truth, their hypocrisy
d works of darkness should be unmasked, they began to
ake a great stir; but, especially, the devil envying the pro-
ess of the Gospel, sought by all means to hinder the blessed
ours of this worthy man: for, when he had finished his
nslation of Deuteronomy, intending to print it at Hamburgh,
sailed thitherward. But upon the coast of Holland he suf-
red shipwreck, by which he lost all his books and writings,
d so was compelled to begin all again, to his great hinderance
d doubling of his labours; yet, (through God's mercy) he
as not discouraged: but taking the opportunity of another
ip, he arrived at Hamburgh, where he met with Mr. Cover-
le, who assisted him in the translation of the five books of
oses, which was finished in 1529. During their employment
that work, they were entertained by a religious widow,
argarie Van Emerson."

When his English Testament came abroad, Satan and the
ope's instruments raged exceedingly, some saying that there
ere a thousand heresies in it; others, that it was impossible to
nslate the Scripture into English; others, that it was not law-
l for the lay-people to have it in their own language, &c.; and
last the Bishops and Priests procured of King Henry the
ighth, a proclamation, prohibiting the buying or reading
it.

But the clergy were not satisfied with this: they knew
yndal capable of doing infinite harm, and therefore thought of
thing less than removing him out of the way. For this pur-
se, one Philips was sent over to Antwerp, who insinuated

himself into his company, and, under the pretext of friendsh
betrayed him into custody. After he had been examined
the Emperor's Attorney from Brussels, he was sent to the cas
of Filford, about eighteen miles from Antwerp; all his writin
and property having been previously seized upon at
lodgings.

The English merchants at Antwerp, who loved Tyndal, d
what they could to procure his release, and letters were also s
from Lord Cromwell and others out of England, in his beha
but Philips so bestirred himself, that all their endeavours we
fruitless; and Tyndal was at last brought to trial, and co
demned to die.

When he was brought to the place of execution, whilst
was tying to the stake, he cried with a fervent and loud voic
"Lord open the King of England's eyes!" He was fi
strangled by the hands of a common hangman, and then burn
near Filford Castle, A, D. 1536.

The power of his doctrine, and the sincerity of his life, we
such, that during his imprisonment he was the honoured instr
ment of converting the keeper, and his daughter, and son
others of his household. Philips, who betrayed him, enjoy
not long the price of innocent blood, bnt died in a miserab
manner.

The Emperor's attorney, who prosecuted him, left this tes
mony of him, that he was *vir doctus pius et bonus*, a learne
pious, and good man.

Concerning his Translation of the New Testament, whi
was so vilified by his adversaries, he thus writes, in an Epistle
John Frith:—"I call God to record against the day we sh
appear before our Lord Jesus, to give up reckoning of o
doings, that I never altered one syllable of God's word again
my conscience, nor would do it for all that is in the earth, wh
ther honour, pleasure, or profit.

Instructive Essay.

THE PLAIN WAY TO HEAVEN.

Good Master what shall I do to inherit eternal Life.
Matthew xix. 16.

The reason why I give these directions, is, because so many thousands flock to hell, when they verily think they are going the way to heaven: And others go securely on in their sins, running on in all kind of wickedness, not considering what will become of them, until they drop into hell.

First—I will give you a short hint of the dreadful state of the wicked, and of the joyful state of the godly; with some directions in order to your salvation.

Consider, first, all you that continue in your sin, and will not be persuaded to repent, and lead a new life, how dreadful your state will be at last; for as long as you remain in your unconverted state, God and you are enemies; you are under his wrath and curse; you are slaves to the devil: And besides all this, you are in danger every hour of dropping into hell, for you know not how suddenly death may seize upon you: And then if you are unprepared, you shall be hauled by the devils down to hell, where you shall be kept in chains, and darkness, until the dreadful judgment of the great day, when your bodies shall be raised to life again, and be summoned before the judgment seat of Christ, where you shall give a strict account of all things that you have thought, done, or spoken in your life time; there you shall stand trembling before your offended judge, expecting that doleful sentence to be pronounced against you---*Depart from me, ye accursed, into everlasting fire prepared for the devil and his angels.*

No sooner is this dreadful sentence past, but away you must be gone, away you will be hauled by the devils, with the rest of the damned crew, down into the lake that burns with fire and brimstone, and never have ease nor end.

But, on the other side, consider how happy your conditions

will be, if you in time repent, and forsake your sins, and become new creatures; that then God will be your Father, Christ will be your brother, and the spirit will be your comforter? You shall be filled with the joys of the Holy Ghost, which a thousand times surpasseth all worldly joys, and you shall have the free and full pardon of your sins, so that they shall be remembered no more.

And besides all this, whensoever death comes, whether sooner or later, you shall be sure of heaven, and at your last gasp the angels shall carry your soul, as they did the soul of Lazarus, into the kingdom of heaven. And as for your body, that shall be laid in the grave, as in the bed of Christ, there to rest until the glorious morning of the resurrection; and then your bodies shall be raised again, and fashioned like unto the glorious body of Christ; and soul and body being then reunited, you shall be openly acknowledged, and hear that comfortable sentence pronounced unto you---*Come ye blessed of my Father, inherit the kingdom which was prepared for you from the beginning of the world.* Then you shall be received with rejoicing and triumphing into the heaven of heavens, and the place of joy and bliss. There you shall be stripped of all your robes of mortality, and be clothed in immortality; then you shall sit down to rest with Abraham, Isaac, and Jacob, in the kingdom of heaven. There you shall possess such divine treasure, such rare joys, yea, variety of joys, and such sweet delights as no mortal eye hath ever seen, no mortal ear hath ever heard, nor can it enter into the heart to conceive what joys and delights God hath prepared for you in heaven. Then shall you be for ever free from all kind of sin and sorrow? *There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away, and God shall wipe away all tears from your eyes.* Revelations xix. 4. There shall be life without death, health without sickness, and pleasure without pain; as you shall be free from all evil, so you shall enjoy all the good that can be enjoyed? There you shall rejoice one with another, and with one heart and with one voice shall there sing praises and hallelujahs to God, and to the Lamb that sits upon the throne for ever and ever.

And now, I hope, you are ready to ask---What shall we do,

iat we may escape everlasting torments and get safe to heaven? nd begin to be pricked at the heart, and are ready to say—What shall we do to be saved?

Answer—If it be so that you earnestly desire to know the ray to heaven and are willing to walk in that way; then as I in ny little book of young ones gave *nine directions*, what they hall do to escape hell and attain heaven; so here I will give ou some directions, *what you shall do to be saved;* and instead f many, I will only give you these two: that is (*repent and elieve the gospel*) follow those two directions and you are in he right way to heaven? The law indeed requires perfect obeience; but no mere man since the fall is able perfectly to keep he commandments of God, and by the work of the law can ever be saved.

God has by Christ our redeemer required *faith and repenance* as the condition of the gospel, by which eternal life is to e had. *Faith and repentance* is all that God requires, in rder to our salvation? *Repent and believe the gospel*, and you hall certainly be saved. I will give you as plain direction, as ossibly I can, how you shall attain these two graces.

First---For repentance. You must know that there are two inds of repentance; there is a false repentance, and a true epentance.

A false repentance, is that which a man is driven to, through ear of hell and damnation; when a wicked man lies upon his eath-bed, then he seems to be sorry for his sins past, and makes many fair promises of a new life: if it should please God to restore him to his former health, he follows his old course again. Now this kind of repentance can never be effectual to salvation.

II. How you must mind what true repentance is.

True repentance is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavouring after, new obedience.

But now seeing without this repentance there is no getting to heaven, and that we cannot repent of ourselves, it is of God's free gift; I will therefore give you some plain directions how repentance may be had, and how to go through with it; for

though we cannot repent of ourselves, yet if we do not repe
the fault lies upon us.

1. The first step to true repentance, is the examination
yourself; try your hearts, and search into your former li
how and after what manner you have spent your time since y
have been a child; and to this end, I counsel you to make
catalogue of all your sins you can possibly call to mind;
which purpose you must take the ten commandments for yo
pattern.

2. The second step to true repentance, is the confession
those sins you have thus found out: You must spread them
before the Lord, and confess them all in particular with
circumstances as the time when, place where, and manner ho
such and such things were committed. Now many confess
general they are sinners, but few confess their sins. And
your sins are so innumerable, that you cannot find out eve
particular, then confess the rest in general: and there is
doubt but God will take it for a true and sincere confession,
that there is no known sin that you would willingly hide fro
God.

3. Another step of true repentance is godly sorrow for thos
sins so confessed: And it is godly sorrow that works repen
tance unto salvation, never to be repented of. Now for the ob
taining this godly sorrow, you must use these means.

1. Lay to heart how good and how merciful God hath bee
to you; how many tokens of his love and kindness he hat
bestowed upon you, and yet how ill you have repaid him
Seriously consider how he hath delivered you from such an
such enemies. That notwithstanding your many provocations
yet he hath borne with you all this while; he hath patienc
with you, and waits for your repentance, who might in jus
tice have snatched you away, whilst you were sinning, an
sent you quick to everlasting burnings; yet still he spare
you; yet he gives you every day fresh supplies of his mercy
And, as before, you are to make a catalogue of your sins, s
here make a catalogue of God's mercies, those several kinds o
mercies and favours you have received from him, and then lay t
heart what a base and unthankful wretch you have been, thu
to provoke and grieve so good and merciful a God. Think
thus, with yourself---*O that I should be such a base vil*

wretch, for to provoke and grieve so long a Father that has been so good and gracious unto me! So merciful a Saviour, that died for me!

Such considerations, deeply laid to heart, will prick your heart into godly sorrow for your sins; as Peter, when he considered how he denied Christ---*Went out and wept bitterly*, Matthew xxvi. 75.

2. Keep in mind most of those sins whereby you have most dishonoured God and grieved his spirit: This also will be a means to work in you godly sorrow.

3. Ply the throne of grace, by earnest and constant prayer, that God may take away that stony heart out of your flesh, and give you a heart of flesh, as he hath promised, Ezekiel xxxvi. 36. But it may be, God will not seem to hear your prayers presently; if therefore you cannot find your heart relent the first time, go and pray again, and give God no rest till he hear; and then for certain, one time or other, God will melt your hearts into godly sorrow and remorse for your former sins; and then this excellent grace of repentance is begun and wrought in you.

4. The next thing that is to be done is this---*Beg heartily to God for the pardon of your former sins, that they may be cast behind his back, that they may be washed away in the blood of Christ.*

And then lastly, make a firm, strong and settled resolution henceforth to lead a new life; this must not be a weak resolution, but it must be a settled, a deliberate resolution. Now when a man seriously considers, that except he becomes a new creature, he cannot be saved, and he therefore takes up a strong and fixed resolution henceforth to lead a new life, the work is more than half done; that man is not far from the kingdom of heaven.

Thus far the act of repentance: Now I will give some helps for the daily renewing of your repentance.

1. Every morning as soon as you rise, prostrate yourself before the throne of grace, and earnestly beg for God's assistance grace, to keep you from falling into any kind of sin that day; for after a man is regenerated, he is yet daily liable to fall into any sin, without the assistance of God's special grace.

2. When you have thus done, then go about the works of your calling; but set a strict and continual watch over your heart and all your senses. And as often as the devil doth tempt you to any kind of sin, or doth offer you any bait, then immediately lift up your heart to God, by ejaculatory prayer, as thus---" Lord vanquish satan at this time, that he do not overcome me; Lord preserve me this once from falling into sin; Lord have mercy on my soul, and strengthen me against this temptation of the devil, that I be not overcome." And if wicked men at any time seek to draw you into any sin, make a firm resolution within yourself never to consent, and as much as possibly you can, keep yourself from the company of wicked men. This is the first step in your way to heaven, *Repentance.*

The second is *Faith:* As I first directed you to *Repent,* so secondly---*Believe the Gospel.*

Now faith is a saving grace, whereby we receive and rest upon Christ alone for salvation, as he is freely offered to us in the gospel. Now, seeing a true saving faith is not in our power, but it is the gift of God, and God always bestows it upon those that use the means which he hath prescribed in his word for obtaining it; I shall therefore give you some directions what you shall do to have this grace of faith wrought in you.

1. Be diligent in reading the scriptures: First, you must every morning and evening read a chapter in your bible, or else some part of a godly sermon; and when you read, you must not run it over, and then leave it: you had as good do nothing as do so; but when you read, you must take special heed what you are reading of.

2. Be fervent and diligent in hearing the word preached---*For Faith cometh by hearing, and hearing by the word of God,* Romans x. 17. When you are at church, you must hearken with all the attention you can; hearken earnestly as if you were to die presently, and go to judgment. And for your help therein, you must mark what is the doctrine, what are the reasons and uses, and how many they are.

3. Whilst you are hearing, set a resolution to practice what you hear; and when you come home, call over the heads of the sermon in your mind, and turn every use and direction, that

has been delivered, into prayer; pray for God's blessing on it, and make it matter of your meditation all the week; and then lastly, set yourself to the practice of it.

4. Another method of getting a saving faith, is earnest prayer unto God for it, Matthew vii. 7. *Ask, and you shall have: seek, and you shall find; knock, and it shall be opened unto you.* But you will say---*It may be God will not accept of my prayers; for God heareth not sinners, and the prayers of the wicked are an abomination unto him.* I answer, it is wilful sinners that God will not hear, they that pray for mercy and other good things, and yet hate to be reformed; the prayers of such, God will not regard; but they that come to God in a returning way, with a full purpose to leave their sin, and pray, and earnestly desire grace, especially, this grace of faith, they shall certainly be accepted, and have their prayers granted.

Now concerning the act of faith take but this direction: make a catalogue of all the promises as you did before of your sins, and God's mercies; and then heartily believe and assure yourselves, that every one of those promises belong to all those persons that perform the conditions of those promises: and if you perform the condition, then those promises belong to you. As for instance, I will name this one particular promise. Matthew xix. 29---*Every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life.*

Which God of his infinite mercy grant unto us all. Amen.

Interesting Anecdotes.

Duels.—Gaston, Marquis de Renty, an illustrious nobleman, having a command in the French army, had the misfortune to receive a challenge from a person of distinction in the same service. The marquis returned for answer, "That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to ask his pardon." The other, not satisfied with this reply,

insisted upon his meeting him with the sword. To which the Marquis sent this answer: "That he was resolved not to do it since God and his King had forbidden it; otherwise he would have him know, that all the endeavours he had used to pacify him did not proceed from any fear of him, but of Almighty God and his displeasure—that he should go every day about his usual business, and if he did assault him, he would make him repent it." The angry man, not able to provoke the Marquis to a duel, and meeting him one day by chance, drew his sword, and attacked him. The Marquis soon wounded and disarmed both him and his second, with the assistance of a servant who attended him. But then did this truly Christian nobleman shew the difference betwixt a brutish and a Christian courage; for, leading them to his tent, he refreshed them with wine and cordials, caused their wounds to be dressed, and their swords to be restored to them; then dismissed them with Christian and friendly advice, and was never heard to mention the affair afterwards, even to his nearest friends. It was an usual saying with this great man, "That there was more true courage and generosity in bearing and forgiving an injury for the love of God, than in requiting it with another; in suffering rather than revenging, because the thing was really more difficult. Adding, that bulls and bears had courage enough, but it was brutal courage; whereas that of men should be such as became rational beings and Christians."

Early rising.—It cannot be denied that early rising is conducive both to the health of the body and the improvement of the mind. It was an observation of Swift, "That he never knew any man come to greatness and eminence who lay in bed of a morning." Though this observation of an individual is not received as an universal maxim, it is certain that some of the most eminent characters which ever existed accustomed themselves to early rising. It seems, also, that people in general rose earlier in former times than now. In the fourteenth century, the shops in Paris were opened at four in the morning; at present, a shop-keeper is scarcely awake at seven. The King of France dined at eight in the morning, and retired to his bedchamber at the same hour in the evening. During the reign of Henry VIII. fashionable people in England breakfasted at

even in the morning, and dined at ten in the forenoon. In Elizabeth's time the nobility, gentry, and students, dined at leven in the forenoon, and supped between five and six in the fternoon.

Example.—Two architects were once candidates for the uilding a certain temple at Athens. The first harangued the rowd very learnedly upon the different orders of architecture, nd shewed them in what manner the temple should be built. 'he other, who got up after him, only observed, "That what is brother had spoken he could do;" and thus he at once ained the cause. So, however excellent the discussion or pro-ession of Christianity may be, the practice of it is far more ?.

Filial affection. A gentleman of Sweden was condemned) suffer death as a punishment for certain offences committed y him in the discharge of an important public office, which he ad filled for a number of years with an integrity that had never efore undergone either suspicion or impeachment. His son, a outh about eighteen years of age, was no sooner apprised of ıe predicament to which the wretched author of his being was educed, than he flew to the Judge who had pronounced the ıtal decree, and, throwing himself at his feet, prayed "that e might be allowed to suffer in the room of a father whom he dored, and whose loss he declared it was impossible for him to ırvive." The Magistrate was thunderstruck at this extraordi-ary procedure in the son, and would hardly be persuaded that e was sincere in it. Being at length satisfied, however, that ıe young man actually wished for nothing more ardently than) save his father's life at the expense of his own, he wrote an ccount of the whole affair to the King; and the consequence ras, that his Majesty immediately despatched back the courier, ith orders to grant a free pardon to the father, and to confer title of honour on his incomparable son. The last mark of oyal favour, however, the youth begged leave, with all hu-ility, to decline; and the motive for the refusal of it was not ss noble than the conduct by which he had deserved it was enerous and disinterested. "Of what avail," exclaimed he, could the most exalted title be to me, humbled as my family

already is in the dust? Alas! would it not serve as a monume to perpetuate in the minds of my countrymen the direful r membrance of an unhappy father's shame!" His Majesty (t King of Sweden) actually shed tears when this magnanimo speech was reported to him; and, sending for the heroic you to Court, he appointed him directly to the office of his priva confidential Secretary.

Miscellaneous.

AN ACCOUNT OF THE ANCIENT DRUIDS.

(Concluded from page 162.)

The Druids had one chief, or arch-druid, in every natio who acted as high-priest, or pontifex maximus. He had abs lute authority over the rest, and commanded, decreed, punishe &c. at pleasure. At his death, he was succeeded by the mo considerable among his survivors; and if there were seve pretenders, the matter was ended by an election, or else p to the decision of arms. The authority indeed of the kings Britain, was greatly controlled by them. Their power w incredibly great, and they were held in such veneration, th the rage of hostile armies about to engage, was not only suspe ded, but entirely suppressed by their interposition. The yout of Gaul and Britain, by them were educated; and the childr of the nobility were carried away to caves, or the most desola parts of forests, and there instructed in the motion of the he vens;—in the course of the stars;—in the power and wisdo of the gods;—the transmigration of souls;—the immortality the soul, and other druidical doctrines. They preserved t memory and actions of great men, in their verses, which th never allowed to be written. There doctrines from this me circumstance appeared to be more mysterious; being in a ce tain sense, entirely unknown to all men, but themselves. Th Supreme Being, they worshipped under the name of Esus, Hesus, and the symbol of the oak. They had no other temp than a wood or grove, where all their religious rites were pe

ormed. No person was allowed to enter that sacred recess, nless he carried with him a *chain*, in token of his absolute lependance on the Deity. Their whole religion indeed, con-isted originally in acknowledging, that the Supreme Being, vho made his abode in the sacred groves, governed the universe; nd that every creature ought to obey his laws, and pay him livine homage. The oak they considered as the emblem, or ather, the peculiar residence of the Almighty ; and accordingly haplets of it were worn both by the Druids and people, in heir religious ceremonies: the altars were strewed with its eaves, and encircled with its branches. The fruit of it, espe-ially the misletoe, was thought to contain a divine virtue, and o be the peculiar gift of heaven. It was therefore sought on he sixth day of the moon, with the greatest earnestness and nxiety ; and when found was hailed with raptures of joy. As oon as the Druids were informed of the fortunate discovery, they prepared every thing ready for the sacrifice under the oak, to which they fastened two white bulls by the horns : then the arch-druid, attended by a prodigious number of people, ascended the tree, dressed in white ; and with a consecrated golden knife, or pruning-hook, cropped the misletoe, which he received in his sagum, or robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree; the bulls were sacrificed; and the Deity was invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered. They esteemed it a kind of panacea, or remedy for all diseases ; and called it by a name, (says Pliny) which in their language signifies " All-heal." Among them, it was believed to be a sovereign antidote against the fatal effects of every kind of poison; and, (provided it was not suffered to touch the earth after it was cut) it was thought to be very efficacious in cases of epilepsy or falling sickness. The selago, a kind of hedge hyssop, resembling savin, was another plant much admired by the Druids of Britain and Gaul, for its supposed medicinal virtues, in all diseases of the eyes. But its efficacy, according to them, depended very much on its being gathered exactly in the following manner. The person who gathered it was to be clothed in a white robe ; to have his feet bare, and washed in pure water ; to offer a sacrifice of *bread and wine*, before he proceeded to cut

it; which he was to do with his right hand covered with t skirt of his garment, and with a hook of some more precio metal than iron. When it was cut, it was to be received in and kept in a new and very clean cloth. Exactly gathered a cording to this whimsical ritual, they affirmed it was not only powerful medicine, but a charm and preservative from misfo tunes of every kind.

The consecrated groves, in which they performed their r ligious rites, were fenced round with stones, to prevent the i trusion of strangers. Some of their groves were circular, a others oblong: the area in the centre, was encompassed wi several rows of large oaks, very close together. Within th large circle, were several smaller ones, surrounded with hug stones, and near the centre of these smaller circles, were ston of a prodigious size, and convenient height, upon which th appointed victims were immolated. Each of these altars wa encircled with another row of stones, the use of which is no now known, unless they were intended to keep the people at respectful distance from the officiating priest. Suetonius, in h life of Claudius, assures us, the Druids sacrificed *men:* an Mercury is said to be the god, to whom they offered thes victims. Diod. Siculus. lib. 6, observes, they made such offer ings, to consult what measures to take; to learn what shoul befall them, &c. by the fall of the victim; the tearing of hi members; and the manner of his blood gushing out. O solemn occasions, they reared huge images, the different mem bers of which were wrought with osiers, and filled with *living men*, and as Strabo says, IV. 198, with other animals; the setting fire to the images, they burnt the miserable creatures, a an offering to their cruel divinities. Thieves and robbers, and other malefactors were preferred for this purpose; but if such were wanting, innocent persons were to be taken. Diod. says V. 32, that condemned criminals used to be reserved for five years, and on a certain day, burnt altogether! Captives in war were also immolated in the same manner; ibid. They performed all their acts of worship in the open air, for they thought it derogated from the greatness of the gods, to confine them within walls, or to resemble them to any human form. From the whole, it is obvious, they had more knowledge than their

ountrymen and contemporaries; but had not so much virtue as o resist the temptation of imposing on ignorance, to their own dvantage!

To conclude. Druidism, to use the language of the learned uthor of the "Gaelic Antiquities," appears to have subsisted n Gaul and Britain, from almost the days of Noah, to those of ulius Cæsar; and even in that advanced age, such was its trength, that it almost defied the Roman power to conquer it: ll the legions brought against it, only wounded, without kil- ng it. At last, worn out with age and suffering, this formi- able phantom was forced to take shelter, in the retired isles of Anglesey and Iona; where, though weak and effete with years, : lived till the Gospel, that glorious "day-spring from on igh, visited the multitude of the Gentile isles," and banished vith its light, this sceptre of darkness. To pave the way for his, seems to have been the great end, which Providence had o serve, in these countries, by the Roman conquests: and it is emarkable, that when the Caledonian mountains opposed the Roman arms, with their unsurmountable barrier, a civil dis- ension was made to answer their end, where they could not enetrate. The Druids, by an unseasonable and overstrained xertion of their declining power, excited the people to shake off a yoke, which pressed the sorer upon them, when it should ave been rather slackened. In this effort for liberty they hap- ily succeeded, and became disposed to embrace the first lawnings of the religion of Jesus Christ. For this exchange, ve can never be sufficiently thankful. Druidism may have been the purest of all pagan superstitions, and perhaps the very wisest of all institutions that were merely human: but *our* religion is divine!

ACCOUNT OF THE PERUVIAN BARK.

"It is not certain how the qualities and use of this remarka- ble bark came first to be known, but it is the common opi- nion, that, before the arrival of the Spaniards, it was used by the Indians in the cure of intermitting fevers and agues, which are frequent in the damp parts of Peru. According to Spanish

accounts, however, the virtues of the Peruvian bark were dis covered in the following manner:—

"The tree which produces this noble specific grows in th inland parts of Peru, on the mountains of Loxa. It is als called *Quinquina Cinchona*, i. e. fever wood. It is a pretty ta tree, and has a trunk rather thicker than a man's thigh, taperin from the root upwards, and free from branches till near th top. The bark is of a blackish colour on the outside, an sometimes mixed with white spots, from whence commonl grows a kind of moss, which the Spaniards call *barbas*.

"Near the town of Loxa," says a sensible writer, "was lake surrounded with Cinchona trees, which, being blow down, or accidently thrown into the lake, communicated a bitte taste to the water, so that the inhabitants, who used to drink i could no longer use it; but a certain Indian, who had a violen fever upon him, and consequently an intense thirst, finding n other water, was forced to drink of this, by which he was per fectly cured. He related this circumstance to some of hi neighbours, and several persons afflicted with fevers made th same experiment with the same success. Upon this they se themselves to discover what had given this febrifuge quality t the water of the lake; and found, in the first place, that great number of trees had fallen into it; and secondly, that, a in a course of years, these trees being rotted in the water, i lost its bitter taste, and at the same time its virtue, they thenc concluded that its quality was owing to the trees. They the infused all the parts of these trees in water, and found tha their whole efficacy resided in the bark.

"This medicine, however, remained a secret to the Spaniard till the year 1640, when it was discovered by a soldier, who by its means had the good fortune to cure the Vice-Queen o Peru of an intermitting fever, which had baffled the skill o her physicians. From this time, the Spaniards began to use i with wonderful success; and in the year 1649, father de Sugo a Jesuit, then Procurator-General of his order, and afterward Cardinal, brought it to Rome, upon which the society of Jesuit soon raised its reputation in Europe, and got a great deal o money in a short time, selling it for more than its weight i gold, and never parting with it but in powder, in order to dis guise it the better. At this juncture the physicians were di

vided with respect to the Peruvian bark, some looking on it as a Divine medicine, whilst others believed it dangerous, and even fatal in many cases; but its reputation suffered only through ignorance in the manner of preparing and prescribing it. For, about the year 1679, Mr. Talbot, an English physician, brought it into vogue by the great number of cures he wrought about the court and city of Paris, with the powder prepared after his manner; the secret whereof was afterwards made public by the munificence of Louis IV. who rewarded Talbot for the communication with five thousand crowns. The reputation, indeed, which this medicine has universally obtained, has been chiefly owing to the judicious and successful experiments made by our English physicians."

THE CHARACTER OF PROTERVUS.

Protervus was notorious in his *childhood*, for his genius in pranks of mischief and malevolence. His fond and foolish parents, instead of restraining him, praised his parts, admired him for his address and courage, and prided themselves, in what they called the deeds of heroism and prowess. Finding this the road to honor and applause, young Protervus was quickened in his course, and proceeded from one degree of malignity to another, till he became the scourge of society.

When arrived to years of *maturity*, the rashness and ungoverned passion of Protervus, pushed him on to hasty and irregular conduct. His lips often poured out folly, and through the impatience of his spirit, he rushed into many snares, and sometimes involved his best friends in the same mischief.

It is acknowledged Protervus had sometimes honest and honourable projects in his head. But the violence of his temper was such, that he was easily diverted from the point he should have kept in sight. He pursued nothing with that steadiness, which is necessary in order to success. He was very easily offended; and his resentment was consequently often founded on misunderstandings, and wrong interpretations of words or actions. That which a small share of humility and charity would have passed over in silence, Protervus swelled into a great and heinous provocation. He could never suspend his anger, till

facts were ascertained, and truth examined. When once displeased, he was inflexibly severe, and resolutely implacable. The truth of this will appear, from the following relation :—

The unhappy Ærumnotus offended his neighbour Protervus. I do not perfectly recollect the circumstances of the case; but Ærumnotus soon found that he had incurred the displeasure of one, whose tender mercies were cruel. A rigorous prosecution was entered against him. His humiliating confessions, his willingness to make all the satisfaction in his power, the earnest supplications of his disturbed wife, and seven helpless children, were of no avail. Ærumnotus was sent to the county jail, he was tried, cast, and condemned to perpetual imprisonment. On the side of Protervus there was power, but the unfortunate Ærumnotus had no comforter. I had the following account of his distressed situation from one who saw him in his confinement, "I was told by the keeper, that that was the cell of Ærumnotus, I looked through the twilight of his grated door, and saw his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred. Upon looking nearer, I saw him pale and feverish; in twelve years the Western breeze had not fanned his blood, he had no sun, no moon, in all that time, nor had the voice of a friend breathed through his lattice.

"He was sitting upon the ground on a little straw, in the furthest corner of his dungeon, which was alternately his chair and his bed; a little calender of small sticks were laid at the head, notched all over with the dismal days and nights he had passed there, he had one of these sticks in his hand, and with a rusty nail, was etching another day of misery, to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye, towards the door, then cast it down, shook his head, and then went on with his work. I heard his chains upon his legs, as he turned his body to lay his stick upon the bundle, he gave a deep sigh, I saw the iron enter into his soul, I burst into tears, and withdrew, deeply impressed with the propriety of petitioning the father of mercies to have compassion on all prisoners and captives."

But the unfeeling heart of Protervus was incapable of commiseration. The unhappy Ærumnotus languished away in his fetters till death released him.

Protervus looked upon himself as a man of consequence, and would assume overbearing and lofty airs, because he had more money than his neighbours. He was better fed, and better dressed than many of his fellow creatures, and he loved to aggrandize himself in his own esteem, in his language and in his behaviour, on that account. His vanity, his haughtiness and insolence were insufferable. He would treat his servants as if they were dogs. He forgot that a poor man was made of the same common clay, and descended from the same parent with himself. His servants hated him, and seldom continued long under his roof. When he stood in need of any assistance from them, he could brook no delay; he would make no allowance for the various accidents, which always attend human life, and may stop the speed of the most diligent and active servant. He would be perpetually railing at them, or backbiting them, and on the slightest failure in their duty, he would storm and rage like a chained lion.

Protervus was captious, and ready to take exception and offence, without just ground. Nor would he give up a prejudice once entertained, upon the best reasons offered, or the most condescending steps taken to satisfy him. He was so far from being won by kindness, that it only made him more insolent. Every concession emboldened his impetuosity. There was, in fact, no peace to be had with him, but by ceasing to have any thing to do with him. His language was indecent, provoking, and often outrageous. He was froward, and vowed strife. He seemed to delight in vexing his fellow creatures, and giving them pain and torment, regardless of his neighbour's welfare, he lived only to himself. He was rough, quarrelsome, and greedy of revenge.

He was unmercifully rigorous with those who were so unhappy as to stand indebted to him for sums of money which they were not immediately able to pay. He took a malicious pleasure in causing such to rot in jail, as he used to express himself, though he would sometimes pray at church, that God would forgive his debts as he forgave his debtors. And he now and then heard the lesson read, in which it is solemnly declared that *he should have judgment without mercy, who showed no mercy.*

Debitor, one of his poor tenants, was, by the loss of his cow,

and the blighting of his corn, rendered absolutely incapable o paying his annual rent in due time. The sum was but thre pounds two shillings and sixpence. Protervus went out on morning, and found this poor sufferer in the fields; he seize him by the throat as if he would have strangled him, and severel demanded immediate payment, saying, "pay me that tho owest." Debitor, fell down at his feet, and besought him, say ing, "have patience with me, and I will pay thee all, only gra me a little forbearance, and I will discharge the whole sum but at present, through the loss I have sustained, I am unable t do it." But Protervus had no tenderness towards him; de to his entreaties, he cast him into prison, until he should pay th debt.

Here this innocent, but unhappy man, was secluded from th common comforts of life, oppressed with the corrosion of ju but unavailing resentment, the heaviness of sorrow, the corrup tion of confined air, the want of usual exercise, and sometime of food, the contagion of disease, from which there was no re treat, with all the other complicated horrors of a prison; whil his wife and children deprived of the support of his industry and the consolation of his company, languished in wretched ness and misery, because of the fury of the oppressor.

Death at length, that king of terrors, rid the world of thi enemy to human happiness. A raging fever seized his frame and in a few days he breathed out his indignant soul, in dis traction, horror, and despair. FAWCETT.

Religious Intelligence.

From the Secretary of the Hibernian Bible Society.

Dublin, August 5, 1818.

By desire of the Committee, I have the pleasure to inform you, tha they have come to the resolution of re-printing, in this country, you Monthly Extracts of Correspondence; and to request that you wi therefore, have the goodness to order, that a copy of them be regularl transmitted to us by post, as soon as it can be prepared. The Com mittee expect much benefit to result from the circulation of thes Extracts.

From Charles Stokes Dudley, Esq.

Exeter, September 4, 1818.

The Manchester Ladies' Bible Society has already obtained 3696 Subscribers, and collected 469*l.* 17s. 1½d.; and it will gratify the Committee to learn, that the Duchess of Kent has, in the most handsome and condescending manner, accepted the office of Patroness of that Institution.

The Ladies of the Association, just established at Douglass, Isle of Man, have collected, in their first month, 34*l.* 16s. 4d.; and a second Ladies' Association has been formed in that Island.

The Liverpool Ladies' Bible Society, since it has been remodelled and extended, has far surpassed my expectations. The following is the abstract of their results up to the 26th of August, exhibiting the fruits of seven months' persevering attention on the part of these benevolent ladies, viz.

Total number of Collectors.....	456
Total number of Districts	334
Total number of Subscribers.....	8834
Bibles and Testaments distributed....	1397

Total amount collected, 1889*l.* 15s. 7d.

The consequences are traced in those habits of cleanliness, economy, sobriety, and decorum, which are progressively extending throughout the bulk of the population, in an increasing attention to the duties of religion, and in an evident extension of those great principles of moral order, which attach the lower classes of society to their superiors, and cement more firmly the whole mass of the community.

The total amount, collected by the Southampton Ladies' Association, from October, 1816, to July 1818, is 68*0l.* 8s. 3d.; and the total number of Bibles and Testaments distributed, 1103.

The Poole Ladies' Association has voted 100l., on which no return is required.

The Exeter Ladies' Association is under the patronage of the Duchess of Bedford, Countess Fortescue, Lady Ebrington, and many other distinguished individuals. The city is divided into 53 districts, to each of which collectors are appointed; and the result has already been sufficient to prove the necessity for such a Society, and the beneficial effects which may be confidently anticipated from its operations.

From the Third Report of the Norwich Bible Association.

In consequence of the recommendation of the last Annual Meeting, another census of the inhabitants of the city was undertaken, by which 390 new Subscribers were obtained for Bibles, and 180 gratuitous Subscribers were also added. While we adduce these proofs of the want of Bibles which has hitherto prevailed, we cannot but rejoice at the readiness with which a plan for obtaining them has been carried into effect, chiefly among the middling and lower orders of society. We indulge a hope that the effect of their perusal may hereafter become apparent in the moral and religious improvement of our fellow

citizens. When we reflect on the great and momentous consequence which have been known to flow from the study of the Scriptures t single individuals, we may be allowed to ask, Who can calculate th blessed effects which may be produced from the perusal of thos copies, which have only this last year been distributed by thi Association?

By the resolutions of the Meeting last year, the sum of 100*l.* wa given towards the general purposes of the British and Foreign Bibl Society—to that extensive and unrivalled Institution, of which, b means of these comparatively slight and trifling subscriptions, we ma be said to form an efficient part. Should we be enabled to continu this sum, (which the present state of the finances of the Associatio seems to justify,) our exertions cannot be deemed unimportant; since in addition to the supply of our local and domestic wants, we shall b furnishing to the Parent Institution what is equivalent to the annua subscriptions of one hundred persons, at twenty shillings each.

Select Poetry.

LINES

Written on the Banks of the Severn.

Sweet River! thy waters how calmly they glide,
How unruffled thy surface, how limpid thy tide!
While the last beams of ev'ning still silver thy breast,
And the balm breathing zephyrs still soothe thee to rest.
Oh! how I should wish for an evening like thine,
Where the sun-beams of virtue unclouded might shine,
And the storms of this life in a calm should repose,
Where the rays of Religion were shed on its close.

SONNET,

Written on the Castle Terrace, Shrewsbury, one beautifu moonlight evening.

Yes, yes, I feel it, oh thou Power Supreme!
I feel thy spirit's, utterance on my tongue,
And I would raise to Thee th' expressive song
Of gratitude, bear witness, thou pale beam
Of Dian's silver bow, and thou dear stream,
On whose dark wave its fair effulgence plays:
Ye woods, ye fields, repeat the song of praise,
The song how lowly! how august the theme!
Ye mouldering towers, that rise in air sublime,
Witness the raptures of a poet's soul;—
Raptures which he who feels would ne'er control,
For those are they that lift to yonder clime
Of pure, unchanging bliss, Hope's radiant eye,
And point to scenes like these, which never, never die.

Biographical Sketch

OF

SIR JOHN OLDCASTLE.

The unlawfulness of persecution for conscience-sake must appear plain to every one who possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says Dr. Jortin, "is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like violence, except once; and that was to drive bad men out of the temple, and not to drive them in." The origin of it is from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less has been carrying on the same work ever since, and that among almost all parties. Observing that God never gave authority

to any man, or number of men, to deprive any child of man o his liberty to worship God according to his own conscience the excellent Mr. Wesley asks, "Would one think it possible that the most sensible men in the world should say to thei fellow creatures, "Either be of my religion, or I will tak away your food, and you, and your wife, and your childre shall starve? If that will not convince you, I will fetter you hands and feet, and throw you into a dungeon. And if sti you will not *see as I see*, I will burn you alive."

This venerable man was called the *Good Lord Cobham* and was the first author, as well as the first martyr, among ou nobility, on the reformation from Popery. He obtained hi Peerage by marrying the heiress of that Lord Cobham, who with so much virtue and patriotism, opposed the tyranny o Richard II. He was one of the leaders in the reforming party who drew up a number of articles against the corruptions whic then prevailed among churchmen; and presented them, in th form of a remonstrance, to the Commons.

In the reign of Henry V. he was accused of heresy, and th growth of it was particularly attributed to his influence. Th King, with whom Lord Cobham was a domestic in his court delayed the prosecution against him, and undertook to reaso with him himself, and to convince him of his errors, and recove him without censure: but at last, the King perceiving ther was no hope of altering his persuasion, acquainted Arundel, th Archbishop of Canterbury with his singular inflexibility; as suring him at the same time, that he had taken a great deal o pains with the accused, to little or no purpose.

Upon this, the Archbishop sent a messenger to Sir Joh Oldcastle, to summon him to appear before him upon the 2n of September, 1413, to answer the charges preferred again him. Sir John informed the messenger he should take n notice of the summons. When the day arrived, the Archbisho finding him as good as his word, and being told he had fortifie his castle, and publicly declared against the authority of h Metropolitan, had him openly cited in form; and at last pe ceiving he refused to appear, the Archbishop proceeded excommunication. After this censure, he sent him anoth summons to appear before him on the festival of St. Matthe to shew cause why he should not pronounce him guilty heresy and schism, and apply to the aid of the secular po we

During this interval, Sir John was seized, and on the day prefixed was brought to St. Paul's, before the Archbishop, by Sir Robert Murley, Lieutenant of the Tower.

The Archbishop reported the order of the process to him, stating how he had been informed against, cited, and excommunicated for his contumacy, declaring withal, that he was ready to absolve him from the censure: but Sir John refused to move for absolution; and assured Arundel, he was very willing to give him an account of his belief. He instantly drew a paper from his bosom, which he read; presenting it afterwards to the Archbishop. The prelate informed him the tenor of his paper was good in the main, and contained a great many catholic truths: but as it did not give a full answer to the articles objected against him, he desired him to declare his opinion respecting the following particulars:—Whether he believed the matter or substance of bread remained after consecration in the sacrament of the Altar? He was asked farther, whether he believed it necessary to confess to a priest who was lawfully ordained? His answer was, "that he would not make any other declaration of his faith than what was already contained in his paper." Upon this the Archbishop recited the decision of the church of Rome as to these points; adding, that the belief of that church being grounded on the testimonies of St. Augustin, St. Jerome, St. Ambrose, and other fathers, all catholics were to be determined by it. To this Sir John replied, "that he was willing to submit his belief and practice to the determinations of *Holy Church;* but would not confess the Pope, the Cardinals, the Archbishops, and Bishops, to be any part of that authority." The Archbishop hoping to gain him, gave him four days time, for a further answer.

On the 25th day of September, he was brought again by the Lieutenant of the Tower, before the Metropolitan; the Bishops of London, Winchester, and Bangor, sitting upon the bench with him. The Archbishop desired Sir John to move for the absolution of the church, in the customary form. He replied, he would beg absolution of none but God Almighty." After this, Arundel desired him to make an express declaration concerning the Sacrament of the Altar; to which he gave this answer:—"That as Christ, when upon earth, consisted of the divine and human nature; his divinity being concealed under

his humanity: so in the Sacrament of the Altar, there is both real body, and real bread. That the bread is the object of ou sight; but that the body of Christ, contained or shrouded unde it, is imperceptible to our senses." When he was presse closer respecting the doctrine of transubstantiation, he declare expressly against it, adding, "that the common belief in thi article, was a contradiction to the Holy Scriptures; that th decision was modern, and that the church did not vary tht from the old standard, till she was poisoned, by being endowed. As to penance and confession, he affirmed, "that if any perso happened to be under the misfortune of any great crime, an was not in a condition to disentangle himself, he conceived would be adviseable to make use of the direction of some hol and discreet priest: but, even then, he did not think there wa any necessity of confessing to the parish curate, or any oth of that character, for, that in this case, there needed no mo than contrition to cancel the fault, and restore the penitent. Touching the worshipping the Cross, he maintained, "th only the body of Christ, which hung upon the cross, ought t be adored." And being farther interrogated what regard wa to be paid to the *resemblance* of that cross, he replied imme diately, "that all the reverence he could pay, was only to clea it, and keep it handsomely." Being again questioned abou the power of the keys, and what his opinion was of the charac ter and authority of the Pope, of the Archbishops and Bishops he made no scruple to declare, "that the Pope was downright An tichrist, and the head of that party: that the Bishops were mem bers, and the Friars the hinder-parts of this Antichristian societ That we ought to obey neither Pope nor Prelates any furth than their probity and virtue could command: and that unle they imitated our Saviour and St. Peter, in the sanctity of the lives, the pretence of their commission was not to be regarde That he who was most unblemished in his conduct, most re markable for his sanctity, was St. Peter's successor; and th all other titles to church-authority signified nothing." Aft this he turned about to the company, and told them aloud, "th the Prelates, his judges, were notorious seducers; that the would carry them to hell, and bade them have a care of bein governed by their directions."

The Archbishop finding him thus inflexible, seemed ver

unwilling to come to extremities, and did his utmost to bring him to the communion of the church, and declare his belief of the doctrines then received. But Sir John invariably answered, that he could not recede from any part of the confession of faith he had already made." Upon this, the Archbishop with great regret, as one observes, proceeded to pronounce the sentence; declared him a heretic-convict, and left him as such to the lay-power. He likewise excommunicated all those who for the future should appear in his defence, and abet his interest.

When the court had ended its sitting, his grace of Canterbury, waited on the king, gave him an account of the proceedings, and begged the execution might be respited for fifty days. This request was readily granted: for, as the historian declares, both the King and the Metropolitan were extremely desirous to preserve him. Hoping, therefore, that time might bring him to recollection, and qualify him for the King's pardon, he was remanded to the Tower, from whence, before the fifty days were expired, he made his escape.

For four years, he lay concealed in Wales, until a rumour of a pretended conspiracy was raised against him, and a price set upon his head. He was at last seized, and being brought before the Parliament, was demanded what he could allege in arrest of judgment. He answered by saying that, "the people ought to imitate the divine clemency, and give mercy the ascendant over justice: that vengeance belonged to none but God; and that his servants ought not to intrench upon this prerogative of the Almighty."

In this strain he continued to express himself, till the Chief Justice desired the Regent, the Duke of Bedford, to cause him to answer directly to the point. After a little pause, he told them *it was a small thing for him to be judged by them, or of man's judgment.* Being again urged to answer positively, if he had any thing to object against the legality of the process, he immediately replied, that he could not own them as his judges. Upon this answer, a warrant was signed for his execution, and he was ordered to be hanged, and burnt hanging, as a traitor and a heretic. He was accordingly dragged to execution in St. Giles's Fields; and being hung alive in chains on a gallows over a fire, was burnt to death, A. D. 1418. He wrote "Twelve Conclusions, addressed to the Parliament of England."

Instructive Essays.

INDUSTRY.

Industry is the cordial that nature has provided to cure all its own infirmities and diseases, and to supply all its defects; the weapon to preserve and defend us against all the strokes and assaults of fortune; it is our guide that conducts us through any noble enterprise to a noble end. What we obtain without it is by chance; what we obtain with it, is by virtue. It is a great pity that so powerful an instrument should be put to very ill purposes. It was the first foundation of Jeroboam's greatness. "And Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph," by which he gained credit and authority to deprive his son of the greater part of his dominions.

There is no art or science too difficult for industry to attain; it is the gift of tongues, and makes a man understood and valued in all countries and by all nations; it is the philosopher's stone that turns all metals and even stones into gold, and suffers no want to break into its dwellings; it is the North-west passage that brings the merchant's ships into port, as soon as he can desire; in a word, it conquers all enemies, and makes fortune itself pay contribution.

If this omnipotent engine were applied to all virtuous and worthy purposes, it would root out all vice from the world; for the industry of honest men is much more powerful than the industry of the wicked, which prevails not so much by its own activity as by the remissness and supine laziness of their unwary enemies. The beauty and the brightness of it appear most powerfully to our observation by the view of the contempt and deformity of that which is most opposite to it, idleness, which enfeebles and enervates the strength of the soundest constitutions, shrinks and stupifies the faculties of the most vigorous mind, and gives all the destroying diseases to body and mind, without the contribution from any other vice. Idleness is the sin and the punishment of beggars, and should be detested by

ll noble persons as a disease pestilential to their fortune and heir honour.

I know not how it comes to pass, but the world pays dear or the folly of it; that this transcendant qualification of industry s looked upon only as an assistant fit for vulgar spirits, to vhich nature has not been bountiful in the distribution of her tore; as the refuge for dull and heavy men who have neither heir conceptions or apprehensions within any distance, nor can rrive at any ordinary design without much labour and toil. Men of sharp and pregnant parts, it is said, stand in no need of ndustry; whose rich fancy presents to them in a moment the iew of all contingencies, and all that occurs to formal and ela- orate men after all their efforts. They are supposed to view, nd survey, and judge, and execute, while the others are tor- nenting themselves with imaginations of difficulty till all oppor- unities are lost. It is considered an affront to the liberality of ature, and to the excellent qualities she has bestowed upon hem, to take pains to find what they have about them, and to loubt that which is most evident to them; because men who ave more dim sights cannot discern so far as they; and by this aughty childishness they quickly deprive themselves of the lentiful supplies which they have received from nature, for vant of nourishment and recruits.

If diligent and industrious men raise themselves with very rdinary assistance from nature, to a great and deserved height f reputation and honour, by their solid acquired wisdom and onfessed judgment, what noble flights would such men make vith equal industry, who are likewise liberally endowed with he advantages of nature? And without that assistance expe- ience makes it manifest unto us, that those early buddings, how igorous soever they appear, if they are neglected and uncultivated by serious labour, wither and fade away without producing ny thing worthy of notice. Tully's rule to his orator is appli- able to all conditions of life. "Quantum detraxit ex studio antum amisit ex gloria." As much as is taken from study is ost to glory.

OF YOUTH AND AGE.

A MAN, who is young in years, may be old in hours, if he has lost no time; but that rarely happens. Generally youth is like the first cogitations, not so wise as the second; for there is a youth in thoughts as well as in ages; and yet the invention of young men is more lively than that of old, and imagination stream into their minds better, and as it were more divinely. Natures that have much heat, and violent desires and perturbations, are not ripe for action, till they have passed the meridian of their years; as it was with Julius Cæsar, and Septimius Severus, of the latter of whom it is said, "Juventutem egit erroribus, imo furoribus, plenam." And yet he was the ablest emperor of almost all the list. But reposed natures may do well in youth, as it is seen in Augustus Cæsar, Cosmo, duke of Florence, Gaston de Foix, and others. On the other hand heat and vivacity in age, form an excellent composition for business.

Young men are fitter to invent than to judge, fitter for execution than counsel, and fitter for new projects than for settled business; for the experience of age in things that fall within its compass directs them, but in new things abuses them. The errors of young men are the ruin of business; but the errors of aged men amount only to this, that more might have been done, or sooner. Young men in the conduct and management of affairs, embrace more than they can hold, stir more than they can quiet, fly to the end without consideration of the means and degrees, pursue some few principles which they have discovered by chance absurdly, fear not to innovate, which draws unknown inconveniences, use extreme remedies at first; and that which doubles all errors, will not acknowledge or retract them, like a restive horse, that will neither stop nor turn. Men of age object too much, consult too long, adventure too little; repent too soon, and seldom drive business to its full period, but content themselves with mediocrity of success.

Certainly it is good to unite both in the same employments; for that will be good for the present, because the virtues of either age may correct the defects of both; and good for succession, that young men may be learners while men in age are actors. And lastly, good for external accidents, because authority follows old men, and favour and popularity youth. But for the

moral part, perhaps, youth will have the pre-eminence, as age has for the politic: and certainly the more we drink of the world he more it intoxicates; and age rather improves in the powers of he understanding, than in the virtues of the will and affections.

Some have an over early ripeness in their years, which fades betimes. These are, first, such as have brittle wits, of which he edge is soon turned; such as was Hermogenes, the rhetorician, whose books are exceedingly subtle, and who afterwards waxed stupid. A second sort is of those that have some natural dispositions which have better grace in youth than in age, such as is a fluent and luxuriant speech, which well becomes youth but not age. Tully says of Hortensius, "idem manebat neque decebat." He continued the same as in his youth but it did not become him. The third is, of such as take too high a strain at first, and are more magnanimous than the course of years can uphold. As was Scipio Africanus, of whom Livy says, "ultima primis cedebant." The later acts of his life were inferior to the first.

Interesting Anecdotes.

The Power of Faith.—The following anecdote may perhaps illustrate the promise "as thy day is, so shall thy strength be." Deut. xxxiii. 25. Under the reign of paganism, a christian, notwithstanding her pregnancy, was condemned to die for her profession. The day before her execution she fell into labour, and crying out in her pangs, the jailer insulted her, saying, "if you make a noise to-day, how will you endure a violent death to-morrow?" To this she replied, "to-day I suffer what is ordinary, and have only ordinary assistance; to-morrow I am to suffer what is more than ordinary, and shall hope for more than ordinary assistance."—Oh! woman, great was thy faith!

The Rut'ho Festival.—"On the second of June the bathing of the image of Jugunnat'ha took place, of which god, the village of Muhesha, adjoining Serampore, has a celebrated image. The landing-places on this occasion are crowded with bathers, ex-

pecting great advantages from ablutions performed on this auspi
cious day. At the appointed hour, the god is brought out of th
temple in the arms of five or six stout brahmuns, (this is th
case at Muhesha,) and carried to a brick elevation at a sho
distance, where the god is drawn up by a cord round his nec
and placed on a seat. The brahmuns wait the arrival of th
land-owner, and then perform the ceremony of ablution, repea
ing the proper formulas: the water is poured on the head
the god from the sacred couch through a cylinder having
thousand perforations. During the act of bathing, ten thousan
spectators are seen at once in the act of homage, some with han
raised to the head, others prostrating themselves, and othe
stretching their arms towards heaven; after which they retir
and the god is carried back to the temple.

"On the 19th, the same god was drawn up by the neck, an
placed in his monstrous car, and then dragged by the crow
about a quarter of a mile, where the car remains for eight da
for the mob to gaze at, while the god himself is carried in th
arms of men to a neighbouring temple, on a visit to his nephe
Radha-Bullubha. This year, on account of the heavy rain
the people were comparatively few, and the car stuck fast in th
mud: when some of the crowd began to attribute this disast
to the prayers of the native Christians. At last the brahmu
hit upon a lucky expedient; they brought out Radha-Bullubh
and as soon as Jugunnat'ha saw his nephew, the car rolled
without further obstruction, assisted by the enthusiasm of th
mob, who equally with the god felt pleased with the sight
this new miracle, which they had not sense enough to attribu
to their own increased efforts.

"On the 28th, the god returned to his temple in the san
order as he came out; and here the festival closed.

"A great fair is held at this festival, and lotteries, gamin
and every obscenity is practised in the precincts of the temp
which contains the god. The proprietors of these two templ
realize annually not less than two thousand rupees.

"At the total wane of the moon in this month, the image
Jugunnat'ha is exhibited after having been newly painted, wh
numbers go to the temple with offerings. For fourteen da
preceding, the god remains in a state of uncleanness, havi
been touched by a shoodra painter, and during this time
neither fed nor worshipped."

Scoffers Reproved.—A scoffing infidel, of considerable abili-
s, being once in company with a person of weak intellects,
t a real christian; and supposing, no doubt, that he should
tain an easy triumph, and display his ungodly wit, put the
llowing question to him: "I understand, Sir, that you expect
go to heaven when you die; can you tell me what sort of a
ace heaven is?" "Yes, Sir," replied the christian. "*Heaven*
a prepared place, for a prepared people; and if your soul is
ot prepared for it, with all your boasted wisdom you will
ever enter there—

> "For vain applause transgress not scripture rules:
> A witty sinner is the worst of fools."

Another, of the same insolent tribe, once accosted a poor but
ous woman, by saying, "So I find you are one of those fools
ho believe in the Bible!" "Yes," said she, "and with good
ason while so many infidels exist, to prove the truth of its tes-
nony, that *in every age there will be a generation of fools like*
u to blaspheme it!"

The following is very laconic, but worthy to be observed:—
rake went into a church, and tried to decoy a girl by saying,
'why do you attend to such stuff as these scriptures?"—"Be-
ause," said she, "they tell me that in the last days there shall
me such scoffers as you?" Well said truly!!

The World a Sea.—We are all of us too prone to seek for hap-
iess in worldly things. We vainly imagine that in change of
ation or circumstances we shall have less care and fewer
ubles; forgetting that every place, every situation, hath its
culiar difficulties. Should worldly prosperity however attend
as disciples of Christ we should remember where we are;
l that while in the world we must expect to meet with tribu-
on. A friend of the famous Mr. J. Dod being raised from a
an estate to much worldly greatness, Mr. Dod sent him word
t, "this was but like going out of a boat into a ship; and he
uld remember that while he was in the world he was still on

the sea." Let us then wisely prepare for difficulties, and le to cast all our cares on Him who holds the winds in his fi who stills the waves of the sea, and who has promised to gu his people safe into the haven of rest.

Evil Overcome by Good.—Mr. Deering, a puritan minis being once at a public dinner, a gallant young man sat on opposite side the table, who, besides other vain discourse, br out into profane swearing; for which Mr. Deering gravely sharply reproved him. The young man, taking this as an front, immediately threw a glass of beer in his face. Deering took no notice of the insult; but wiped his face, continued eating as before. The young gentleman presently newed his profane conversation; and Mr. Deering reproved h as before;---upon which, but with more rage and violence, flung another glass of beer in his face. Mr. Deering contin unmoved, still shewing his zeal for the glory of God, by bear the insult with Christian meekness and humble silence. This astonished the young gentleman, that he rose from the table, on his knees, and asked Mr. Deering's pardon; and declar that if any of the company offered him similar insults, he wo stab them with his sword.---Here was practically verified New Testament maxim, "be not overcome of evil, but ov come evil with good." Rom. xii. 21.

The Grateful Sovereigns.---An eye-witness related the f lowing anecdote:---When the field marshal Prince Schwartz burg observed the defeat of the French, after the three da fighting at Leipsic, he was anxious to convey the tidings him to his sovereign, who together with the emperor of Russia the King of Prussia, were stationed on a height about two m from the field of battle. The field marshall galloped at speed, and saluting the emperor with his sword, said, "y Majesty, the battle is at an end; the enemy is beaten a points,---they fly,---the victory is ours!" The emperor ra his eyes to heaven, and a tear was his answer; but his maj dismounting, and having deposited his hat and sword on ground, fell on his knees, and aloud returned his thanks to

This example was followed by the two other monarchs, who, having also kneeled, said, " Brother, the Lord is with you!" At the same instant, all the officers in attendance, as well as the guard, kneeled down, and for several minutes a dead silence reigned; after which more than a hundred voices cried, " The Lord is with us!" The sight of three crowned heads, accompanied by a great number of distinguished warriors, kneeling under the canopy of heaven, and, with tears, praising the God of battles, was most affecting.

Miscellaneous.

THE HISTORY OF THE BIBLE.

The Bible, a name commonly given to the collection of the sacred writings, which are the sole standard and rule of our faith and practice. It is called by the Jews, the *Mikra*, or *Lesson;* the Christians often design it *the sacred books; the oracles of God; the volumes of inspiration; the book of God, &c.* It was always distinguished into books, but not into chapters and verses, as at present. It appears from Clemens of Alexandria, Athanasius, and others, that in the early ages of Christianity it was divided into a kind of short paragraphs. The division of it into the present form of chapters, is generally ascribed to Arlott, a Tuscan monk, or rather to Hugo Cardinalis in the 13th century, and perhaps more justly to Langton, Archbishop of Canterbury, about 1220. But it is plain, from the works of Theophylact on the gospels, that it must have taken place at least 200 years sooner with respect to some kind of chapters. Such as believe the authenticity of the Hebrew punctuation, suppose the Old Testament to have been always divided into verses; but these were not numbered as now, till perhaps Mordecai Nathan published his Hebrew Concordance, about A. D. 1450. About 1551, Robert Stephen, a French printer, divided the New Testament into verses. It is therefore no wonder this division into chapters and verses is not altogether just, nor is it any crime to correct it. The chapters of the Hebrew

Old Testament, and of Translations, do not always correspond. The Hebrew punctuation divides the verses of the Old Testament: in that language they amount to 23,205; those of the New amount to 7956. The division of the New Testament into sections by Doddridge is not injudicious.

At present our Bible consists of the Old and New Testaments: the former was written before, and the latter since, the incarnation of Christ: the former, excepting a part of Ezra and Daniel, and a verse of Jeremiah, written in the Chaldaic, are in the Hebrew language. The latter is written in Greek, but very different from that of Homer, and other celebrated authors. Both were written in the language which was then best known to the church of God: a sure token that every nation whither the gospel comes, should have access to read the scriptures in their own language.

Whether the Old Testament was written in the Chaldaic character, in which it now appears, or in the Samaritan; and whether the vowel and disjunctive points be of divine authority or not, has been warmly debated. In both cases I incline to the former sentiment; but readily allow our opponents have produced no inconsiderable appearance of arguments on their side; and that sundry of our learned assistants have unwarily carried the affair of the points too far, and so rendered their cause less defensible. It must be allowed, that Boston hath treated the affair of the accents with great care and judgment. The many different, and sometimes mean shifts of Bishop Walton, and other enemies of the divine authority of these points; the tendency of their scheme to found our faith, at least in many texts of the Old Testament, upon mere human authority; the mutual dependance of the accents and verses upon one another, of the vowels upon the accents, of the consonants upon both, and of the signification or sense of the text upon them all, particularly the vowels and consonants, jointly taken, appear to me unanswerable arguments in favor of the divine authority of the points.

About the time of our Saviour, the Jews distinguished their Bible into 22 books, corresponding to the 22 letters of their alphabet, *viz.* the five *books of Moses;* thirteen of the *Prophets,* Joshua, Judges, and Ruth, Samuel, Kings, and Chronicles, Isaiah, Jeremiah, and Lamentations, Ezekiel, Daniel, the twelve lesser prophets, Job, Ezra, Nehemiah, and Esther; and four *Hagiographs,* or holy writings, Psalms, Proverbs, Ecclesiastes,

ınd Song of Solomon. Thus, *the law of Moses, the Prophets, ınd the Psalms*, were comprehensive of the whole, Luke xxiv. 44. The modern Jews reckon 24 books, which they sup- ɔose to have three different degrees of authority. To the five ɔooks of Mosas they ascribe the highest authority. To the ormer prophets, writers of Joshua, Judges, Samuel, Kings, and he latter, viz. Isaiah, Jeremiah, Ezekiel, and the book of the esser ones, they ascribe a lower inspiration and authority. To he other eleven books of Psalms, Proverbs, Job, Song of Solo- non, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, ınd Nehemiah, and Chronicles, they scarce ascribe any proper ınspiration, but a mere superintendency of God's Spirit, leaving he writers in a great measure to the direction of their own rea- ɔon. The Christian division of the Old Testament is far more ensible. The historical books which are most plain and neces- ary for the understanding of doctrines and predictions, are ɔlaced first, ending with Esther: the doctrinal books, ending with Solomon's Song, are placed in the middle: the prophetic ɔooks, to the knowledge of which an acquaintance with both ıistories and doctrines is necessary, are placed last in order. But in all the three parts, histories, doctrines, and predictions, ıre often mixed.

Several books mentioned in scripture, as of Jasher, of the wars of the Lord, and the Annals of the kings of Israel and Judah, are now lost; but they never had more than human au- hority. Just before Josiah's reign, the canonical books then extant seem to have been mostly destroyed; hence he and his courtiers were so much surprised at the contents of a book of the law, perhaps an original manuscript authenticated copy, found in the house of the Lord. No doubt a variety of copies were transcribed from it. In vain it is pretended that the in- spired writings were lost during the Chaldean captivity, and restored by Ezra. Daniel had the book of Jeremiah to peruse, chap. ix. 2. Can we doubt but other godly persons also had copies, or that even the *Samaritans* wanted copies of the law? It is nevertheless probable, that Ezra, inspired of God, corrected a copy of the sacred books, and caused others to be transcribed therefrom. To elucidate the history, he added various sentences, and sometimes changed the ancient names of cities or persons, into such as were modern. Whether he added the vowel points, and the *keri ketib*, various readings or marginal corrections, to

the number of 900 or 1000, at least some of them we dare n decide. As the book of Nehemiah carries down the genealog of the high priests, and that of 1st Chronicles the line of Zerul babel, to near the time of Alexander the Great, it is probab the books of Malachi, Ezra, Nehemiah, Esther, and Chronicle were admitted into the sacred canon more than 100 years aft Ezra's death.

The Jews divided the Pentateuch, or law of Moses into 5 sections, answerable to the number of Sabbaths in their third intercalated year. In other years they joined two short section on two different Sabbaths, that they might publicly read th whole law every year in the worshipping assemblies. The subdivided it into a number of lesser sections, where it seem their readers stopped to give the sense, or hand the book t another. About *A. D.* 3840, Antiochus prohibited the read ing of the law: they therefore substituted 54 sections of th prophets in its stead. After Judas Maccabeus restored the worship, the two were conjoined, and a section of the law an another of the prophets were read every Sabbath.

The Manuscript Bibles of the Jews in Spain are far mo correct than those of Germany; but scarce any other are thoug above 600 or 700 years old. In the 16th century of the Chris tian æra, Bomberg printed a vast many Hebrew Bibles in 4t and folio. The folio edition, 1548, with the Masora, Chalde paraphrases, and commentaries of Jarchi, Aben Ezra, an David Kimchi, is the most exact. From this, about 70 year after, Buxtorf and Leo Modena printed their Rabbinic Bibles Basil and Venice. Innumerable Hebrew Bibles, in almost ever form, have been printed. Those of Leusden and Athias, i 1667, have a glorious character; but none in exactness ar equal to those of Manasseh-Ben-Israel, in 1635, and especiall those of Vander-Hooght in 1705. Nor are those of Proop Jablonski, Opitius, Michaelis, Reinecius, and Simon, unexact especially the former. Houbigant's large Bible abounds to much with pretended rectifications of the text, often upon mer conjecture. Kennicot hath, with infinite labour, compared about 600 manuscripts of the Old Testament.

When the Jews in their captivity had learned the language o Chaldea, and forgotten part of their own, it behoved the reade of the law to stop at the end of a sentence, and give the sense Neh. viii. 8.; this produced a variety of paraphrases or Tar

gums, but no literal translation of the Bible into the Chaldean ongue. That of Onkelos on the Pentateuch, or five books of Moses, composed about the time of our Saviour, is by far the nost literal and sensible. The targum of Jerusalem on the ame books, is written in a very obscure language, and we have)o more than shreds of it. Another large paraphrase on the Pentateuch, mixed with plenty of fables, is ascribed to Jonathan he son of Uzziel, though if we can judge by the style, it is none)f his. Jonathan has indeed a paraphrase on the former and atter prophets, which is far from contemptible. The author of he paraphrase on the Psalms, Proverbs, Job, Song of Solonon, Ruth, Lamentations, Ecclesiastes, and Esther, is not cerainly known. It is pretty large, frequently useful, and not eldom whimsical. There is also a Targum on the two books)f Chronicles. Its importance I know not.

The Samaritans, whom the Assyrians placed in the land of srael, have a double Pentateuch; one in Hebrew language, but Samaritan characters, little different from the Hebrew, except in rears of the patriarchs before Abraham, and in what relates to nount Gerizim, and in a number of inaccuracies: another in heir own language, which is a corrupt Hebrew or Chaldaic, and which is not altogether despicable.

According to Aristobulus, the Pentateuch and Joshua, if not)ther books, must have been translated into Greek before the ime of Alexander the Great; and it is supposed the Grecian)hilosophers borrowed a part of their knowledge from them. The Greek version ascribed to *seventy interpreters*, was not composed till a considerable time after. Could we believe Aristeas, Josephus, Philo, Justin Martyr, and Epiphanius, it was done by 72 Jewish interpreters, at the demand of Ptolemy Philodelphus king of Egypt, for the use of his library; and with the exactness of miraculous inspiration: but the evident marks of fable interwoven with their account, the vast difference in various parts of that version, the obvious inaccuracy of the greater parts of it, do sufficiently refute it. It is more probable, the Pentateuch was translated for the use of those renegade Jews, who built a temple, and established the worship of their country, at Heliopolis in Egypt, about 150 years before our Saviour's birth; and that the rest, which is far less exact, was translated by various hands. This version, however, paved the way for the spread of the gospel, and was very much used in the primitive

church, as well as among the Helenist Jews, and is still of gre use for settling the meaning of some Hebrew words. The prin cipal printed editions of it are, (1) the *Complutensian*, publishe by Cardinal Ximenes, *A. D.* 1515. It was altered in a variet of places, to make it correspond with the Hebrew; and so is th best version in Greek, but not the true Septuagint. (2.) Th *Venetian*, printed from a manuscript. It has been often re printed at Strasburgh, Basil, &c. and altered in some places t bring it nearer the Hebrew. (3.) The *Vatican*, printed at Rom 1587, from a fine manuscript of the Pope's library. This, an the various readings of the excellent Alexandrian manuscrip are inserted in Walton's polyglot. (4.) Grabe's *Alexandria* copy at Oxford, 1707, but sometimes altered as he thought fit.

Christianity had scarcely spread in the world, when ne translations of the Old Testament were published in Greek About *A. D.* 228, Aquila, a Jewish proselyte of Pontus, pub lished one very literal, perhaps out of hatred to the Christians who had excommunicated him. About 200, Symmachus, wh by turns was a Jew, a Samaritan, a Christian, an Ebionite, pub lished another, adhering to the *sense*, rather than to the *letter* About the same time, or perhaps 20 years sooner, Theodotion first a Marcionite, and then a Jew, published another, in whic he struck into a medium between the two former, his versio being neither quite literal, nor too far distant from it; and s preferable to them both. There were two other Greek versions whose authors are not known. In the fourth century Lucia Martyr, Hesychius, and Sophronius, made each of them a trans lation.

The New Testament, in its original Greek, has had an infinit of editions. Those of Alcala, Erasmus, Stephens, and Beza have been generally copied by others. Those of Mills, Kuste and Wetstein, and Bengelius, with the various readings, ar most valuable. Mills hath shown a surprising fondness to col lect as many as he could, to about 30,000, for which he hat been abused by some, severely chastised by Whitby, and can didly corrected by Bengelius; the two latter have omitted thou sands of the most trifling. This vast number of various read ings is so far from weakening the authority of scripture, that i mightily confirms it: they have been collected by the friends o Christianity, which shows their scrupulous exactness in tryin their own cause. Not one of the vast multitude tend to ove

throw one article of faith, but are versant about accents, letter s syllables, and things of smaller moment: and by comparing a multitude of copies, the genuine reading is easily established. Of the books of the New Testament, the first five are historical, the next twenty-one epistolary, and the last is prophetic. Some heretics have attempted to add spurious gospels, acts, and epistles, but these were always rejected by the Christian church.

The Syrian version of the whole scripture is considerably ancient and useful. It is pretended that Solomon procured for the Syrians a version of the inspired books then extant; and that Abgarus king of Edessa, soon after the death of our Saviour, procured a version of the rest of the Old Testament. It is far more probable, that the Christians of Antioch procured the whole translation about *A. D.* 100. It is certain the version is ancient. In the Old Testament, it too often leaves the original Hebrew, to follow the Samaritan or Septuagint; and leaves out the titles of the Psalms, to insert their contents. Nay, there is a Syrian version of the Old Testament done from the Seventy.

(To be continued.)

To the Editor of the Fire-side Companion.

As the streamlet pursues its simple, unobtrusive course through wood and vale, spreading fertility around; so appears to have been the course of your publication. At the foot of a gentle declivity in some sequestered spot, perhaps concealed by long thick grass, from a small chalky aperture issues the petty stream. Thence pursuing its silent tract, it is joined by many tributary rills of more or less importance, both small in themselves, and too small to swell the original one at first, to one of any considerable magnitude; but as "many lickle, mak a mickle," so it goes on encreasing till it becomes a large and handsome river, whose clear and limpid waters, reflect, as an extensive and splendid mirror, the rich verdure, and the short or towering trees which flourish luxuriance on either margin. Such objects as these are doubly dear to the lover of nature, whose mind dwells upon them with rapture; his admiration rests not there, however, but glancing "through nature up to nature's God," contemplating such enchanting scenes, and ad-

miring the beautiful manner in which they correspond with each other, and are adapted to the various purposes for which they are designed, he finds abundant reason to adore that infinitely great and glorious being, whose wondrous hand formed and preserves them.

Oh! it is delightful, when the heat of the meridian sun is past, and the labours of the day are finished, to wander forth in the cool of the evening along the banks of some meandering brook, the last rays of the departing orb of day resting on its clear surface, directing you to the track through which it pursues its silent way! Oh! those are the moments for meditation---for contemplation---for prayer---for praise. For meditating on the occurrences of the past day;---for contemplating the works---the wondrous works---of God,---the purling stream the verdant meadows, the forest-crowned hills, the fruitful valleys, and, above all, the wide o'erhanging firmament, jetted with sparks of golden light;---for praying that we may become less undeserving of, and praise for these and innumerable other mercies, which he is continually pouring upon us.

But to return to the comparison. As the course of the rivulet as described above, is simple, but highly useful, such appears to be the design, and I hope, and have no doubt is the effect of your excellent Miscellany. That its course is simple and unobtrusive is proved by neither myself or any of the friends to whose approbation I introduced it, having seen or heard of it till within the last month. That it is, has been, and will be useful wherever it goes, I think I need not hesitate to assert from the specimens before me.

Thus far the comparison holds good. That it will continue to do so I have no doubt, so long as the spirit with which it is conducted remains unabated. That it may continue to "go on and prosper," is the sincere wish of one who will at least extend its circulation as far as he is able, if he cannot otherwise assist in its advancement, and who begs to subscribe himself its sincere well-wisher.

R. F.

Feb. 3rd, 1819.

Religious Intelligence.

From the Second Report of the American Bible Society. May 14, 1818.

WHILE using their endeavours, "that the word of the Lord may have ree course and be glorified" throughout the United States, and espe-ially in those parts where there is an incredibly swarming population, he Board have not been unmindful of their *brethren of the woods.* The ondition of these natives, divided from us by their language, their anners, their ignorance, their degradation—by every thing which dis-inguishes savage from civilized man—too often by the fraud and other ajuries of profligate whites—addresses to us a mute, but piercing ex-ostulation, for that help which they can obtain only in very small ortions from any other quarter.

The principal difficulty in the way of the Indian translations of the criptures, arises from the multiplicity of the Indian dialects. It is ong since the researches of Philologists have exploded the greater part f what were supposed to be radically distinct languages. Those of ie Indians are ascertained, in many instances, to be dialects so near kin, that, unlettered as he is, a young Indian can make himself master f several.

The branches to which the Managers would more immediately bend ieir attention, are the Mohawk and the Delaware. The former would erve for the Five Nations, the Tuscatoras, and the Wyandots, or Hurons. The latter, or Delaware, is of higher importance, as it has xtended itself further than that of any other northern tribe. It can onvey the Scriptures to many kindred tribes that are strewed along ie frontier of the United States from Canada to Georgia. These are he Monsees, the Shawanese, the Kickapoos, the Kaskaskias, the Twight-ees, or Miamis, and the Chippewas, Hurons or Algonquins. This last said to be the most numerous tribe on the northern borders of the Jnited States.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of ie Bible, as from time to time, they can procure to be translated. A eginning has been made. The Rev. Christian Frederick Dencke, one f the Missionaries of the United Brethren to the Delawares, stationed t New Fairfield in Upper Canada, has completed, and forwarded to his Board, a translation of the Epistles of John; and has also finished translation of John's Gospel, and commenced that of Matthew; both hich will probably be received in the course of the year.

In consequence of this acquisition, the Board, on the second of April ist, ordered an edition of *one thousand copies*, with the English on one age, and the Indian on the other. Of these, *three hundred* are to be nt to the Rev Mr. Dencke at New Fairfield, and *one hundred* to Mr. euchenbach, Missionary in the State of Ohio, to be by them distri-uted among the Aborigines.

The Board has also voted a donation of *one hundred dollars* to the ev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the Mohawk language, the Managers find that the ospel of Mark has been translated by the celebrated Indian Chief,

Brandt; and the Gospel of John by Captain Norton, a resident Upper Canada. Should further assistance be required, it may be ob tained from the Rev. Mr. Jenkins, formerly a missionary among th Oneidas; and perhaps from Cornplanter himself, who is represented very favourable to such an undertaking.

In the mean time, the Managers have ordered an edition of *one thou sand copies* of Brandt's translation of Mark, and Norton's of John, to b struck off, and distributed among the tribes usually denominated th Six Nations.

The number of Bibles issued from the Depository, in the course the past year, is 17,594; which, added to those mentioned in the ye preceding, (6,410,) make the total number issued by the Society, sinc its organization, *twenty-four thousand and four* Bibles.

The above have been distributed in nearly every State and Territo of the Union.

In addition to the very respectable List of Auxiliaries to the Societ mentioned in the first Annual Report, the Board have the satisfacti to state, that, during the past year, *seventy-three* Societies have official announced their accession; *twenty-four of which existed before the est blishment of the National Society, and forty-nine were formed since.* T above, together with those mentioned in the last Report, make the tot number of Auxiliaries to the American Bible Society, as now know to be *one hundred and fifty-seven.*

Progress of Ladies' Bible Associations in Devonshire.

October 31, 18

THE first Meeting of the Committee of the *Exeter* Ladies' Bible A sociation exhibited a most animating proof of the efficiency of these I stitutions, and of the benefit of system, although established only *fo weeks.* Reports were presented from every one of the fifty-three d tricts into which the city is divided; and the aggregate result, with this short space of time, has been—

Free Subscribers	617		
Subscribers for Bibles	735		
	1352		
Amount of Free Contributions.....	£155	14	5½
Amount of Subscriptions for Bibles.....	22	14	7
Total.....	178	9	0½

This is a result unexampled, under similar circumstances, in the h tory of the Bible Society. The Reports bore conclusive testimony the necessity which existed for such an Institution, and to the hig beneficial effects, direct and collateral, which may be confidently an cipated; while they evinced the influence of that wisdom and p dence, on the part of those concerned, which are the best and sur guides to success.

Plymouth and its immediate vicinity, including a population of m than Eighty Thousand souls, constitute a scene of peculiar interest.

Eight Associations have been already established, conducted by ore than *Three Hundred Ladies* of the highest respectability in these wns; and several others are in contemplation.

From William Allen and Stephen Grillett, Esquires.

'Christiana, in Norway. Sept. 28, 1818.

Before we landed in Norway we had a proof of the want of the oly Scriptures in that country, and the great eagerness of the people become possessed of them: for the pilot, who came on board to con-ict the vessel to Stavanger, having learnt, by some means or other, at we had some Bibles with us, earnestly intreated that he might be rmitted to buy one. He lives in one of the little islands with which is harbour abounds, and stated, that a single copy, which they had ong them, had almost excited a quarrel, so many wishing to possess ; and they were at last obliged to decide the matter by drawing ts; and much did he regret that the lot did not fall upon him. We ve the old man a copy, which he received with marks of the deepest atitude. We told him, that he must consider it as a present, through , from the British and Foreign Bible Society in London, and that he ould collect his neighbours and friends together, at suitable times, and ad it to them. Some time after, his son, who was also on board, came us, and very modestly intreated, that we would let him buy one, say-g, that he had with him the money to pay for it; but, as we had ven one to the father, we only presented him with a New Testament, th an injunction that he should lend it to other persons.

Original Poetry.

To the Editor of the Fire-Side Companion.

Sir,

The following Poetical Epistle was written by the author to a fe-le acquaintance, who had manifested a disposition to forsake the road to tue, and consequently happiness. It had the desired effect; and hoping it y still prove useful, I send it for publication in your little, but valuable scellany.

I am, Sir, Your Obedient Servant,

Chelsea, Jan. 25, 1819. E. H.

To Miss ———

And will the lovely Maria quit the road
Of honour, virtue, happiness, and God?
Has vice the art to mask her hideous face,
To lure my charming friend to foul disgrace?
What are the tempting joys she can display?
Weak visions which must shun the light of day;
A baleful insect with a painted wing,
A fleeting rapture, but a lasting sting;
Like the asp's poison does the soul destroy,
By opening every avenue of joy.
Cannot my friend her dread allurements fly,
And view the cheat with an unbiassed eye?

Strip from her horrid form the fair disguise,
And scan the structure of her glosling lies;
Behold the sorrows of her hapless train,
Remorse, reproach, shame, and disease, and pain;
A life of wretchedness and knawing care,
And a death-bed all darkened with despair.
View the reverse—Oh! what a glorious sight,
Bright as the sun, as sacred glory bright:
Peace, friendship, social joy, connubial love,
All earth can yield below, eternal bliss above.
Here placid thought can see devoid of fear,
The last dark stages of this life draws near.
With inborn pleasure welcome on the strife,
All eager panting to dissolve to life;
Behold death's open portals with a smile,
And kiss the bier, and bless the funeral pile.
I think I hear the voice of Jesus say,
"Come, come my child, here lies my sacred way;
For thee did I celestial glories yield,
For thee I tortures bore, my blood I spill'd;
For thee I sicken'd with departing breath,
And sunk a mortal in the arms of death.
Then shall my tears, my blood in vain combine!
Is it in vain I did my life resign?
Shall the dark enemy's triumphant skill
Joy in the sad perversion of thy will?
Hast thou no spark of gratitude within,
Which could deter thee from the paths of sin.
Oh! yet return, my bosom I extend,
Forsake thy soul's dark foe, I am thy friend;
And when thou'st past the mansions of the grave,
Within my court shalt thou eternal glory have."
Has Maria ears, has Maria still a heart
Deaf to the heavenly call, can she depart?
Ah, no! her tender soul the truth must own,
Her ears can hear, nor is her heart a stone.
She hears enraptur'd, when the vocal choir
Dissolves the soul in floods of soft desire;
And her fond heart is conscious of a flame
That bends her downwards to the gulf of shame.
Forgive that friendship which thy loss deplore,
And strikes the lyre, thee, wand'ring to restore.
Oh! could my numbers with orphean art
Move from the paths of vice thy truant heart,
And true to nature, true to wisdom shew,
"Virtue alone is happiness below."
Pleased with the theme, I would my lay prolong,
And dwell with pleasure on the woe-thought song;
Bless every line and pour each number free,
The harbinger of virtuous peace to thee.

J. O. N.

Biographical Sketch

OF

THE REVEREND JOHN NEWTON.

Born in London, July 24, 1725.

That the calm and even tenor of a clergyman's life seldom affords those remarkable incidents which render a memoir generally interesting, is a frequent observation of biographers. Mr. Newton's however, is a striking exception ; especially that part of it which preceded his conversion and entrance into the ministry. The particulars subjoined are brief, but they are interesting and affecting. They are not gleaned from uncertain quarters, but formed of genuine materials, and derived from undoubted sources.

In early life, his memory, which was then very retentive, was stored with many chapters of the Bible, hymns, and catechisms ; and though the pious efforts of his mother, who was an experienced Christian, and strictly regarded his education,

did not reach his heart, yet they occasioned a considerable restraint for a season. It was long before he could entirely shake off his religious impressions: and when he was at length awakened to a sense of his condition, the recollection of these "first principles," proved of unspeakable advantage to him. Mr. Newton, therefore, justly considered his own case as affording much encouragement to godly parents to be diligent and persevering in the religious instruction of their children.

His mother, who observed his mental improvement with peculiar pleasure, earnestly desired that he might become a minister of the gospel, if the Lord should so incline his heart. With this view, probably, he began, when six years of age, to learn Latin; but soon the intended plan of his education was entirely deranged, and he was deprived of the guide of his youth before he was seven years old.

His father, who was captain of a merchant-ship, and was then at sea, returned to England during the following year, and soon after married again. Thus he passed into fresh hands; and though well treated in all other respects, the loss of his mother's instructions was not repaired. He mingled with profane children, and learnt their ways. He was then sent to a boarding-school in Essex, where he was severely and improperly treated: but, during the latter part of the two years which he spent there, he made a considerable progress in the Latin language.

When he was eleven years old, his father took him to sea: and from that time to the year 1742, he made several voyages, but with considerable intervals between them; which were chiefly spent in the country, excepting a few months at Alicant, in Spain, where he had a very advantageous prospect; but his unsettled disposition, and impatience of restraint, rendered the design abortive. During this period, his temper and conduct were exceedingly various. At one time he would pray, read the Scriptures, and keep a sort of diary; then he would grow weary of religion, gradually give it up, and become worse than before. A narrow escape from death by the fall of a horse affected him for a time; but he soon declined again. Struggles between sin and conscience were often repeated; but, on every relapse, he sunk into greater depths of wickedness. He often saw the necessity of religion, as a mean of escaping hell; but he loved sin too well to give it up entirely.

In this state of mind, he met with a Deistical book, written
y Lord Shaftesbury; this was exactly suited to his romantic
rn of mind, and he read it with avidity; but was not aware
f its baneful tendency. No immediate effect, indeed, suc-
eded; but it operated like a slow poison, and prepared the
ay for all that followed.

In the year 1742, his father, not intending to go to sea
ain, was desirous of settling him in business; but he was
erse to the thoughts of industrious application. At length a
erchant of Liverpool proposed to send him for some years to
maica. He consented; every thing was prepared, and he
as to sail the following week. In the mean time, his father
nt him on some business into Kent, a few miles from Maid-
ne, where he was to have staid but a few days; but this
le journey gave rise to a new series of unexpected and un-
mmon events, by which his future life was considerably
ected.

In this journey, he paid a visit to a family with which his
ther had been intimately acquainted, and where he met with
kindest reception. His friends had two daughters, for the
lest of whom he entertained a strong affection, from the
tant they were first acquainted. He immediately determined
all events, not to go to Jamaica; and by prolonging his
y, the ship sailed without him, and the opportunity was en-
ly lost. But, shortly after this, he sailed with a friend of
father to Venice. He associated with the sailors, and re-
ed from that sobriety of conduct which he had maintained
the two preceding years. At this period, he had a very
narkable dream. The scene presented to his imagination
s the harbour of Venice: it was night, and he was at the
tch on the deck. As he was walking to and fro, he thought
erson brought him a ring, charging him to keep it carefully:
uring him that while he did so, he should be happy and suc-
sful; but that if he lost or parted with it, he must expect no-
ng but trouble and misery. He gladly accepted the present
the terms proposed, not doubting his own care. While en-
ed in thinking of it, a second person came; and observing
ring, took occasion to ask some questions about it. Being
l its virtues, he expressed surprise at the weakness of expect-
such effects from a ring. He reasoned much on the impos-

sibility of the matter; and at length urged him to throw away. At first, he was shocked at the proposal; but artful insinuations at length prevailed: he reasoned, doubt and slipped off the ring from his finger, and then dropped over the ship's side into the sea. No sooner had it touched water, than a terrible fire burst out from the mountains wh appeared behind the city. He immediately perceived his fol when the tempter insultingly said, that all the mercy which G had for him was comprised in that ring, which he had wilfu thrown away. He was then informed, that he must now with him to the burning mountains,—the flames of which w kindled for his punishment. He trembled, and felt self-c demned, without hope, and without a plea; when, sudden another person appeared, and demanded the cause of his g He related his case. He blamed his rashness; and asked, if should be wiser, provided he had the ring again? Before could answer, this unexpected friend dived into the sea, brought it up in his hand. In a moment the flames of mountains were extinguished, and his seducer vanished: fears were gone,—joy succeeded; and he approached his d verer to receive the ring again: but this he refused; saying, you were once more entrusted with it, you would soon br yourself into the same distress. You are not able to keep I will keep it for you; and whenever it is needful, I will p duce it in your behalf." On this he awoke, in a state of m not to be described. He could hardly eat, sleep, or trans any business for two or three days; but the impression, str as it was, wore off: he speedily forgot it; and, strange to tel scarcely occurred to his mind for many years. But it affor a striking picture of his experience, which he afterwards u understood. The tempter awfully prevailed against him. renounced his religious profession,—he involved himself in most complicated crimes; and there seemed but a step betw him and death: but Jesus, whom he defied, rebuked the adv sary, and delivered him as "a brand from the fire." He restored the ring (or what was signified by it) vouchsafed keep it for him, and preserved him to the end.

In December, 1743, he returned home; and afterwa served on board the Harwich man-of-war, in the capacity o Midshipman. The ship was bound to India; but being

ained some time at Madeira, he determined in his own mind ot to prosecute the voyage, but to proceed to Guinea; and uch indeed was the Lord's will concerning him; but it was ccomplished in a peculiar way. Having slept longer than sual on the morning the ship was to sail to India, one of the Midshipmen, in anger, cut down his hammock, and obliged him o dress. He was exceedingly displeased at the treatment; but e little thought how much depended on this act of caprice. Going on deck, he found that two men from a Guinea ship, which lay near them, had entered on board the Harwich; and hat two other men were ordered to be sent to replace them. Mr. Newton entreated to be one of them; and his request was ranted. In about half an hour, from the time of being asleep a his hammock, he found himself discharged, and safe on board another ship. This was one of the most critical turns of is life, and connected with a train of peculiar circumstances.

This vessel was bound to Sierra Leone, &c. The Captain, who knew his father, received him kindly; but in a little more han six months, and when the ship was preparing to leave the oast for the West Indies, this friendly man fell sick and died; consequence of which Mr. Newton obtained his discharge; nd, at his own request, was landed in Africa, on the island of ananoes, with little more than the clothes upon his back.

Here he engaged with a person, whose business it was to rocure slaves, and sell them to ships. He was soon attacked y a severe fit of illness; and, in the absence of his master, was uelly treated by a black woman, who wished to be considered mistress, and was strangely prejudiced against him from the rst. It was with difficulty he could sometimes procure a raught of cold water when burning in a fever! His bed as a mat, spread on a board; and a log of wood served for s pillow. When the fever declined, and his appetite returned, e could scarcely procure food. Now and then, indeed, she ould vouchsafe to send him some victuals in her own plate, ter she had dined; and once, when about to receive it from r hand, he, being extremely feeble, dropped the plate. She ughed at his disappointment; and though her table was co- red with dishes, she refused to allow him any more. He was bliged to live on unwholesome food, which often made him

ill; and was sometimes indebted for sustenance to the poo slaves in chains, out of their own scanty allowance.

When his master returned, and went his next voyage, h took Mr. Newton along with him; but he was treated wit great severity, suffering by want of food and clothes, and some times exposed for thirty or forty hours together, to incessan rains. Some of the sad effects of these hardships remained wit him all his days; and he considered them as a needful *me mento* of the service and wages of sin. One circumstance re lating to this period is very peculiar. Though he was depres sed, to a degree far below common wretchedness, he amuse himself with Euclid's Elements, which he had brought wit him, and drew *diagrams* with a stick on the sand:—so fertile i the human mind in the invention of some expedient to beguil its sorrows! In this manner he made himself master of th first six books of Euclid.

About this time he was once engaged in planting some lime o lemon trees; his master passing, said, "Who knows, but by th time these trees grow up and bear, you may go home to England obtain the command of a ship, and return to reap the fruit o your labours. We see strange things sometimes happen." This was a cutting sarcasm; but it proved a prediction; an he actually did return in the capacity mentioned, and plucke some of the first limes from those very trees. He continued i this state about a year; when his affairs took a more favourabl turn, by his obtaining leave to live with another trader, one o whose factories was on the river Kittam. Here he was wel clothed, lived in plenty, and had a share in the management o the business: he began to be pleased with the natives, and al most content to spend the rest of his days among them; but th Lord again interposed to frustrate his plans, in order to pre pare him for more important employment.

After a captivity of about fifteen months, though he had no a thought, nor a desire of the change, one hour before it too place; he was suddenly delivered. The ship that had order from his father to bring him home, arrived on the coast in Fe bruary, 1747; and, by a peculiar providence, the Captai found him out, and took him on board. The vessel remaine on the coast, for trade, about twelve months after he embarke in it: at length it sailed for England; but the voyage prove

uncommonly tedious and dangerous. Mr. Newton having now no business, employed his thoughts, and amused himself with the Mathematics. At other times, his whole life was extremely vicious.

During the voyage, he was favoured with some remarkable deliverances from death: but they appeared to be entirely lost upon him. The admonitions of conscience became weaker and weaker: he had seldom a single check, even when he thought himself very near destruction. Among the few books on board, was Stanhope's Thomas a Kempis: he took it up carelessly, as he had often done before, merely to pass away the time; but a thought darted into his mind,— "What if these things should be true?" The thought was unwelcome: he therefore dismissed it, shut the book, and joined in vain conversation. However, the conviction he was so unwilling to receive, was to be more deeply impressed on his mind by an awful dispensation. He went to bed with his usual security; but was awaked from a sound sleep, by the force of a violent sea, which broke on board. The water filled his cabin; and a cry was heard that the ship was sinking. The sea had torn away the upper timbers on one side, and made a mere wreck in a few minutes. It was astonishing that any of the crew survived to relate the story; and their preservation was almost miraculous.

At the beginning of the tempest, he was little affected; but after some reflection, he said, almost without any meaning, "If this will not do, the Lord have mercy upon us!" This was the first desire he had breathed for mercy for many years; but instantly the thought occurred, "What mercy can there be for me?" He now began to dread the thoughts of death; apprehending, that if the Christian religion were indeed true, he could not be forgiven. He now began to reflect on his former religious professions; the calls, warnings, and wonderful deliverances he had met with; his licentious course of conversation; and especially his profane ridicule of the Bible. At first, he concluded that his sins were too great to be forgiven; and many awful passages of scripture returned to his memory, which seemed to suit his case, and to bring with them a presumptive proof of their divine origin. Thus he waited with fear, and a kind of impatience, to know the worst of his inevitable doom.

(To be continued.)

Instructive Essay.

To the Editor of the Fire-Side Companion.

Sir,

Conscious as I am, how little I deserve the high compliment you have paid me, I cannot but feel gratified by the reception of my letter. Should that of the inclosed Essay be as favourable, I can only acknowledge your kindness in overlooking its faults.

Your's, respectfully,

R. F.

THE PSALMS OF DAVID.

It is truly said there is no rule without exception—nothing good without its corresponding evil. Perfection is beyond the reach of mortals—its habitation is not in this world---it dwelleth in the heavens: every day some new discoveries are made in the sciences, some new improvements made in arts: still we are far, very far from it---we can never attain it.

The Psalms of David, are beautiful in language, and the ideas are sublime. The marks of inspiration are self evident, but the most admirable, are sullied by the passions of their mortal transcriber. When we find such passages as this, speaking of his enemies. "Let death seize upon them, and let them go down quick into hell!" &c. &c. we cannot but observe how contrary they are the language the all-merciful Jesus, whose actions, as well as precepts, teach us to love those who hate us, and to return good for evil---not evil for evil; and whose last words prayed that his murderers might be forgivén. "Lord forgive them for they know not what they do!" In Jesus we find God speaking and acting in his own person, in a form indeed of flesh and blood, but without its imperfections. Perfect God, and perfect man, he had no variableness or shadow of changing; his actions corresponded with his di-

ine precepts, and as he lived the friend of man, so he died---uffering for our sins, that we might live.

Wherever the hand of man is employed, there is imperfection. Turn, however, from the passage quoted, to where he sings, nd exhorts others to sing, the Praises of the King of Kings, the Lord of Lords, and only ruler of princes, there we identify he "man after God's own heart," and can join heart and voice with him in his song. There we see inspiration sits smiling in his numbers, and we sing them with rapture.

Whatever may be our situation, turn to David and he will put words into our mouths. Are we in difficulties or danger---'But thou, O Lord, art a shield for me; my glory and the lifter up of my head." iii. 3. Are we fearful of pursuing a wrong course, as we have reason to be, and falling into the hands of those who hate us. "Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face." v. 8. &c. Are we in sickness. "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed." vi. 2. &c. Are we falsely accused. "My defence is of God, which saveth the upright in heart." vii. 10. &c. Would we praise the Lord for his mercies. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." viii. &c. &c. Would we pray for any one. "The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee," xx. 1. &c. Would we ask pardon for our iniquities. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." xxv. 11. &c.

The few passages I have selected (the first which presented themselves) will be sufficient to shew how applicable they are for every situation in which we may be placed. Like a well stored garden, where every variety of useful herbs and vegetables are found in abundance and in the highest perfection: where the most delicious fruits, and the choicest flowers are cultivated with the strictest care and attention; where every thing is found that can delight the eye, and please the palate; but among which, rank weeds will spring up here and there, is the book of the Psalms of David. Some sweet scented flower or pleasant fruit tempts us at every turn. Scarce a line can be read but it draws us on irresistibly to a further perusal, and he must be insensible indeed who is not warmed by that perusal.

It is true that the most beautiful and God-like ideas ar followed by expressions, which Christians are forbidden the us of. "Judge not, lest ye be judged," and "live in charit with all men." But it would not be much to their advantag if they were expunged, for they serve as foils, giving in creased lustre, from the comparison, to what precedes or fol lows them. Thus the exception will often explain a rule mor clearly, than an example agreeable to it, would of itself; and we are enabled more correctly to appreciate the value of th good, when we have tasted the corresponding evil, which i and ought always to be made, subservient to it.

R. F.

Feb. 21*st*, 1819.

Interesting Anecdotes.

Anecdote of the King at his Coronation.—After the anoint ing was over in the Abbey, and the crown put upon the king's head, with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. He told them he would not go to the Lord's Supper and partake o that ordinance with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character but as a humble Christian!---These were hi very words. The bishops replied that, although there was n precedent for this, it should be complied with. Immediatel he put off his crown and laid it aside; he then desired th same should be done with respect to the queen. It was an swered that her crown was so pinned on her head that it coul not easily be taken off; to which the King replied,---"well, le it be reckoned a part of her dress, and in no other light." When I saw and heard this, says one, it warmed my heart t him; and I could not help thinking there would be somethin good found about him towards the Lord God of Israel.

Among other reasons for remembering the king in ou prayers, Mr. A. mentions that he was a man of prayer him self:---and adds, "I myself have heard, from good authority

hat, after a former restoration from that grievous malady nder which he now labours, the King observed to a bishop, with whom he was in the habit of free conversation, that there ad not a day passed in which he was not enabled to lift up his eart to God.

Liberality Rewarded.—THE religion of the bible is the religion of humanity. While it teaches us to adore and reverence he great Lord of the universe, it also inculcates compassion nd attention to his creatures.---Some, it is true, place all their eligion in acts of charity to the poor, and imagine this will e a substitute for every thing else. Let us beware of running o the opposite extreme; and because we cannot merit heaven y our benificence, therefore never display any. The precepts nd the promises relative to charity in the sacred volume, are ery prominent and numerous. "It is more blessed to give han to receive;" and few, we believe, have ever been the oorer on the whole for their liberality. Tiberius the second, as very famous for his bounty to the poor; insomuch hat his wife was wont to blame him for it; and speaking to im once, how he wasted his treasure, that way, he told her, 'He should never want money, so long as, in obedience to Christ's command, he supplied the necessities of the poor." Soon after this, under a marble table, which was taken up, he ound a great treasure; and news was also brought him of the eath of one Narses, a very rich man, who had left his whole state to him.

Miscellaneous.

TRAVELS IN SOUTH AFRICA.

UNDERTAKEN AT THE REQUEST OF THE MISSIONARY SOCIETY.

By John Campbell, Minister of Kingsland Chapel.

(*Continued from No.* 25, *page* 597.)

The original stock of these cattle were presented to the institution by General Dundas, when he was Governor of the Cape, and they have multiplied to the above number. They

have also collected, during the last twelve months, seventy ri dollars, to aid the fund of the Missionary Society. The have likewise, with great labour, cleared and cultivated mar fields. Though I cannot say all I should wish to be able say, in favour of Bethelsdorp in a civil point of view, yet t above facts will be pleasing to the minds of the unprejudice and induce them soon to expect to hear of greater things.

Leaving Bethelsdorp, Mr. Campbell travelled through Alb ny, passed various posts and situations for future settlement and arrived at Graham's-town on the 21st, named after Colon Graham, who commanded the troops sent against the Caffre when they were driven beyond the Great Fish River. Th situation is pleasant and healthy, and enjoys sufficient water a the year. The houses are built of mud and reeds. It is th residence of the deputy Landdrost, and the head-quarters o the military stationed in Albany. Some of the officers have a ready good gardens, though the town has not existed a year.

From Graham's-town, Mr. C. proceeded to Graaf Reyne where he arrived on the 31st, when he met with Mr. Kichere and saw Martha and Mary who had been in England 10 year who lived at Graaf Reynet, as does also, the husband of Mary.

May 2. Mr. Read preached to many, black and white.

6th. Dined with the Landdrost (Mr. Fisher), and a larg party. Every thing at dinner was served up exactly in the Eu ropean style. He kindly offered to serve me in any way in h power.

8th. Dined with the Secretary Mr. M———, together wit a large party. The extent and progress of every thing in h garden surprised me much, when I heard that all had been a complished in three years. It proved the proprietor's assiduit and the rapidity of vegetation in that quarter.

9th. Attended at Mr. Kicherer's place of worship, whe we had two long sermons and two short prayers. In the even ing the Schoolmaster addressed the slaves. Mr. K. sets ever one to work whom he thinks has a talent for it.

11th. About eleven o'clock, while our waggons were befo the door, ready to depart, we engaged in prayer with man friends who came to bid us farewell, and many waited in th street for the same purpose---after which we parted from th

nd people, accompanied by Mr. Kicherer and four of his ends.

From Graaf Reynet the party proceeded to Griqua Town: hen within half a mile of the settlement, (says Mr. C.) our ople fired to announce our approach, and the salutation was on returned; after which we arrived, and received a cordial lcome from our friends.

June 10th. At 8 we attended their ordinary morning wor-ip, at which two or three hundred were present. The day as spent in conversing generally about missionary affairs; d in the evening Mr. Read preached to a large congregation, ho all seemed attentive.

11th. After breakfast we visited eight families who lived at ittle distance. In one house I noticed a large Dutch quarto ble; and in two other houses, parts of the New Testa-nt. In one hut a black girl was grinding wheat, in a manner t attracted my attention. She had a large flat stone, on ich she laid a handful of wheat, and with a round black ne, bruised about twenty grains at a time, by repeated strokes. hen beaten sufficiently small, she moved the flour to the side, l brought forward a few grains more to be beaten. I re-rked that a hungry man could eat faster than she could grind, ich those present confessed to be very possible.

We examined the fountain, or spring from whence their er comes, which was abundant and well tasted, but when it ves at the village, which is only about half a mile distant, it s little brackish, owing to the ground through which it runs ng mixed with saltpetre. Some of the people have small dens, producing pumpkins, cabbages, kidney beans, peas, ico, millet or indian corn, &c. The garden belonging to missionaries is large and very productive. I have not seen er or better potatoes in Africa. The plumb and peach s are also tall and thriving, and their vineyard has this year n to yield a little fruit. In the afternoon attended to the erns of the settlement.

5th. Mr. Campbell and his friends departed from Griqua n for the city of Latakoo; and, continuing his narrative, eays, on the 22d, we left Townsend Fountain, and travelled ng many thousands of acres of long grass, or hay, reaching etimes as high as the backs of the oxen. It is grievous to

see so much of the world remaining in a wilderness state, s
so much of the annual productions of the ground perish
without being useful either to man or beast. Much mo
must be given in most countries for a small spot of ground ;
here a *cask of Tobacco*, or a *parcel of beads*, would purch
a district as *Large as Yorkshire*; but I hope better times
coming to this miserable land.

At half past four, P. M. we came to a fountain of excel
water, shaded by a beautiful clump of camelthorn trees, wh
we named Waugh Fountain, and the immense plain v
which it is surrounded, Pellatt Plain. At this fountain a Ma
appee, who had been on a visit to a distant kraal, joined
company. He was a fine looking young man, clothed v
tanned sheepskins, coloured with the red stone found at Bl
hill, and his skin painted with the same. Our people fell
tree for some necessary purpose, but had no man's permissio
ask before they proceeded to work. This being the sho
day in the year, we observed the sun set about a quarter
fore five o'clock; and being in a plain, without visible bou
and without clouds, the scene resembled sun-setting at
Here we first discovered the track of Mr. Burchel's wag
the only European now alive who ever visited the city of
takoo, where it now stands. The same people once lived t
or four days' journey nearer the colony, where they were
ted by Messrs. Truyter, Eanderlingen, and Janz.

We stopped only about half an hour at Waugh Foun
when we proceeded, accompanied by the Matchappee
six, P. M. when we halted for the night, which proved t
a very cold one. However, having plenty of thorn bran
at hand, we made both a warm and bright fire, which rend
the night more agreeable. Our days resembled fine En
days in summer, and our nights those of winter. In the da
had almost constant sunshine: in the night, constant moo
star light, which, with the aspect of the country, resemblin
end less field of ripe corn, made this part of the journey
tremely pleasant. Though we had only seen one small G
kraal, and three Matchappee men during the last nine days
did not feel as solitaries, for our oxen, goats, horses, sheep,
dogs, afforded entertainment, and our spirits were raised
drew near to the city of Lattakoo.

23d. At sun-rise we left our encampment, and at nine, A. M. alted for refreshment, at a fountain covered with *ice* near alf an inch thick, whose Boochuana name is Hatalakomoo, or *Bones of Beast's Head*, the water of which was excellent. Near this fountain our people shot a knoo, about the size of n ordinary ox, and greatly resembling the buffalo in the shape f its head and horns, with skin resembling the zebra. Our people were always pleased to see a slaughter of this ind, for they had been accustomed from infancy to live almost ntirely on flesh. Thermometer at noon, 62. At one, P. M. e went forward, taking the knoo into our waggons as we assed: it was cut to pieces, and the skin salted that I might arry it to England for the gratification of friends. We had een travelling in Pellatt Plain for three days, and had seen no ppearance of a termination to it. At three P. M. a distant ill before us, due N. came in sight, at the bottom of which as said to stand the city of Lattakoo. At six, P. M. we halted n some rising ground, and near an excellent fountain of water, hich we named Shrubsole Fountain.

24th, Thermometer at sun-rise 34. Two Matchappees came o our waggons, who informed us that Mateebe, the king of attakoo, was absent on a hunt with a large party, in consequence of its being the time of the annual circumcision. At ur morning worship the Matchappees sat very still; and in me of prayer they imitated our Hottentots in kneeling and ending their heads toward the ground. Some of our cattle ere unruly when yoking, and ran off. The strangers shewed reat agility and expertness in catching them. Thermometer at oon, 63; at which time we began our last stage to Lattakoo. t one, P. M. we passed Cowie Fountain, the pure water of hich was so inviting, that most of us regaled ourselves with a raught of it. A little further on, four young men, about sixen years of age, came up to us, whose faces were painted red nd stroked with white paint in a regular way, which had a very dd appearance. They had lately been circumcised, as a sign of eir having attained the years of manhood.---One of the four as son to the late king, Mallayabang. They were all well-aped, their bodies painted red, and their hair powdered with lue powder. They asked very modestly for a little tobacco hich we gave them. They all carried assagays, or spears over

their shoulders, and wore brown coloured skin cloaks, with
róund musk-cat skin sewed over the cloak between the shou
ders, which made them resemble soldiers with their knapsack
At two, P. M. we came to inclosed fields, into one of which
went, and found the last crop had been Indian or Caffre cor
In about half an hour we crossed the Lattakoo, a small river
charming water. Here the four youths left us, perhaps n
being permitted to cross it till a certain time in the day, for w
afterwards observed them leave the town in the morning an
never return until the evening.

Having crossed the river, we immediately began to ascen
rising ground. Many footpaths became visible, all running i
one direction, towards the N. E. which indicated our ap
proach to the city. At three, P. M. reaching the summit of th
hill, Lattakoo came all at once into view, lying in a valley be
tween hills, stretching about three or four miles from east t
west. On descending the hill towards this African city, w
were rather surprised that no person was to be seen in any di
rection, except two or three boys. Though come within
hundred yards of the houses, still no inhabitant appeared
When my waggon got to the entrance of the principal street o
lane, a man appeared, and made signs for us to follow him
Proceeding amidst the houses, every thing remained as still a
if the town had been forsaken of its inhabitants; this was th
case till we came opposite to the King's house, when we wer
conducted into a square, formed by bushes and branches o
trees laid one above another, in which were several hundreds o
people assembled together, and a number of tall men with spears
drawn up in military order on the north side of the square. I
a few minutes the square was filled with men, women and
children, who poured in from all quarters, to the number of
thousand or more.

(To be continued.)

THE HISTORY OF THE BIBLE.

(Continued from page 110.*)*

In the first ages of Christianity, the Romans, and others of e Western church, had a variety of Latin translations. One lled the Vulgate, translated almost word for word from the ptuagint, was most generally received. Jerome, the only ther of the Latin church who seems to have understood the ebrew language to any purpose, formed a new version from e originals. This being better, was in some churches pre-rred to the Vulgate. Some contention about the two ver-ons happening, the vulgate was corrected by that of Jerome, d so one made of both. This, sufficiently corrupted by the ribes, is used by the Romish church, and received the sanction authenticity from the council of Trent. Pope Sixtus, how-er, afterward corrected some thousands of faults in it, and lement the 8th, his successor, added some thousands more of rrections, some of which are for the worse: nor is Bellar-ine mistaken in avowing, that a number of places still need a rther amendment. Jerome's own version was published at aris in 1693, by Martianay and Ponget.

Chrysostom and Theodoret assure us, that the Old and New estaments were, in their time, found in the Syrian, Indian, ersian, Armenian, Ethiopic, Scythian, and Samaritan lan-uage. About *A. D.* 900, or later, Saadias Gaon, a Jew, anslated the Old Testament into Arabic. Another of Mauri-nia translated the Pentateuch; and Erpenius printed his ork. A bishop of Seville formed an Arabic translation about 19. Risius, a monk of Damascus, also translated the New estament. Another Christian who lived in Egypt formed nother translation. Who were the authors of the Arabic ver-on in the London polyglot, we know not. It has been gene-lly done from the Alexandrian Greek copy, and is not exact, it nevertheless useful.

The Ethiopians of Abyssinia have a version of the whole ible, which they ascribe to Frumentius, a bishop of the fourth ntury. In that part of the Old Testament which we know, it uch corresponds with the Alexandrian copy of the Septuagint, nd the New is far from exact; but whether owing to the copy, to the ignorance of the printer and corrector, we dare not de-

termine. It is certain the Ethiopians who inspected the print ing of the Roman edition, 1548, complain grievously, that h understood not the art of printing, and that the workmen under stood not the language, and scarce the letters.

The Copts, or remnant of the ancient Egyptians, have pretty ancient translation of the Bible: the Old Testament, dor with considerable exactness from the Alexandrian Septuagin but never printed that I know of. The New was printed Oxford in 1716. But Jablonski and La Croze have a low op nion of this work, especially by the Latin translation.

The Persians have some manuscript versions of the Bible the Pentateuch by Rabbi Jacob, a Jew, and the Gospels b Simon, a Christian, are inserted in the London Polyglot: nei ther are ancient; and the last is far from being correct.

The Armenians have a translation of the Old Testamen done from the Septuagint, by Moses Grammaticus, and tw others, about 1400 years ago. It was done from the Syria and Greek. In 1666, corrected or corrupted from the Vu gate, it was printed at Amsterdam, under the direction of a Armenian bishop. Theodorus Patreus procured an impressio of an Armenian New Testament, at Antwerp, 1668, and of th whole Bible in 1670.

The Georgians have the Bible in their ancient language; bu that being now almost obsolete, and themselves generally bru tishly ignorant, few of them can either read or understand it.

The Russians have the Bible in their Sclavonic tongue, dor from the Greek by Cyril their apostle. It was published i 1581; but being too obscure, Ernest Gliik, a Swedish captiv about ninety years ago began to form another. He died befor he finished it. Peter, the emperor, ordered a number of h most learned clergy to complete the work. I suppose it wa printed, and that the Bibles distributed by royal authority abou 1722 were of this translation.

The most ancient German translation is that of Ulphila bishop of the Goths, about 460; but he left out the books Kings, lest they should have excited his savage countrymen t war. Towards the end of the 16th century, Junius professe to publish an edition of it, from a manuscript found in the ab bey of Verdun, written in letters of silver. An anonymous ver sion was printed at Nuremburg in 1477; but Michaelis, I

Croze, and Bayer, think this was not the Gothic version of Ulphilas, but one about 200 years later. Between 1521 and 1532, Luther composed his translation, and published it in seven parcels, as it was ready, Some persons of quality, masters of the German language, revised it. Two Popish versions, the one of Eckius on the Old, and Emzer on the New Testament, and another of Ulembergius, were published, to sink the credit of Luther's; but the Protestants of Germany and Switzerland still use it, a little corrected. About 1660, a project was on foot, to have it corrected to purpose; but I suppose the death of the great Hottinger rendered that design abortive. Simon, however, tells us, that this work was carried through, and that its sense is much the same as that of Leo Juda. About 1604, Piscator turned the Latin translation of Junius and Tremellius into a kind of German; but too much latinized. About 1529, the Anabaptists, published their German translation at Worms. In 1630, John Crellius, a Socinian, published his New Testament at Amsterdam, and Felbinger his in 1660. About 1680, Athias published an Hebrew German Translation of the Old Testament, for the sake of his Jewish brethren, and Jekuthiel another; but both, especially the latter, distorted several texts relative to the Messiah, &c. Schmit's German translation appears to have been not much more prized.

The first Polish version of scripture is ascribed to Hadewich, the wife of Jagellon duke of Lithuania, who embraced Christianity, *A. D.* 1390. In 1596, the Protestants published another, formed on Luther's translation. About three years after, James Wiek, a Jesuit, and some of his brethren, published another, more to the Popish taste. The Socinians published two versions to their taste, in 1562 and 1572.

About 1506, the Bohemian Taborites published a Bible in their language, done from the Vulgate. In the end of the 16th, century, eight Bohemian divines, after a careful study of the original languages, at Whittenberg and Basil, published a version from the original text.

In 1535, Olaus and Laurence published a Swedish Bible, done from Luther's German translation. About 1617, Gustavus Adolphus ordered some learned men to revise it. Since which time, it has been almost universally followed in that kingdom. The translation into the language of Finland, I sup-

pose was done from it. In 1550, Peter Pelladius, and three others, published a Danish version, Done from the German of Luther. In 1605, Paul Resenius, bishop of Zealand, published another. In 1621, John Michel published his version of the New Testament.

The Flemish or Dutch Bibles, composed by Papistare very numerous; but except that of Nicolas Vink, in 1548, are, for aught I know, all anonymous. The Calvinists of the Low Countries long used a version done from Luther's; but the synod of Dort appointed some learned men to form a new one from the originals. It was published in 1637. Nor do I know of another translation equally exact.

In 1471, an Italian Bible, done from the Vulgate, by Nicolas Malerne, a Benedictine monk, was published at Venice. Anthony Bruccioli published another in 1530. The council of Trent prohibited it. The Protestants have two Italian versions: the one by the celebrated Diodati, published in 1607 and with corrections in 1641. He gives us a half paraphrase rather than a translation. The other by Maximus Theophilus dedicated to the Duke of Tuscany, about 1551. By an order of King James of Arragon to burn them, we find there were a number of Bibles in Spanish, about 1270: probably the work of the Waldenses. About 1500, a Spanish version was published, but the translator is unknown. In 1543, Driander published his version of the New Testament, and dedicated it to King Charles the 5th. After long private use of it, the Jews published their Spanish version of the Old Testament in 1553. Cassiodore, a learned Calvinist, published his Bible in 1569. Cyprian de Valera corrected and republished it in 1602. About *A. D.* 1160, Peter de Vaux, chief of the Waldenses, published the first translation of the Bible in French. About 1299, Guinard les Moulins formed a translation, and which, it is probable, Menard published in 1484. About 1380 Raoul de Presley made another. By order of the Emperor Charles the 5th, the doctors of Louvain published another, 1550: but F. Simon says, it scarce differed from that of L'Empereur, in 1534. Renatus Benoit published his French Bible 1567, and Corbin his in 1643. The first is said to be pirated, and the other to be harsh in its style, adhering too closely to the Vulgate. In 1972, Isaac le Maitre de Sacy pub-

shed his version, with short notes, to point out the literal and piritual sense. It was received with great applause. The lew Testament of Mons, done from the Vulgate, and published 665, with the king of Spain and archbichop of Cambray's li-ence, is in a most clear and agreeable style: but Pope Cle-ent the 9th and Innocent the 11th, with a number of French ishops, furiously prohibited it.

(To be continued.)

Religious Intelligence.

From the Rev. Dr. Paterson.

St. Petersburg, October 2. 1818.

: was not until yesterday that our fifth Anniversary was held; and I w proceed to give you some account of this Meeting.

As the court is absent, and a great number of the inhabitants of the pital still in the country, it was expected that only few people would present; and it was even proposed, on this account, to defer the eeting till the next Spring. This, however, was over-ruled: and it as agreed, at our last Committee, that the Anniversary should be held, owever late, and however small the number might be who were ex-cted to attend.

His Imperial Majesty having granted the use of the Tauridian Pa-ce, as usual, we entered the great hall at eleven o'clock; and, con-ary to all our expectations, we found it nearly full, and, in a few inutes, it was crowded. The large rooms, on the right and left of the ll, were also nearly full; and some hundreds went away who could t get in.

The first thing that struck me, on taking a view of the hundreds now et, was, that, after the Society has existed more than five years, the terest which the public take in the cause, is so far from diminished, at it has evidently been increasing year after year. Desire and ex-ctation seemed to be visible in every countenance, and we had only lament, that the place could not contain the numbers who were xious to gain admission.

Those who have never witnessed such a scene, can scarcely form an ea of the effect produced on the mind by such a motley assemblage. ersons of twenty different nations and languages were present, and any of them in their national costume. Our Mongolian chiefs were so to be seen in the group, rejoicing to see so many met for the pur-se of promoting the circulation of a book, now more precious to

them than thousands of gold and silver. It was delightful to see t bearded peasant and the prince, the craftsman and the minister state, the layman and the clergyman, Christians of all denominatio Jews and Gentiles, assembled for the one glorious purpose of causi the word of the Lord to "have free course and to be glorified."

The Russian Clergy made a conspicuous figure, with their truly e lightened and pious Metropolitan at their head; nor were we l pleased to see the venerable Roman Catholic Metropolitan sitti opposite the head of the Russian church, and on his left hand the M tropolitan of the Greek Uniats, who was chosen one of our Vice-Pr sidents.

Notwithstanding the absence of the Court, our Assembly shone wi stars and ribbons, worn by the first statesmen, and military and nav officers of the highest distinction. Had a West been present, it wou have afforded him an interesting subject for a painting of the very fi order. It reminded me of that company, which John saw "out of a nations, and kindreds, and people, and tongues." If evidence we wanting, to prove that the Bible Society is to be the instrument, in t hand of God, of making known the Gospel to them all, I would point the assemblage yesterday, as experimental testimony of what h already been done, from which we can easily infer what will ere lo take place.

Our Meeting was also graced by Ladies of the first distinction, man of whom we knew to be truly pious. Among those, on the right han was the queen of Imeretta, expressing her gratitude for what the Bib Society had done and is still doing, for her country and her kindred.

The business was opened by a Speech from our President, replet with interesting matter, in which he gave a general view of the objec and operations of the Society, and which was listened to with much a tention. Our Secretary Papof then read the Report, which had bee drawn up by himself: and which was a true index of his own spirit an his own feelings, and produced corresponding sentiments in the hear of all present. Our other Secretary, Mr. Tourgeneff, then read an in teresting account of the progress of Bible Societies in every part of th world. If the hearers were before delighted, they were now enrap tured! The Thames, the Ganges, and the Neva, seemed to have min gled their streams, and formed the river of the waters of life, for vivify ing and refreshing all the nations of the earth.

From the Rev. Mr. Kohlmeister, in Labrador.

Okkak, September 9, 181

It was with heartfelt sympathy that I learnt from your letter th progress and blessed effects of Bible Societies, as well as the variou obstacles which, even in christian countries, are opposed to the disse mination of the word of life. That there should arise opposition in work like this, I cannot wonder; for it has happened in all ages of th christian church. The friends of the Bible, whom the Lord has calle to spread the testimony of truth all over the world, pursue their caree

vith firm and steady step, remembering the word of their blessed Master, "When they persecute you in this city, flee into another." Amidst a crowd of despisers there will be found persons who are worthy. Though a large proportion of nominal Christians should, in their blindness, refuse to receive the word of life, millions, (and among them large numbers of Heathens) will gladly hasten to receive it, even with tears of joy and gratitude. This we can testify with regard to the Esquimaux converts; from several of whom I have just received letters, in which they express their gratitude for the gift of the word of God, in the most affecting terms. But, what is still more gratifying, their whole conduct and conversation is a striking evidence of its power. I indulge the pleasing hope that, this year, a fair copy of the Epistle in the Esquimaux language will be transmitted to London.

From the Rev. Dr. Pinkerton.

Breslau, August 14, 1818.

Our excellent co-labourers in the Bible cause in Silesia, Professor Scheibel, and the worthy Starck, still continue their activity. Yesterday, we had an extraordinary Meeting of the Committee, when I made several propositions, which were, after due consideration, fully agreed to. These principally respected the steps which are still needful to be taken, in order to make the general spirit of our Society more universally known in Silesia, and to augment the revenues of the Institution. However, our beloved Christian friend Scheibel will give you a more particular account of our yesterday's important transactions, not only in the Committee, but also among the unfortunate and sick in the prisons and hospitals of the place, among whom we do not find a single Bible or Testament. We bestowed a copy on the inmates of each cell in the prisons, and of each ward in the hospitals, and distributed in all, 48 German Bibles, 28 of Van Ess's Testaments, and eight Lutheran Testaments. Many tears were shed by the criminals, at the sight and reception of a Bible among them!

The Society here has brought into circulation, during the third year of its existence, 1500 copies of the Bible in German, 100 Bohemian Bibles and Testaments, and 70 Polish Bibles, among the Protestants; also 965 of Leander Van Ess's Testaments, among the Catholics.

However the Committee, notwithstanding all their efforts, have not been able to defray the whole amount of the expenses of printing their edition of 5,000 Bibles. Nine hundred dollars are still wanting to clear their accounts with the printer. I have promised to use my endeavours with several Auxiliary Societies, on my way to Dresden, to persuade them to take a few hundred copies at the cost price; and, in this way, I hope they will soon get clear of their debts.

From the Secretaries of the Marine Bible Society, Liverpool, November 11, 1818.

My Lord,

We have the pleasure to transmit to your Lordship a copy of the Resolutions passed at a Public Meeting held on the 27th ultimo, for the

formation of a Marine Bible Society in this port. Your Lordship wi observe, that we are solicitous to connect ourselves immediately wit that venerable Institution, over which your Lordship has so long pre sided; and that we have ventured to hope, that we shall be indulge with the same privileges which have been so liberally conceded to th London *Merchant Seamen's Auxiliary Bible Society*.

We are persuaded, that your Lordship will feel much gratified b the formation of such an Institution in this great commercial town and we cannot but express the hope, that similar Societies will be es tablished in the other parts of the island, till not a seaman shall be al lowed to leave the British shores, without an opportunity of perusing as he traverses the mighty deep, the bright and heavenly charter o his hopes.

We have the honor to remain, with great respect,
Your Lordship's obedient Servants

WILLIAM LAIRD,
ADAM HODGSON,
EDWARD FLETCHER, } Secretaries.

The Rt. Hon. Lord Teignmouth, &c.

Original Poetry.

ACROSTIC,

On the Fire-side Companion.

Fond of the social scene where virtue's voice
Inspires the soul with harmony and love,
Removes each care that hope's bright beams destroy,
Enriched with joys no sensual worldlings prove.
Such are the pleasures, innocent and pure—
In the chaste pages of this work we find;
Dear to the bosom that would peace secure;
Esteem'd for wisdom, and in sense refin'd.
Cold apathy may shun th' instructive page,
Or vice affect the moral theme to scorn,
Malicious dullness with impotent rage,
Profane the radiance which the good adorn.
All must give way that rest on sordid pride,
Neglecting beauties, humble virtue shews—
In all the rounds of life be thou my guide
Oh sacred wisdom, taught by thee to chuse,
No worse Companion for my Fire-side joys than those.

OLLIEN.

Biographical Sketch

OF

THE REV. JOHN NEWTON.

(*Concluded from page* 223.)

About six in the evening the ship was freed from water, and a gleam of hope arose. He thought he saw the hand of God displayed in his favour. He began to pray;—he thought of Jesus,—that Jesus whom he had so often derided;—he recollected the particulars of his life and of his death,—a death for sins not his own; but for those who, in distrees, should put their trust in him. He had many painful reasonings about the truth of Scripture; but he saw the necessity of a Mediator;—on the gospel plan, he perceived at least a peradventure of hope; but on every other side, nothing but black despair.

While the ship was repairing, at Lough Swilly, in Ireland,

his health was recruited, and he became a serious professor of religion; went twice a day to church; took the sacrament; and made a solemn surrender of himself to God. He had yet much to learn; his views of the gospel salvation were indistinct; but he was sincere, according to his knowledge; and experienced a degree of peace and satisfaction in his mind, to which he had before been a perfect stranger.

In May, 1748, Mr. Newton reached Liverpool, where having just lost his father, the Lord provided him another, in the late Mr. Joseph Manesty, a merchant of that town, who treated him with great kindness, and shortly offered him the command of a ship: this, however, he prudently declined; but accepted the station of a Mate; and after making a short visit to London and Kent, he sailed to Guinea. On the voyage, his religious fervour gradually abated;—he became trifling in his conversation, and seemed almost to forget the divine mercies. A violent fever, with which he was visited, broke the chain, and once more brought him to himself. He was then exceedingly distressed; and, retiring to a sequestered spot, poured out his soul before the Lord;—he was enabled to hope and believe in a crucified Saviour; the burden was removed from his conscience; and not only his peace, but his health was speedily restored.

On his return to Liverpool, after settling the ship's affairs, he repaired to Kent. All obstacles to his long-expected union were now removed, and he was married in February 1750. In the month of June, however, duty again called him abroad; and he sailed from Liverpool in August, commander of a good ship. He treated his crew with great humanity, and kept up the worship of God among them. On this voyage he pursued his study of Latin; and mastered, though with much difficulty, Terence, Virgil, Livy, Sallust, &c. He returned to England in November, 1751; and afterwards made two other voyages to the coast of Africa. On his last arrival in the West Indies, he found much spiritual profit from the conversation of Captain Clunie, a member of Mr. Brewer's church at Stepney. He returned safe to Liverpool in August, 1754.

By the beginning of November he was again ready for sea; but the Lord saw it meet to overrule his design. He had been in general satisfied with the slave-trade, not having the least

uple, at that time, as to its lawfulness, and considering it as appointment which Providence had marked out for him; , he looked upon himself as a sort of gaoler or turnkey; and, s sometimes shocked with an employment that was perpe- lly conversant with chains, bolts, and shackles. In this w, he had often prayed to be fixed in a more humane call- , and in which he might enjoy the means of grace. His yers were answered; but in an unexpected way. When he s within two days of sailing, while sitting at tea with Mrs. ewton, he was suddenly seized with a fit, which lasted about hour, and produced effects which rendered it imprudent to ceed on the voyage; he therefore resigned the command, d was thus freed from that service, and from the calamitous nsequences of that voyage, in which the captain and many of e crew died; and the vessel was brought home with much ficulty.

Disengaged from business, he spent most of the following ar in Kent and in London. At the latter place, he com- nced a religious acquaintance with many excellent persons, rticularly with Mr. Brewer, the Rev. Mr. Hayward, and the ev. Mr. Whitefield, whose ministry was rendered exceedingly eful to him.

In August, 1755, he received, through the kind procurement Mr. M. an appointment to the office of Tide-surveyor of the ort of Liverpool. This place, though unsought for by him- lf, was the very thing he could have wished, as it afforded him uch leisure, and the liberty of living in his own way. His cumstances now became as smooth and uniform for some years, before they had been stormy and various. At that time reli- on was at a low ebb in Liverpool; yet he found a godly few, ith whom his association was pleasant and profitable. And ing desirous of improving his mind in the best kind of know- dge, he spent his leisure hours in the study of the Greek Tes- ment, and the Hebrew Bible. He kept up also a course of ading in the best writers of divinity, in French and Latin, as ell as in English.

About this time he turned his thoughts towards the work of e ministry; his first inclination to which arose from a reflec- on on Gal. i. 23, 24. He could not but wish for an opportu- ity to testify the riches of divine grace. He thought, that

above most men living, he was the fittest to proclaim that fa
ful saying, "*That Jesus Christ came into the world to save
chief of sinners;*" entertaining the pleasing hope that, perha
sooner or later, the Lord would call him into his service. W
ting to Captain Clunie, July 30, 1762, he says, "I believ
have, in some degree, that inward call,—that desire and pre
ence to the service, and a little measure of that experience, a
those gifts which would justify my embracing a proper invi
tion, or opening, whenever it shall happen; till then I sh
wait." He acted not precipitately: he seems to have weigh
it in his mind for several years, before he was determined
entering fully into the ministry, and relinquishing his situati
at Liverpool.

His first public attempts to preach the word, were made
Warwick. A leading person, in a dissenting interest the
having received a very strong recommendation of Mr. Newt
from Mr. Brewer, of Stepney, invited him to come to preach
them for six weeks on probation. He accordingly came wi
Mrs. Newton. During his stay here, he used to retire on S
turdays, and sometimes on other days, to the Grove in Lo
Dormer's park, about two miles from Warwick, and to other s
questered spots, where he composed his sermons. Though
did not fix among this people, yet he always retained a peculi
affection for them; and he has been heard to say, long after
settled at Olney, that the very name of Warwick, would at a
time make his heart leap for joy.

After this, Mr. Newton still continued at Liverpool, and r
tained his office of Tide-surveyor. He could not, however,
silent. He used to preach in his own house on Lord's D
evenings. The room was small, yet those who could obta
admission were well pleased and greatly refreshed.

It was not till the 29th of April, 1764, that Mr. Newton o
tained episcopal ordination. For a considerable time he halt
between two opinions; but at last determined on the side of t
Establishment.

By the procurement of the late Lord Dartmouth, Mr. Ne
ton settled at Olney, in Buckinghamshire. The Rev. Mos
Brown (author of Sunday Thoughts) had long been Vicar
that place; and, on his removal to Morden College, Blac
heath, in the vicinity of Lord Dartmouth's seat, Mr. Newt

btained the curacy. His first sermon at the church was in lay, 1764, from Psalm lxxx. 1. "*Give ear, O Shepherd of rael!*" &c. In this place he found a considerable number serious persons, who had been awakened under the ministry Mr. Brown; and he had reason to hope, that his labours nong them were in "some measure blessed;" and that his rmons were "heard with acceptance." He had relinquished handsome income at Liverpool, for a poor pittance at Olney; hich sufficiently showed that he was not actuated by merce-ıry motives when he entered the Christian ministry.

About this time he published a Narrative of the former part his Life, in Letters to Dr. Haweis. This procured a small ldition to his income, and excited a greater attention to his inistry.—He soon set up a lecture on Thursday evenings; hich was well attended. He also established a prayer-meet-g on Tuesday evenings, in a large house. "It is a noble ace," says he, "with a parlour behind it; and holds one hun-ed and thirty people conveniently." Here he went through e Pilgrim's Progress, in a way of exposition. His judicious marks on the first part of this excellent book, have been re-eatedly published. He had likewise a meeting on Friday enings; concerning which, he says, "My sheep and lambs e to be divided into small flocks of ten or twelve at a time, for nversation. Pray for us, that we may be healthy and thriv-g, and that the wolf may be kept from the fold." In the llowing summer, the congregation having increased, a large allery was erected in the church, capable of accommodating a nsiderable number of additional hearers.

Mr. Newton's intimate friendship with Mr. Cowper, the ce-brated Poet, contributed not a little to his comfort during se-eral years residence at Olney. Their houses were at some istance from each other, on account of a long winding in the wn; but so near behind, that only a small close separated eir gardens. This field belonged to a friendly neighbour, ho, for a small acknowledgment, indulged them with the rivilege of passing across it: and to render it more convenient, Ir. Newton had a door opening out of his garden into the lose. The religious public have derived no small advantage om their friendly intercourse; for it gave occasion to the com-osition of the "Olney Hymns," which were intended both for

the edification of sincere Christians, and as a monument to pe petuate so endeared a friendship.

In this rural situation Mr. Newton continued fifteen years. H appears to have been contented and useful in it; and though h occasionally visited the metropolis, where his labours excite considerable attention; yet he entertained neither an expectatio nor a wish to remove. His regard to the indications of Prov dence was peculiarly great. He would never have left Olne had he not been fully satisfied of the propriety of that measur It was by the active benevolence of the late John Thornto Esq. that Mr. Newton was introduced to the Rectory of th united parishes of St. Mary Woolnoth, and St. Mary Woo church Haw, in Lombard-street. To that gentleman he ha been indebted for many previous favours; and he never suffere an opportunity to escape of expressing his obligations in th strongest manner.

Mr. Newton entered on his public work in St. Mary's churc on Sunday, December 19, 1779. His first discourse was in tended to convey to his parishioners an idea of the doctrines h designed to preach among them, and the spirit in which he in tended to impart them; for which his text was very appro priate: "*Speaking the truth in love.*" The sermon bein printed, the inhabitants had an immediate opportunity of know ing the views of their new Rector.

Here he continued to labour for many years, preaching ever Lord's Day morning and evening; the afternoon being sup plied by a Lecturer, chosen by the parish. He also establishe a lecture on Wednesday mornings, which was numerously a tended; and on these occasions, many Dissenters, and fre quently Dissenting ministers, formed a part of the congregation He was very rarely prevented from the regular discharge of h official duties; as he was generally favoured with a large de gree of bodily health. But he was not without his trials,—th heaviest of which was the illness and decease of Mrs. Newton to whom, it is well known, his attachment was very uncommon A little before her death, as a proof that she was happy, and i compliance with the previous wish of Mr. Newton, she held u her hand, and waved it to and fro several times. She breathe her last, about ten o'clock, on the 15th of December, 1790.— So wonderfully helped was this good divine, that the separatio

did not prevent his preaching a single sermon! Indeed, he preached on the morning of the day on which she died; and thrice while she lay dead in the house. After she was deposited in the vault, he delivered her funeral sermon, with little more emotion than if it had been for another person.

About two years before Mr. Newton's decease, his strength began sensibly, but gradually to decline. He became very feeble, and scarcely able to ascend the pulpit. A man-servant used to stand behind him while he preached. His recollection was observed to fail; and it was with difficulty he continued those public services, which love to his Master and his people made him unwilling to relinquish. At length it was painfully evident to his friends that he could no longer appear as a public instructor. His ministerial work was finished; and he appeared no more in the pulpit after October, 1806, a little more than a year before his death. His last public sermon was preached for the benefit of the sufferers from the battle of Trafalgar, when his faculties were so far gone, that he was obliged to be reminded of the object of his discourse. When he could no longer preach, he usually sat in the pulpit to hear his curate, as deafness accompanied the other infirmities of age.

He continued for about eleven months confined to his room, calmly looking for his expected dimission, of which he would sometimes speak with his usual pleasantry. "I am," said he, "like a person going a journey in a stage-coach, who expects its arrival every hour, and is frequently looking out at the window for it;" and, at another time to the inquiry how he was, he replied, "I am packed and sealed, and waiting for the post." His mind was generally tranquil; though at times, during his illness, his spirits were low, and his religious comforts suffered some degree of interruption; but he knew in whom he had believed, and when speaking to a friend on the subject of believers' doubts and fears, he observed, that he could not give place to fear, and believed he never should while those words were in the Bible:---"Him that cometh to me, I will in no wise cast out."

To a clergyman, who visited him in his confinement, he said, "The Lord has a sovereign right to do what he pleases with his own. As sinners, we have *no right;* and if believing sinners, we have *no reason* to complain."

In the circumstances of extreme debility, and occasional suffering which attended Mr. Newton for many months, his dearest friends could not wish for the longer protraction of his life. His dismission from a body, now become so unfit a tabernacle for his active spirit, was rather to be desired; and this was graciously afforded on the evening of Monday, the 21st of December, *A. D.* 1807, in his eighty-third year. On Thursday, the 31st, his remains were conveyed to the repository of the dead, in the vault beneath the church in which he had, for about twenty-eight years, proclaimed the word of life and salvation.

The name of Newton is sweetly embalmed in the recollection of various persons belonging to different denominations of Christians. His candour was exercised in its proper sphere; and indulged there to a very wide extent. Whatever social and moral virtues decorated his character, it would be a serious omission not to observe, that his unfeigned piety gave a polish to every other excellence. As an Author his praise is in all the churches. The ease and simplicity of his style, and the warmth of affection which breathes in his published letters, can never fail to afford a rich repast to all who can relish the familiar pleasures, and prize the delicate fidelity of Christian friendship.---Speaking of Mr. Newton's Ecclesiastical History, the amiable Cowper says, "The facts are incontestible,---the grand observations upon them all irrefragable,---and the style, in my judgment, incomparably better than that of Robertson or Gibbon. I would give you my reasons for thinking so, if I had not a very urgent one for declining it."

Mr. Newton composed an Epitaph for himself, desiring it might be put up near the vestry door. His executors have strictly complied with his injunctions. The following is a correct copy:---

JOHN NEWTON,
Clerk,
once an Infidel and Libertine, a Servant of Slaves in Africa,
was,
by the rich mercy of our Lord and Saviour
JESUS CHRIST,
Preserved, Restored, Pardoned!
and appointed to preach the Faith
he had long laboured to destroy.

He ministered
near 16 years as a Curate and Vicar of Olney, in Berks;
and 28 years as Rector of these United Parishes.
On Feb. 1st, 1750, he married,
MARY,
daughter of the late George Catlett,
of Chatham, Kent;
whom he resigned to the Lord who gave her,
on Dec. 15, 1790.

The above Epitaph was written by the deceased,
Who directed it to be inscribed on a plain Marble Tablet.
He died on Dec. 21, 1807, aged 82 years;
and his mortal Remains
are deposited in the Vault
beneath this Church.

Instructive Essay.

THE FUTURE STATE OF MAN;

OR, A

Treatise on the Resurrection.

(FROM RUSSEL'S SEVEN SERMONS.)

Marvel not at this, the hour is coming, wherein all that are in their graves, shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.---John v. 28, 29.

OUR blessed Saviour in these words set forth unto us the state and condition of all men at the last day: for as sin hath brought death into the world, and nothing is more certain than death, so nothing is more certain than that our bodies must one day be raised again from the dust of the earth. All other creatures, which move upon the earth, whensoever they die, there is an end of them, they shall never come in being more. But with man it is otherwise, God hath endowed man with an immortal soul that shall never die; a beginning a man has, but he shall

never have an end: when death comes, his soul shall for some certain space of time be separated from his body, laid awhile to rest in the dust of the earth: *But at last the trumpet will sound, and all that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*

The doctrine which I shall raise from hence is this; that all mankind both good and bad, shall at the sound of the last trumpet be raised again from the dust of the earth.

Now my method shall be this.

1. To prove that, there shall be a resurrection.

2. Of the persons that shall be raised; that is—*All that are in the graves.*

3. By what means the dead shall be raised; that is, *by the sound of the trumpet, they shall hear the voice and shall come forth.*

4. The different state and condition of all men at the resurrection: *They that have done good unto the resurrection of life, but they that have done evil, to the resurrection of damnation.*

5. And lastly—To convince us by way of application, of the drawing on of this time, and therefore that we must not marvel at it—*Marvel not at this, for the hour is coming, &c.*

1. To prove that there shall be a resurrection, which I shall do; first from the scripture, which is the true and infallible word of God; to instance in some few places, as Isaiah xxvi. 15; also, 1 Corinthians xv. also, Acts xxiv. 15.—*And have hope towards God, which they themselves allow, that there shall be a resurrection, both of the just and the unjust.* Likewise Daniel xii. 2.—*Many that are asleep in the dust, shall awake, some to everlasting life, and some to shame and everlasting contempt.* Also, Hosea iii. 14. God has there promised redemption from death, to ransom them from the power of the grave.

2. Now if we would believe the scripture, we must believe the resurrection of the body; for the word of God is true and faithful, and our Lord Jesus Christ hath said in his gospel—*That heaven and earth shall pass away before one jot or tittle of his word shall fall to the ground,* Matthew v. And besides all this, those scripture promises, which have been already fulfilled in all the ages of the world, may assure us of the accomplishment of this one promise—*That our bodies shall be raised at*

the last day from the dust of the earth. And this is my father's will, saith Christ, *that of all that the father hath given me, I should lose nothing, but shall raise it up again at the last day.* John vi. 30.

3. That there shall be a resurrection of the body, may be proved, not only from the scripture, but also from nature itself: The resurrection is proved by nature, as we may see in Isaiah xxvi. 19. *The dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead. Thy dew is as the dew of herbs*, intimates to us thus much. That as the herbs and plants seem to be dead and withered all the winter, yet in the spring they revive, and come forth fresh and green; and as in the night, the sun is withdrawn, and the day seems to be buried in the silent night, so in the morning the sun riseth as bright as ever, and enliveneth the world with his glorious beams; so it is here, though the bodies of men and women seem for a time to be lost, and turned to dust and corruption, yet in the glorious morning of the resurrection, they shall be raised to life, and revive to an immortal state.

4. That there shall be a resurrection of the body, may be proved also by the resurrection of Jesus Christ; that as our Lord Jesus Christ suffered, died, and was buried, that by his death he might redeem us from sin and hell, so he rose again, that by the virtue of his resurrection, he might redeem us again from death and the grave. The apostle makes the resurrection of Christ the foundation of our redemption, as you may see, 1 Cor. xv. 12---*Now if Christ be preached that he rose from the dead, how say some of you that there is no resurrection of the dead?* Now there were some that did not believe that there was any resurrection of the dead; and this their incredulity and unbelief the apostle censures, and proves that there must be a resurrection; and that from the doctrine of Christ's resurrection, intimating, that if Christ be risen from the dead, as he preached that he is risen, then it needs must follow, that there must be a resurrection of all men from the grave. Now these people that held strong that opinion, that there shall be no resurrection of the dead; yet these same men did preach that Christ was raised; but the apostle tells them plainly---*That if it be so, there is no resurrection of the dead, then Christ is not risen.* And if Christ

be not risen, he tells them what a sad condition we are in; for *all our preaching, praying, and all we do and suffer for Christ is in vain*, verse 14; but in verse 20, the apostle reconciles both arguments together: *But now Christ is risen from the dead, and become the first-fruits of them that slept;* so that here the apostle assures them that Christ is risen from the dead, and by the virtue and power of his resurrection, all mankind shall one day be raised from the grave. And, besides we read, in Matthew xxvii. that at the resurrection of Christ, *the graves opened, and many of the bodies of the saints which slept arose out of their graves;* which is an earnest to us, that by the same virtue and power, all the bodies of men and women, that are, and ever have been, and ever shall be to the world's end, shall be raised again at the last day.

5. That there shall be a resurrection of the body, is an article of our faith; therefore, we cannot deny the resurrection, except we remove our belief, and deny our christianity itself; this was an article of the apostle's faith, Acts xxiv. 15---*And have hope towards God, which themselves allow, that there shall be a resurrection of the dead, both of the just and of the unjust.*

But it may be, some will object and say---How can it be that all the dead can be raised, for many are drowned in the sea, and their carcasses are eaten up by fishes, and many men have been burnt to ashes, and their ashes mingled among the dust of the earth, and scattered up and down, nobody knows where?

To this I answer, that to man, indeed, this is impossible to be; but if God be infinite in his wisdom and power, as indeed he is, then he makes the dust of every man, woman, and child, and by his all-wise providence knows what dust belongs to such and such a body, wherever it is scattered.

Friends, here will be a declaration of infinite power! For know this, he that by his power made all things out of nothing, can as easily, by the same power, raise our bodies again out of something, even out of their own substance or matter.

Thus I have sufficiently proved, that there will be a resurrection of the dead.

2. The second thing to be considered from the text is, the number of dead which shall be raised; that is, all, for so saith our Lord and Saviour here in the text, *The hour is coming wherein all that are in their graves shall hear his voice, &c.* All

at is, all the sons and daughters of Adam, that have ever lived nce the world began, and all that ever shall live and die to the id thereof: all must rise and make their appearance at the last ay. St. John declares in his vision, Rev. xx. 12, *that he saw e dead, both great and small, stand before God.* By small and eat, we are not to understand the phrase in respect to stature, if some shall appear grown men, and some children; we must l appear then in the stature and fulness of Christ; that is, of a iddle stature, or that stature Adam was created in, which was a middle stature: the oldest shall appear no older, and the ungest no younger; but by small and great we are to under- nd,

First, Those that died, of all ages; from the oldest, to the ild that is still born.

Secondly, By small and great, we are to understand all states d degrees of men and women, both high and low, rich and or, noble and ignoble. All sorts and states of men must then ke their appearance, from the king on the throne, to the beg- r on the dunghill: and ver. 13, St. John did see in his vision, *t the sea gave up her dead: and death and hell*, that is, the th and the grave, *cast up their dead, and all were judged ac- ding to their works.* All the elements, at the call of Christ st give up their dead; all that the fire hath consumed and rnt to ashes, all that ever have been buried in the sea, and all lt have been buried in the earth, as soon as the last trumpet nds they must all come forth; none shall be so great as to ape, and none shall be so small as to be forgotten. Oh! at a vast assembly will there be, when all the sons and ighters of Adam shall meet together. To see an army nen together, we think it is a great sight. If all the men and men in Great Britain were to meet together at one place, at a great, what an invincible great assembly would there n to be: but alas! what is Great Britain to the whole world; counted but a garden plat to other nations. And what is whole world now living, in respect of all ages that are past are to come! All the Israelites of old, which were counted he sands in the sea, they were so innumerable: and besides n so many millions of millions that have been slain in the rs, so many thousands that have been swallowed up in earth- kes, so many thousands of millions that have died by the

pestilence, and all other mortal distempers, in all ages of t world, and all that have died naturally in infancy, in you middle age, and old age, and all that are now living and t shall live to the world's end; when all these shall meet toget at the general resurrection, O what a wonderful meeting w there be! *We must all appear before the judgment-seat Christ*, saith the apostle, 2 Cor. v. 10.

Friends, both you that read this treatise, and I who wr we must all make our appearance there, and all that are in th graves must hear his voice, and come forth.

(To be continued.)

Interesting Anecdotes.

Marriage.—Among the ancients, when persons were ne married, they put a yoke upon their necks, or chains about th arms, to show that they were to be one, closely united, a drawing equally together in all the concerns of life.

The finest allegorical representation of the marriage uni which I have met with, is that of an antique gem represent the marriage of Cupid and Psyche, in the collection of the du of Marlborough: it may be seen also among baron Stoc gems, and casts or copies of it in various other collections.

1st. Both are represented as winged, to show the alacr with which the husband and wife should help, comfort, a support each other; preventing, as much as possible, the in nation of a wish or want on either side, by fulfilling it bef it can be expressed.

2d. Both are veiled, to show that modesty is an inseparal attendant on pure matrimonial connections.

3d. Hymen, or marriage, goes before them with a light torch, leading them by a chain, of which each has hold, show that they are united together, and are bound to ea other, and that they are led to this, by the pure flame of lo which at the same instant both enlightens and warms them.

4th. This chain is not iron, or brass, (to intimate that t marriage union is a state of thraldom or slavery) but is

hain of pearls; to show that the union is precious, delightful, nd beautiful.

5th. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they re faithful to each other, not merely through duty, but by affection, and that this fidelity contributes to the happiness of heir lives.

6th. A winged Cupid, or love, is represented as having gone efore them, preparing the nuptial feast; to intimate that active ffections, warm and cordial love, are to them a continual ource of comfort and enjoyment: and that this is the enterainment they are to meet with at every step of their affectionate ives.

7th. Another Cupid, or genius of love comes behind, and laces on their heads a basket of ripe fruits, to intimate, that a natrimonial union of this kind, will generally be blest with hildren, who shall be as pleasing to all their senses, as ripe and elicious fruits are to the smell and taste.

8th. The genius of love that follows them, has his wings hrivelled up, or the feathers all curled, so as to render them utterly unfit for flight; to intimate, that love is to abide with hem, that there is to be no separation in affection, but that they re to continue to love one another with pure and fervent affection: thus love begins and continues this sacred union, which leath alone can dissolve; for God hath yoked them together.

A finer, or more expressive set of emblems has never, I believe, been produced, even by modern refined taste and ingenuity. This group of emblematical figures is engraved upon n onyx by Tryphon, an ancient Grecian artist. A fine drawng was made of it by Cypriani, and it has been engraved both by Bartolozzi and Sherwin.

The Condescending General.---A certain General happened o observe a common soldier distinguishing himself, on the day of battle, with unusual activity and courage. Determined to reward merit wherever it was found, he advanced the brave plebeian to a captain's post. The latter had not long enjoyed the honour, before he came to his benefactor, and, with a dejected

countenance begged leave to resign his commission. The g
neral surprised at such an unexpected request, asked him t
reason. "Your officers, said the petitioner, being gentlemen
family and education, think it beneath them to associate or co
verse with a rustic. So that now I am abandoned on eve
side; and am less happy since my preferment than I was befo
this instance of your highness's favour." "Is that the cause
your uneasiness?" enquired the general. "Then it shall
redressed, and that very speedily. To-morrow I shall revie
the army, and to-morrow your business shall be done." Accor
ingly when the troops were drawn up, and expected every m
ment, to begin their exercise, the general called the young he
from the ranks, leaned his hand upon his shoulder, and, in th
familiar and endearing position walked with him through all t
lines. The stratagem had its desired effect. After such a si
nal and public token of the prince's regard, the officers we
emulous of his acquaintance; and courted rather than shunne
his company.

We may apply this to the case of many poor christians. Wi
not the favour of the blessed Jesus, give us as great a distinctio
and as high a recommendation in the heavenly world? Wi
not the angelic hosts respect and honour those persons, who ap
pear washed in his blood, clothed with his righteousness, an
wearing the most illustrious token of his love, that he himse
could possibly give?

In these tokens of his love may we be found! Then sha
we meet one another with courage and comfort, at the great tr
bunal, with honour and joy amidst the angels of light, with eve
lasting exultation and rapture, around the throne of God and t
Lamb.

Miscellaneous.

THE HISTORY OF THE BIBLE.

(Concluded from page 237.)

About 1670, Amelotte, pretending to have ransacked th
various libraries of Europe, and with great care to have collate

ie ancient manuscripts, published his New Testament. To his ame, it was found that he had scarce noted any new various adings of consequence: he himself was obliged to own that had so boasted, to procure a sale for his book. In 1697, ohours, and other two Jesuites, published their New Testaent; but their strict adherence to the Vulgate has rendered eir language harsh and obscure. In 1702, F. Simon published s New Testament, with some literal and critical notes: the shops of Paris and Meaux quickly condemned it. Martianay blished his New Testament in 1712.---There are a number of ench Bibles translated by Protestants. Faber's version of e New Testament was printed for those of Piedmont, in 1534. ext year, Peter Olivetan's Bible was published at Geneva; d being often reprinted, with the corrections of Calvin and hers, is now a work of considerable accuracy. After some uggling with the French Protestant clergy, Diodati published in 1644; but, like his Italian and Latin versions, the transion is too free, and near the nature of a paraphrase. Castal published his; but both version and language have too uch of a foppish levity. Le Clerk published his New Testaent at Amsterdam 1703, with notes, mostly borrowed from Cotius and Hammond. The States-General prohibited it, as lining to the Sabellian and Socinian heresies. La Cene pubished another, which shared much the same fate, on account of fancies and errors.

About *A. D.* 709, Adelm translated the Psalms into English Saxon. About the same time Eadfrid translated other parts of scripture; and the Venerable Bede translated the Gospels, if the whole Bible. About 890, King Alfred translated a eat part of the scripture. An Anglo-Saxon version of some oks by Elfric, was published in 1699. A version of the spels was published by Parker archbishop of Canterbury in 71; but the author is unknown. At the request of Lord Berkley, John Trevisa translated the Bible into English, and finished his version, *A. D.* 1357, or, according to others, in 1398. About 1360, John Wickliffe composed his version, which is yet extant in several libraries in England. In 1526, Tindal published his New Testament. Most of the copies were bought for the fire, by Bishop Tonstal and Sir Thomas More. The ere enabled Tindal to proceed in the translation of the Old

Testament. Hé was burnt in Flanders, just as he had prepare his Bible for a second edition. John Rogers, afterwards marty finished the correction, and printed it at Hamburgh, under t name of Thomas Matthews, Cranmer, and Miles Coverdale fu ther corrected it. Cranmer got it printed by public authori in England; and King Henry ordered a copy of it to be set u in every church, to be read by every one that pleased. By a vice of the Popish Bishops, he soon after revoked this ord and prohibited the Bible. When Coverdale, Knox, Samso Goodman, Gilby, Cole, and Whittingham, were exiles, duri the Marian persecution, they framed another translation, wi short notes, and got it printed at Geneva. It was much valu by the Puritans, and in about thirty years had as many e tions. The bishops heartily hated it, and made a new one their own, which was read in the churches, while the Gene translation was generally read in families. About 1583, La rence Thomson published a translation of Beza's New Tes ment, and Annotations. In the end of the 16th, and beginni of the 17th century, the English Papists at Rheims published version of the whole Bible. It was crowded with barbaro terms, and attended with notes, calculated to support the P pacy: nor durst the Popish people read even this bad trans tion, without a licence from their superiors.

At the Hampton-court conference, the Puritans suggested u answerable objections to the Bishop's Bible; and King Jam heartily hated the Genevan translation. He therefore appoint fifty-four learned persons to translate the scriptures anew, or least compose a better translation out of many. Forty-se of them ranged into six divisions, actually engaged in it, *A.* 1607. After each had translated the portion assigned hi they met together; one read the new version; all the rest m while held in their hand, either original copies, or some valua version. Whenever they observed any thing, the reader sto till they considered and agreed on it. In three years they nished their task: and their translation was published in 16 It is still of public authority in the British dominions, and, n to the Dutch, is the best extant. Since that time Ainswo Doddridge, Wynne, Campbell, Haweis, Lowth, and oth have published their own versions of part of the sacred book English. The Dutch versions and annotations have also b

turned into our language. About 1630, Bishop Bedel of Kilmore employed one King to translate the English Bible into Irish. After it was finished, and Bedel had examined it, he intended to print it at his own charge. Archbishop Laud and Lord Strafford prevented him, pretending it would be a reproach for the nation to use the version of so despicable a fellow as King. The manuscript however was not lost, but printed in 1685. Whether the Erse or Gaelic Bibles used in the Highlands of Scotland be nearly the same, I know not.

The Turks have some manuscript translations of the Bible, in their language. In 1666, a Turkish New Testament was printed at London, to be dispersed in the East. In 1721, it is said the Grand Signior ordered an impression of Bibles at Constantinople, that they might be confronted with the Alcoran, or Mahometan oracle. About 1650, John Eliot published his translation of the Bible into the language of the American Massachusets. About twenty years after, the honourable Robert Boyle procured a version of the New Testament into the Malayan language, and sent the impression into the East Indies. In 1711 Ziegenbalg and Grindler, Danish Missionaries, published their version of the New Testament in the Malabrian language; and afterward proceeded to translate the Old; but whether it be yet published I know not. The modern Greeks in Turkey have also a translation of the Bible in their language.

Since the Reformation, a vast number of Latin versions have been formed of the Papists; Pagnin published his in 1527: it is very literal, and generally exact. Montanus' corrections render it still more useful. By the assistance of two persons skilled in Hebrew, Cardinal Cajatan translated part of the Old Testament. Isidorus Clarius undertook to correct the Vulgate from the Hebrew, and pretends he rectified above 800 passages. Of Protestants, Sebastian Munster published a literal but judicious translation. That of Leo Juda is more elegant Latin, but less conformable to the original. Castalio often regards his pompous, if not sometimes foppish Latinity, more than the mind of the Holy Ghost. Junius Tremellius and Beza's translations are considerably exact, and have been frequently reprinted. Piscator's version, which he published a little before his death, along with his commentary, is still more so. Schmidt's version is somewhat harsh in the language, but very literal; and

by its numerous supplements, also serves as a kind of commentary. It hath been printed along with a coarse edition of Vander Hooght's Hebrew Bible.

For the more commodious comparison of different versions, sundry of them have been sometimes joined together. In this octapla, or eight-fold Bible, Origen arranged, in different columns, a Hebrew copy both in Hebrew and in Greek characters, with six different Greek versions. Elias Hutter, a German, about the end of the 16th century, published the New Testament in twelve languages, *viz.* Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are these in which the originals, and ancient translations, are conjoined. Such as the *Complutensian Bible* by Cardinal Ximenes, a Spaniard: the *king of Spain's Bible*, directed by Montanus, &c.; the *Paris Bible* of Michael Jay, a French gentleman, in ten huge volumes folio; copies of which were published in Holland, under the name of Pope Alexander the seventh; and that of *Brian Walton*, afterward bishop of Chester. This last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus' interlineary version; the Chaldee paraphrases; the Septuagint; the Samaritan Pentateuch; the Syrian and Arabic Bibles; the Persian Pentateuch and Gospels; the Ethiopic Psalms, Song of of Solomon, and New Testament, with their respective Latin Translations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined, Castel's Heptaglot Lexicon, all included in eight volumes, folio.

I cannot conceive one single character of a divine revelation, but what I find the writings of the Bible marked with. The divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter: their scope, to render all the glory to God, and crush the corrupt inclinations of man; the transcendent loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stages and ages, and publishing

things contrary to the natural inclinations of men: the attestation of these writings by vast numbers of important, public, and incontestible miracles; the joyful sufferings of millions for their stedfast adherence thereto; the marvellous preservation of them, and the signal strokes of divine vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated predictions thereof,---are infallible documents that they *only* are the word of God, able to make us wise unto salvation, and to convey to us eternal life, 2 Tim. iii. 15---17.

Religious Intelligence.

PROGRESS OF LADIES' BIBLE ASSOCIATIONS.

Plymouth, December 10, 1818.

In the Monthly Sheet, No. 18, the establishment of eight Associations in Plymouth and its immediate vicinity was noticed. To these a *ninth* has been subsequently added; and the whole are connected with the Auxiliary Society, by means of a Branch Committee, composed of the Presidents, Treasurers, and Secretaries of the respective Associations. Through this medium they remit their contributions to the Auxiliary Society, and derive from it their supplies of Bibles and Testaments. Facility is thus given to all their proceedings; the necessity for more than one public Annual Meeting and Report is prevented; and a uniformity of system and practice maintained and secured throughout the whole.

In order to provide for the care and oversight, on the part of the Auxiliary Society, which are essential to the success of its subordinate institutions, it became necessary to re-model the former. A code of By-Laws has been unanimously adopted; the Committee is divided into District Committees; and measures have been taken for securing the attendance of two Members at every Committee Meeting of the respective Associations.

The result of the exertions of these Associations has been equal to the most sanguine expectations, and cannot but gratify the Parent Institution. The nine Associations, embracing a population of 80,000 souls, are subdivided into 185 Districts; the number of Ladies as Collectors is 343; and within the space of four weeks, they have obtained 5567 Subscribers, and collected 331*l.* 9*s.* 8*d.*

The Sunday Schools in the vicinity have received a rapid augmenta tion of Scholars; and a School for Adults at the Dock, which had de clined so far as to have only a single learner, has now nearly *fifty* i attendance!

Exclusively of the Associations in the immediate vicinity of Ply mouth, similar Institutions have been established at Kingsbridge, Sal combe, and Modbury, and the several Committees are proceeding wit system and order.

From a Member of the Committee.

I HAVE the pleasure to announce the formation of four new Ladies Bible Associations, viz. Ross, Hereford, Leominster, and Bromyard These have all been instituted under very encouraging circumstances What an interesting and important part of our plan are Bible Associa tions! Without these, the British and Foreign Bible Society might indeed, like some vast river on the western continent, rolling on in he majestic course, have become a sea before she reached the ocean, car rying on her bosom the inestimable treasure of the Scriptures to foreig lands; but our own country would not have reaped all the benefit many would have perished for lack of these living waters, while th Society was providing amply for the wants of nations on the other sid of the globe. By the formation of Bible Associations, these livin streams have fertilized and refreshed our villages and hamlets, hav been conveyed along our lanes and alleys into the cellars and garret of the most destitute; and could the enemies of Bible Associations, es pecially of Ladies' Bible Associations, but see one tenth of the mora benefit resulting from the weekly visits of the Ladies at the cottages o the poor, they would cease to oppose, they would become their warm est advocates.

Many have zealously engaged in these Associations, who befor were not accustomed to go among the poor. The duties of their ne office brought them necessarily in immediate contact with much o human misery; their hearts were touched; and thus, out of Ladies Bible Associations, have a variety of benevolent institutions arisen!

From the Rev. Dr. Henderson.

Altona, October 24, 181

I HAVE once more quitted my native shore, not without feelings o regret, produced by the recollection of the many kind friends I wa leaving behind, and the rich abundance of gospel privileges with whic Britain is so highly favoured. The conviction, however, that man prayers were ascending to God, on my behalf, inspired me with fres resolution to spend and be spent for Christ, and cheerfully to proce to any part of the world in which there is a probability that my hun

ble endeavours may contribute to advance the Divine glory, and promote the interests of the Redeemer's kingdom.

We arrived in safety at this place on the 7th instant, after a passage of ten days. It was to me a very interesting coincidence, that the day after our arrival was the Anniversary of the Hamburg-Altona Bible Society. Although the meeting was not so numerously attended as I could have wished, (a circumstance which, I believe, was partly owing to the hour at which it was held,) I was highly gratified by their proceedings. The view of the progress of the different Institutions which have been formed throughout the world, which was drawn up with much ability by Mr. Runge, excited a peculiar degree of interest; and will, when printed, contribute very essentially to advance the cause of the Society.

From the Report of the Danish Bible Society.

Letter from His Majesty the King of Denmark to Count Schimmelmann.

Copenhagen, May 16, 1818.

We have received, with great pleasure and satisfaction, the Report you have communicated to us in the name of the Danish Bible Society, respecting its proceedings since the beginning of the year 1817.

The useful object of the Society, to diffuse the knowledge of the Holy Scriptures, by multiplying the means of reading them, has our entire approbation; as a proof of which, we have resolved to promote the work by the contribution of a sum of money. We have therefore given orders to our Board of Finance to pay 4000 dollars against your receipt.

We recommend you to God.

Given in the residence of Copenhagen, May 16, 1818.

(Signed) FREDERICK R.

The Rev. Mr. Rœnno, of Lyngbye, expresses himself, in the Report, to this effect; "During the twenty-three years I have been Minister, I have never witnessed such a general and active zeal in promoting any useful cause. Men and women, male and female servants, boys and girls, eagerly subscribed their contributions according to their larger or smaller abilities. All the members of a school attended in a body, to contribute every one his mite." The contributions of this place, being only a village, amounted to the considerable sum of 836 dollars.

The Bishops of Zealand, Fuhnen and Laland, and the four Bishops of Jutland, are zealous promoters of the Bible Society.

A translation of the New Testament, in the language of the inhabitants of the Faroe islands, in which *no book* has yet been printed, is begun by a clergyman of the name of Schroter, residing in one of those islands. A new edition of the New Testament, in the Creole language, of 1200 copies, is resolved upon.

Original Poetry.

LINES

On hearing the Bell toll for one who died suddenly.

Bomb! heavy sounds the sullen bell,
A melancholy toll;
A sad and solemn requiem knell,
To a departed soul.

The dart of death did swiftly fly,
To lay its victim low;
And arm'd with pow'r supreme from high,
As swiftly struck the blow.

Alas! a few short hours, no more,
Now healthy, now in death!
Ah! what is life? the cannon's roar,
The meteor's blaze—a breath!

A rapid course it's current flows,
Too rapid, far, for some;
But tedious, slow, it is to those,
Whose joys are yet to come.

He's gone! and where? Presumptuous man,
To pry beyond the grave:
Dare not th' Almighty's acts to scan,
Know! Jesus died to save.

Know this, indeed, enough to know,
For fallen man he died;
And faith gives happiness below,
Full oft it has been tried.

Bomb! again the bell resounds,
And tells us, we must die;
We, too, must quit our earthly bounds,
Our earthly pleasures fly;

Bid farewell to our dearest friends,
And all that most we love:
When God to us his mandate sends,
T' attend his throne above.

For that dread hour let all prepare;
We know not e'en the day,
When He, from every worldly care,
Will call our souls away.

Feb. 25, 1819. R. F.

Biographical Sketch

OF

JOHN MILTON.

Born in London. A. D. 1608.

The true sublime, when elevated to the utmost extent of its powers, does not attend, it is remarked, to any niceties of language: it gives the most vigorous and lively conception of things, and expresses them in the most emphatic terms. Many striking instances of the sublime are to be found among ancient authors. Of all writings, the Bible affords the most wonderfully noble descriptions. The Psalms abound with them. *The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled. The clouds poured out water, the air thundered, and thine arrows went abroad. The voice of thy thunder was heard round about; the lightning shone upon the ground; the earth was moved and shook withal. Thy way is in the sea, and thy paths in the great waters, and thy footsteps*

are not known. The noblest example recorded by the Hebrew legislator. and so much celebrated by Longinus in his treatise on the sublime, is the following: *And God said, Let there be light, and there was light.*

For strength of genius, and grandeur of expression, few men it is probable since the days of Moses, have been more highly distinguished than Milton; and when the dignity of the subject on which he wrote is considered, no mortal, it is certain, has made nearer approaches to genuine sublimity. Dryden, in discriminating the characters of the three great epic poets, Homer, Virgil and Milton, most handsomely gives the palm to the latter, in the following nervous and well-known lines:—

> Three poets, in three distant ages born,
> Greece, Italy, and England, did adorn:
> The first in loftiness of thought surpass'd,
> The next, in majesty; in both the last:
> The force of nature could no further go;
> To make a third, she join'd the former two.

The life of Milton has been written by able and numerous hands. All that is necessary here is to collect from the best sources those particulars which will best illustrate the character of this celebrated writer.

The family was ancient and respectable. His father by profession was a Scrivener. He was a man of learning, and had considerable skill in the science and practice of music, as some of his compositions, still extant, clearly evince. After receiving a domestic education under a worthy Clergyman, whose fame is perpetuated in his pupil's first Essays, he was removed to St. Paul's school, where, by indefatigable application, he made an extraordinary progress in classical learning. From his twelfth year he devoted the greatest part of the night to study, and laid the foundation of a disorder which afterwards terminated in total blindness.

To obtain an excellence in whatever is attempted, sacrifices must be made which cannot be directed; and an enthusiasm must inspire to surmount difficulties, which the lukewarm and the indolent will fear to encounter. Had the youthful Milton spent his leisure hours, as, says a biographer, he might have done without blame, in the common amusements of his years, it is probable we should never have heard of his Paradise Lost.

et while it is commendable to incite to youthful application by e prospect of virtuous fame, it is no less necessary to caution ;ainst injuring the springs of life by too intense a study.

At the age of seventeen, Milton was admitted of Christ's Col-ge, Cambridge, where he took his degrees in Arts, being de-gned for the church; but not having an inclination to the inistry, he returned to his father, who had retired from busi-ess with a competent fortune, and settled at Horton, in Buck-ghamshire. Here he prosecuted his studies with unparalleled siduity and success. He read over all the Greek and Latin assical writers, and having composed some beautiful Latin oems before he removed to the university, he now made every ing he perused subservient to his love for poetry. During this eriod the poet produced his Comus, L'Allegro, Il Penseroso, id Lycidas; poems of such exquisite merit as would alone ave immortalized his name.

After spending five years at Horton, with occasional visits to ie Metropolis, he obtained, on the death of his mother, per-ission from his father to travel: and having procured proper ecommendations and introductions, he left England in 1638, rst visiting Paris, where he was introduced to the celebrated rotius. He then hastened into Italy, in which country he was eceived and caressed by persons of the highest rank and talents. While here, he applied himself diligently, and with the greatest uccess, to the study of the language and literature of the place. Juring his residence at Florence, Milton visited Galileo, the elebrated astronomer, who, for asserting the motion of the arth and the antipodes, was persecuted by the inquisition, and bliged to recant his heretical opinions. One of Milton's bio-raphers conjectures that, from this intercourse, he obtained iore correct ideas respecting our planetary system; but if so, e appears to have made but a bad use of what he had learned i his Paradise Lost, where he leaves the reader in doubt, whether to prefer the plain and exact system of Copernicus, or ie cumbrous old fabric of Ptolemy.

The news of an approaching revolution at home, induced the oung traveller to hasten his return to England, where he ar-ived at the close of the year 1639. The aspect of affairs was erfectly agreeable to his mind, but there being then no suitable pportunity for displaying his animosity against the hierarchy,

he set up a school in Aldersgate-street, and employed his tim in superintending the education of a few young gentlemen, wh lodged and boarded under his roof. How well he was qualifie for this important office, must be evident to every unprejudice mind. His success was answerable to his capacity, and h "Treatise on Education" shews the plan of scholastic instruc tion which he pursued. He sometimes, however, engaged as political writer on the popular side; and having a great dislik to ecclesiastical government, he published some virulent pampl lets against the Bishops.

Having attained his thirty-fifth year, he entered into the ma riage state with the daughter of Mr. Powell, of Forest-hill, i Oxfordshire, who was a firm royalist. In a little more than month, however, the lady, under pretence of visiting her rela tions, withdrew from him; and on her refusing to return Milton formed the resolution of repudiating her, and accordingl published several treatises in defence of that resolution. H actually paid his addresses to a young lady of great accomplish ments, the daughter of one Dr. Davis; but the damsel wa averse to the motion, having discovered that her suitor was married man. This affair, however, brought about a reconcilia tion between Milton and his wife. She saw her folly; and th concerns of the royalists being in a low way, her friends were de sirous of regaining the favour of a man whose influence was s great in the reigning faction. They therefore concerted a plan o re-union; and, in a premeditated interview, she threw herself a the feet of her husband, and implored forgiveness. Milton wa affected with her tears, and accepted her submission.

In 1647, he removed to a smaller habitation in High Hol born, overlooking Lincoln's-Inn Fields, where he wrote some political pieces, and planned his "History of England" which he never finished: for he had proceeded no farther than the con quest, when he was appointed Latin Secretary to the Council o State. At the command of those regicides, he published his *Iconoclastes* (the *image breaker*) against the celebrated piece entitled, *Icon Basilike* (the *royal image*) which was published under the name of the Royal Martyr, and made so great an impression on the minds of the people, that his murderers though it necessary to engage the pen of Milton to reply to it. Unde the same authority, and by their command, he wrote his famou

book, *Pro Populo Anglicano Defensio*, or "Defence of the People of England;" the occasion of which was this: Salmasius, a learned professor at Leyden, had published, in 1649, a volume with this title, "*Defensio Regia Pro Carolo Primo ad Carolum Secundum.*" For this work, Charles II. is said to have rewarded the author with a hundred Jacobuses. Though the book was not altogether equal to the subject, the ruling faction in England deemed a reply necessary. Milton was accordingly pitched upon, and the sum of one thousand pounds was the price of his labour, which was dearly earned by the loss of his sight. About this period too he lost his wife, who left him three daughters; and soon marrying another, he became in a little more than a year a second time a widower.

The Duke of York, it is said, one day told the king his brother, that he had heard so much of old Milton, he had a great desire to see him. Charles told the Duke he had no objection to his satisfying his curiosity; and accordingly, shortly after, James, having informed himself where Milton lived, went privately to his house. Being introduced to him, and Milton being informed of the rank of his guest, they conversed together for some time; but in the course of their conversation, the Duke asked Milton, whether he did not think the loss of his sight was a judgment upon him, for what he had written against the late king his father? Milton's reply was to this effect: "If your Highness thinks that the calamities which befal us here, are indications of the wrath of heaven, in what manner are we to account for the fate of the king your father? The displeasure of Heaven must, upon this supposition, have been much greater against him than against me; for I have only lost my eyes, but he lost his *head*." The Duke was exceedingly nettled at this answer, and went away soon after very angry.

Although Milton was a determined Republican, and wrote with great energy and intemperance against Monarchical Government, "the very trappings of which," he said, "would support a commonwealth," yet he readily submitted to the usurpation of Cromwell, awed, perhaps, into such acquiescence by fear, or biassed by gratitude. He however, resumed his studies, but produced nothing more that deserves remembrance, till after the Restoration.

When the ancient constitution was re-established, our author

prudently absconded till the fate of the most violent partisans of rebellion and usurpation had been decided. It is said, however, that he was apprehended, and taken into the custody of the Serjeant at Arms; but by the kindness of Sir William Davenant and others, he at last obtained his pardon. Being thus out of danger, he removed to Jewin-street; and though he was in his fifty-second year, deprived of his sight, borne down by infirmities, and depressed in his circumstances, yet the vigour of his mind was such as to raise him above this accumulation of calamity. He appeared again in public, and again entered into the marriage state, with Miss Minshull, the daughter of a Cheshire gentleman; but the state of wedlock did not afford him much happiness. The first wife left him in disgust, and was brought back only by terror. The second seems to have been more of a favourite; but her life was short. The third, as Philips relates, oppressed his children in his life-time, and cheated them at his death.

Milton's last remove was to a house in the Artillery Walk, leading to Bunhill-fields; but in the time of the great plague, he retired with his family to Chalfont, in Buckinghamshire, where he completed his Paradise Lost. On a glass window in the house where he resided at Chalfont, were discovered several years ago, the following lines, evidently the composition of Milton, though they have not obtained a place in his works:—

> Fair mirror of foul times, whose fragile sheen,
> Shall, as it blazeth, break; while Providence
> (Ay watching o'er his saints with eye unseen)
> Spreads the red rod of angry pestilence,
> To sweep the wicked and their counsels hence;
> Yea, all to break the pride of lustful kings
> Who heaven's lore reject for brutish sense;
> As erst he scourged Jesside's sin of yore
> For the fair Hittite, when on Seraph's wings
> He sent him war, or plague, or famine sore.

His nephew relates a singular circumstance concerning the composition of Paradise Lost:—"Whereas," says he, "I had the perusal of it from the very beginning, for some years, as I went from time to time to visit him, in parcels of ten, twenty, and sometimes thirty verses at a time, (which being written by whatever hand came next, might possibly want correction as to

orthography and pointing) having as the summer came on, not been shewed any for a considerable while, and desiring the reason thereof, was answered, that this vein never happily flowed but from the autumnal equinox to the vernal; and that whatever he attempted at other times was never to his satisfaction, though he courted his fancy never so much; so that in all the years he was about this poem, he may be said to have spent half his time therein."

The same thing is confirmed by the testimony of his widow, who related that her husband composed principally in the winter; and on his waking in the morning, would make her write down sometimes twenty or thirty verses. On being asked whether he did not frequently read Homer and Virgil, she replied, that "he stole from no body, but the muse who inspired him." To a lady who inquired, who the muse was, she answered, "It was God's grace, and the Holy Spirit that visited him nightly."

For this immortal work he had only 15l. and even that was paid by instalments! For the idea of it he is said to be indebted to an Italian Drama on the Fall of man; and it is certain that he had himself an intention at first of writing only a tragedy on the same subject. As the work grew under his hand, his soaring genius gave it the form and consistence, the variety and elegance, of an epic poem. After this he engaged in another, called Paradise Regained; the occasion of which was as follows:—John Elwood, the Quaker, who was his amanuensis, calling upon him at Chalfont, and the conversation turning upon Milton's great work, Elwood observed, "Thou hast said much upon Paradise Lost, but what hast thou to say upon Paradise found?" Milton paused, and the next time they met, he shewed Elwood the latter poem, saying, "This is owing to you." The Paradise Regained, though possessing many beauties, is in all respects inferior to the Paradise Lost; yet it is remarkable that the author, by an unaccountable partiality, gave it the preference.

A few years after the appearance of Paradise Lost, Milton wrote a drama on the Greek model, entitled, Sampson Agonistes, which, though not adapted to theatrical representation, undeniably possesses uncommon excellencies.

Milton had long been afflicted with the gout, which, with indefatigable study, and numerous infirmities, hastened that event

which neither the wise nor the powerful can escape. He died at his house in Bunhill-row, *A. D.* 1674, in the sixty-sixth year of his age. His remains were interred in the parish church of St. Giles, Cripplegate, where a monument has been erected to his memory. Some years after, another was set up by Auditor Benson, in Westminster Abbey. But his best monument is "Paradise Lost."

It was not till Mr. Addison gave his admirable critique upon Milton's incomparable poem in the Spectator, that its beauties became generally understood, and the whole of its merits were admired as they deserved. It has, however, emerged from its comparative obscurity, and now shines with undiminished splendour; constituting the glory of the boast of English poetry, and being truly one of the noblest efforts of human genius that has been made, or has appeared in any age or country.

Milton in his youth was eminently beautiful; and so delicate, that at Cambridge he was known by the appellation of "the lady of Christ's College." A certain Marquis gave a high idea of Milton's personal beauty, in a Latin epigram; which has been thus translated:—

> So perfect thou in mind, in form, and face,
> Thou'rt not of English, but angelic race.

His learning was immense. He was a perfect master of Hebrew, Greek, Latin, Italian, and Spanish. He followed originally Spenser, Shakspeare, and Cowley, as his models: "but," says a good writer, "he afterwards formed a style of his own; and though he has had many imitators, he has never yet found a rival."

As an epic poet, his character is admirably summed up by Dr. Johnson:—"The highest pride of genius is original invention. Milton cannot be said to have contrived the structure of an epic poem; and must, therefore, yield to that vigour and amplitude of mind to which all generations must be indebted, for the art of poetical narration, for the texture of the fable, the variation of incidents, the interposition of dialogue, and all the stratagems that surprize and enchain attention. But, of all the borrowers from Homer, Milton is perhaps the least indebted to him. He was naturally a thinker for himself, confident of his own abilities,

and disdainful of help or hinderance; he did not refuse admission to the thoughts or images of his predecessors, but he did not seek them. From his contemporaries he neither courted nor received support; there is, in his writings, nothing by which the pride of other authors might be gratified, or favour gained; no exchange of praise, nor solicitation of support. His great works were performed under discountenance, and in blindness: but difficulties vanished at his touch; he was born for whatever is arduous; and his work is not the greatest of heroic poems, only because it is not the first."

Instructive Essays.

(Concluded from page 254.)

Thirdly, The third thing to be considered is this: by what means all the dead shall be raised; that is, by the sound of the last trumpet; for so saith our Saviour in the text, *All that are in their graves shall hear his voice and come forth:* and what voice this is that the dead shall hear, you may see in 1 Cor. xv. 52. that is, the sound of the last trumpet, *For the trumpet shall sound, and the dead shall be raised;* and who that is that shall sound this trumpet, you may see in 1 Thess. iv. 15, 16. *For this we say unto you by the word of the Lord, that we which are alive shall not prevent them that are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God.*

So that you see this trumpet shall be sounded by an archangel: so Matt. xxiv. 30, 31. *They shall see the son of man coming in the clouds of heaven, with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds;* from one end of heaven to the other.

Thus we see by what means the dead shall be raised: that is, by the voice of the archangel, by the sound of the last trumpet, which voice shall be uttered more loud and shrill than thunder, uttering these words, *Arise ye dead and come to judgment.* Now a few verses before the text, ver. 25, we have another

voice that is sounding in the ears, *The hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live.* Now these two voices, that of the text, and ver. 25. though they seem to be alike in sound, yet they differ much: and that in these two respects:

1. First in respect of time: that voice spoken of in ver. 25. is uttered in the present tense, *the hour is coming, now is, &c.* But that voice spoken of in the text, is spoken of altogether in the future tense, *the hour is coming:* mark, there is no *now is*, but it is a time that is to come.

2. There is a great difference betwixt these two voices, and that is in respect of the sense and meaning of the words, for those of the first voice are gracious and inviting words, which are interpreted by divines after this manner, *Arise ye dead, and come to judgment.* That is, those that are dead in their sins, and rotting and stinking in the grave of their lusts: now these are under the call of the gospel, and they that hearken to this call, and obey his voice, and so come to Jesus Christ by a true and lively faith, and unfeigned repentance, they shall by Christ obtain everlasting life. But whether they will hear his voice, or whether they will stop their ears against it; yet let them know there is another voice, which shall be uttered to the world, which is a voice of power; and that voice they must hear, whether they will or no, *Arise ye dead, and come to judgment.*

Consider, friends, though you now stop your ears, and will not hear the sound of the trumpet of the gospel; yet know this, there is another trumpet, which will one day sound, calling all the dead out of their graves, saying, *Arise ye dead, and come to judgment;* and whenever this last trumpet sounds, you must here it whether you will or no; the depth of the grave shall not hinder the sound; no, nor the depth of the sea shall hinder it.

He that could at first command all things out of nothing by the word of his power, so at the last day he will but speak the word, and the dead shall rise, and make their appearance before the tribunal seat of Christ.

The sound of this last trumpet shall be so loud, that it shall be heard all over the world; it shall pierce even to the bottom of the sea, and to the bowels of the earth. No sooner is this trumpet sounded, but the sound shall be obeyed; no sooner is

the voice uttered, *Arise, ye dead, and come to judgment*, but immediately the graves in all the church-yards and in all other places throughout the whole world shall be opened, and the body of every man and woman shall be framed out of his own dust, and bone shall be joined to bone, and every part and member shall be joined in its place and order, and every soul shall return to its own body; the sea shall give up their dead; and the fire, and earth, shall give up their dead; and then immediately they shall be all gathered together even to the valley of Jehoshaphat, to be presented before the judgment seat of Christ; as you may see, Joel iii. 12. For Christ says, *The hour is coming, wherein all that are in their graves shall hear his voice, and come forth.*

Fourthly, The fourth thing considerable in the text, is the different state and condition of all mankind at the resurrection; that is, some shall arise to the resurrection of life, and some to the resurrection of damnation. Now the different state of good and bad, at the resurrection, may be considered in these respects:

1. They differ in respect of time. For though all mankind shall be raised from the dust of the earth, yet they shall not be raised all at one and the same time; there shall be two resurrections, first of the saints, and then of the wicked. Many there be which affirm that there shall be a thousand years betwixt the resurrection of the saints, and of the wicked; that the saints shall all rise at the coming of Christ in the clouds, with all his glorious train of the heavenly host, and shall reign with him a thousand years upon the earth; and that the rest of the dead arise not until that thousand years are accomplished, Rev. xv. 4, 5. Some say this means the complete number of a thousand years. And some say, the meaning of the spirit of God here, is not the number of a thousand years, but only a considerable space of time: but I will not affirm any thing of that. This we are certain of, that there shall be a difference between the resurrection of the good and of the bad in respect of time: for St. Paul, in this case, as we may see, 1 Thess. iv. 16. saith, that *the dead in Christ shall rise first;* and if the dead in Christ rise first, the resurrection of the wicked must need follow after. And Acts xvi. 15. there shall be a resurrection both of the just and of the unjust. First of the just, and then of the unjust;

but how long a time there shall be between, I will not positively affirm.

2. There shall be a difference between the resurrection of the good, and of the bad; and that in respect of their image and shape. The bodies of the saints shall be raised in glory, *like unto Christ's glorious body;* Phil. iii. 21. saith the Apostle, *who shall change our vile bodies, and fashion them like unto the glorious body of Christ.* Thus Christ himself gives us a description of the brightness of the saints' bodies at the resurrection, Matt. xiii. 44. *Then shall the righteous shine as the sun, in the kingdom of their father.*

The bodies of our first parents, in their state of innocency, were adorned with a glorious beauty and comeliness. Now this should have been the state and condition of the bodies of all their posterity, if they had not sinned; but sin hath stripped us of that glorious beauty and ornament, and without artificial cloathing, our bodies are very loathsome and vile; the bodies of the saints shall be changed and fashioned like unto the glorious body of Christ.

But on the other side, the bodies of the wicked shall at the resurrection appear more monstrous, vile, and deformed than they were before in their state of nature; and besides, the bodies of the saints shall be delivered from that lumpishness and heaviness that they are now clogged with, and instead of natural bodies they shall be made spiritual bodies, 1 Cor. xv. 44. and shall fly to and fro as swift as spirits; but as for the wicked, they shall be bound hand and foot, and cast into utter darkness; there shall be weeping and gnashing of teeth, Matt. xxii. 13.

Fifthly and lastly. There shall also be a vast difference betwixt the resurrection of the good and of the bad, in respect of their final state and condition, that they shall be raised unto: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. The good being first raised, and then, immediately after, the resurrection both of the just and the unjust. Then they shall be divided one from another, as a shepherd divideth his sheep from the goats, Matt. xxv. *and he shall set the sheep on his right hand, but the goats on the left.* At first shall be pronounced the joyful sentence upon the righteous, *Come ye blessed of my father, inherit the kingdom;* but the wicked shall be sent away

with that doleful sentence, *Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.*

Sixthly and lastly. The last thing considerable in the text, and that which I intend shall be the application of the whole, is the drawing near of the time when the resurrection shall be, therefore our Saviour bids us not marvel at it. There were some in our Saviour's time, and some there are in our days, that marvel when they hear of the resurrection of the body, and of a general judgment; they will not believe it. Oh! how strange soever they make of it, our blessed Saviour assures them of it, and tells them it certainly will be. Therefore this doctrine may serve to convince us.

(To be continued.)

ON COVETOUSNESS.

For the Fire-side Companion.

Sir,

Covetousness in many professors is a crime not fully credited in an age of alms-deeds like the present, when so many pious institutions are established, and praise-worthy efforts made for the spread of the gospel among the Heathens at Otaheite and other places, the present age may be called "The Era of Voluntary Beneficence" Covetousness, if admitted to exist, does not excite that abhorrence which it ought to raise in the mind. It is a principle not only detestable in its nature, but prejudicial to the possessor of it, inasmuch as it alienates the mind from God, frequently leads to dishonest practices among men; and what is worse, is a disorder hardly ever cured. If we consult the scriptures of divine truth (which are irrevocable and very explicit on this head) we shall find this to be the case. It is a direct violation of the tenth command, in 1 Cor. vi. 10. I find this character classed with thieves, drunkards, &c. and this dreadful anathema denounced, that "such shall not inherit the kingdom of God," and as it respects persons professing godliness. I find in the preceding chapter to that above quoted, that the apostle warns the Corinthian church not to keep company, 'If any man be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one not to

eat." Hence we see in what detestation the crime of covetousness is pourtrayed by the word of God, and more especially in professors of religion. But how is the character of the covetous esteemed by the religious world in the present day; do we not seek the acquaintance of such rather than shun them, and are they not too highly esteemed by us, who are an abomination in the sight of the Lord; and is it not a very common observation, that such are pious characters, only a little too fond of money, "The love of which," as Paul says, "is the root of all evil, which, while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 10. And what evil is there, that the lovers of it have not committed for the sake thereof; hath it not made its deluded votaries commit the greatest of excesses, cast off all religion, betray their friends, and the church of God: alas, and when attained, what little consolation does it afford; it will not give health or longevity, or peace and satisfaction in a dying hour. No, and this should make us set light by it, yea, even despise it farther than it serveth to glorify God, and procure a comfortable subsistence through life. If we refer to the twentieth chapter of the Acts of the Apostles, thirty-third verse, we shall find that disinterestedness was a leading feature in the character of Paul, who said, "I have coveted no man's silver, or gold, or apparel," and the primitive christians and reformers, were, as one of old says, "men such as fear God, men hating covetousness," Exod. xviii. 33. Of Martin Luther it is recorded, that when the elector of Saxony offered him the produce of a mine at Sneberg, that he nobly refused it, "Lest," said he, "I should tempt the Devil, who is lord of these subterraneous treasures to tempt me;" superior to all selfish considerations he left the honours and emolations of this world to those who delighted in them. Do we, agreeable to the Apostle's injunction, shun the company of the covetous as we shun the society of the fornicator, drunkard, thief, or extortioner? No, and the reason is obvious, because we weigh characters in the false scales of human estimation, and not in the just balance of the sanctuary. The Lord, by the mouth of the prophet Habakkuk, says, "Who to him that coveteth an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil! Hab. ii. 9. and by Ezekiel, chap. xxxiii. ver. 31. "They came unto thee as the

people cometh, and they sit before thee as my people, they hear my words; but they will not do them, for with their mouth they show much love, but their heart goeth after covetousness." "And through covetousness shall they with feigned words make merchandize of you; whose judgment lingereth not, and their damnation slumbereth not," 2 Pet. ii. 3.; and Paul says, "Let your conversation be without covetousness, and be content with such things as ye have," Heb. xiii. 5. "This know also, that in the last days perilous times shall come, for men shall be lovers of their ownselves, covetous, &c.; from such turn away," 2 Tim. iii. 2---5. From hence I conclude, that he cannot be a child of God and a covetous man, any more than a man can be said to be a truly converted character, and at the same time a robber or a Sabbath-breaker; nay, the covetous man's crime is, if possible, the greatest; as it is a more continued act of the mind, than the commission of a crime now and then;---for the covetous man like the young man in the gospel, sits down (as a pious writer has well observed) a violent professor before the Lord. "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth," Luke xii. 15. The prodigal, it is true, lavishes away his property, but then he attempts to enjoy himself, and to make others happy around him; whereas the covetous man does neither: and I maintain that the covetous man is as much excluded from the kingdom of heaven as the swearer or the murderer. "For this know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God," Eph. v. 5. "Mortify, therefore, your members which are upon the earth---fornication, &c. and covetousness, which is idolatry," Col. iii. 5. David prayed "Incline my heart unto thy testimonies, and not to covetousness," Psalm cxix. 36. "For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth," Psalm x. 3. I might adduce more passages from the word of God to expose the evils of covetousness, such as Prov. xxi. 26. xxiii. 16. Micah ii. 2. Luke xvi. 14. 1 Tim. iii. 3. But lest I should be charged with prolixity, I close with this admonition:---

Reader, if the preceding definition on what is so contemptible and so derogatory to the christian name, should have any good effect on thy mind and conduct, my design in this com-

munication will be answered, and the praise shall be to God to whom it is due. If thou art rich, thou art a steward, and must one day give an account of thy stewardship. Let it be thy ambition to do good in this thy "day and generation," and show thy zeal for the cause of God and religion; open thy heart to sympathy, and thy hand to beneficence, for "there is that which scattereth, and yet increaseth, and that which withholdeth more than is meet, and yet tendeth to poverty." Recollect you possess nothing but what you have received from the Lord, and when you give to his people, or to his cause, you give him "of his own." To him all hearts be opened, all desires known, and from him no secrets are hid, he is the "Righteous Judge of all," and takes cognizance of the "fall of a sparrow," as well as the death of a tyrant.—Remember this, and "Whatever thy hand findeth to do, do it with all thy might, for there is no work, nor devise, nor knowledge, nor wisdom, in the grave whither thou goest."

Hales-Owen, March 3, 1819. T. D.

Interesting Anecdotes.

Remarkable Conversion.—When Oliver Cromwell entered upon the command of the Parliament's army against Charles I. he ordered all his soldiers to carry a Bible in their pockets (the same which is now called Field's). Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London for the sake of plunder and dissipation. This fellow was obliged to be in the fashion. Being one day ordered out upon a skirmishing party, or to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of this hole into his Bible; he found a bullet was gone as far as the 11th chapter of Ecclesiastes, 9th verse. He read the verse, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all

hese things God will bring thee into judgment." The words vere set home upon his heart by the Divine Spirit, so that he ecame a very serious and sound believer in the Lord Jesus Christ, and lived in London many years after the civil wars vere over. He used pleasantly to observe to Dr. Evans, Au- nor of the Christian Temper, that the Bible was the mean of aving his soul and body too.

Instances of Intense Study.—Demosthenes' application to udy was surprising. To be the more removed from noise, and ss subject to distraction, he caused a small chamber to be ade for him under ground, in which he shut himself up some- nes for whole months, shaving on purpose half his head and ce, that he might not be in a condition to go abroad. It was ere, by the light of a small lamp, he composed his admirable rations, which were said, by those who envied him, to smell the oil, to imply that they were too elaborate. "It is plain," plied he, "your's did not cost you so much trouble." He se very early in the morning, and used to say, that he was rry when any workman was at his business before him." He pied Thucydides' History eight times, with his own hand, in der to render the style of that great man familiar to him.

Adrian Turnebus, an illustrious French critic, was indefatiga- le in the application to study, insomuch that it was said of him, it was of Budæus, that he spent some hours of study even on e day he was married.

Frederick Morel had so strong an attachment to study, that nen he was informed of his wife's being at the point of death, would not lay down his pen, till he had finished what he was on; and when she was dead, as she was before they could evail upon him to stir, he was only heard to reply coldly, "*I m very sorry; she was a good woman.*"

Sir Isaac Newton, it is said, when he had any mathematical oblems or solutions in his mind, would never quit the subject any account. Dinner has been often three hours ready for n before he could be brought to table. His man often said, nen he has been getting up of a morning, he has sometimes gun to dress, and with one leg in his breeches sat down again

on the bed, where he has remained for hours before he has go his clothes on.

Mr. Abraham Sharp, the astronomer, through his love o study, was very irregular as to his meals, which he frequentl took in the following manner: a little square hole, somethin like a window, made a communication between the room wher he usually studied and another chamber in the house where servant could enter; and before this hole he had contrived sliding-board: the servant always placed his victuals in thi hole, without speaking a word, or making the least noise; an when he had a little leisure he visited his cupboard, to see wha it contained to satisfy his hunger or thirst. But it often hap pened that the breakfast, the dinner, and the supper, remaine untouched by him, when the servant went to remove what wa left; so deeply was he sometimes engaged in his calculations an solemn musings. It is related, that, at one time, after his provi sions had been neglected for a long season, his family, being un easy, resolved to break in upon his retirement; he complained but with great mildness, that they had disconcerted his thought in a chain of calculations which had cost him intense applicatio for three days successively. On an old oak table, where for a long course of years, he used to write, cavities might easil be perceived, worn by the perpetual rubbing of his arms an elbows.

Miscellaneous.

TRAVELS BY THE REV. JOHN CAMPBELL.

Continued from page 232.

The noise from so many tongues, bawling with all their migh was rather confounding, after being so long accustomed to th stillness of the wilderness. We were soon separated, and lost sigh of each other in the crowd. At first, the women and children fle if we only looked at them, but they gradually became bolde I observed some of the children, whose heads I had stroked throwing themselves in my way, that I might do it again; whe

they looked at their more timid companions, as if they had said---Are not we courageous? The crowd so increased, that we could hardly find out each other, and wondered when we should be permitted to take some refreshment. We adopted a scheme, which after a while answered our purpose; we drew up the waggons in the form of a square, and placed our tent in the centre. We were introduced to Munaneets, the uncle, and to Salakootoo, the brother of the late king Mallayabang, who stood in the middle of spearmen. A house in the square, used by them for some public purpose, was assigned to us for a kitchen.

On getting into our tent, a crowd of the chief men followed us, and filled the tent to the outside, and the square formed by our waggons was like a bee-hive, in which the confused noise rendered conversation almost impossible. On something being put down on our table, we were agreeably surprised to find the crowd immediately retire. Whether this proceeded from a sense of decorum, or in consequence of orders from Munaneets, the uncle and deputy of the king, I could not learn.

We were now completely at their mercy, and our oxen had left the town for pasture; but we considered ourselves safe: at the same time we judged it prudent to establish a regular watch for the protection of our property.

About seven years ago, Lord Caledon, when governor of the Cape sent up a party, consisting of Dr. Cowan, Lieutenant Denovan, twenty of the Cape regiment, a boor, and a person from Klaar Water, to explore Africa as far as the Portuguese settlement at Mosambique, since which they had never been heard of by the government. The whole party having been murdered by the Wanketzens, the next nation or tribe beyond Lattakoo, we learned that the people were whispering to one another, that our coming was to revenge that murder, which suspicion was undoubtedly the cause of the strange silence of the city on our entering it. Although king Mateebe was from home, yet, in consequence of this information, we judged it necessary to invite the chief men to a conference with us that evening, to remove these suspicions by informing them of the real object of our visit.

In consequence of our invitation, nine of the principal men came into our tent a little after sun-set, and sat down upon the ground. Their countenances indicated the possession of good

natural parts, and had they been dressed with wigs and gowns, like our English judges, I think their appearance would have been highly respectable; but their faces were painted red, and their hair covered with blue powder.

Through three interpreters, viz. in the Dutch, Coranna, and Bootchuana language, I informed them that I had come from a remote country, beyond the sun, where the true God, who made all things, was known---that the people of that country had long ago sent them some of their brethren to Klaar Water, and other parts of Africa, to tell them many things they did not know, in order to do them good, and make them better and happier---that having heard since I came into these parts, to see how our friends were going on, that the Matchappees were a people friendly to strangers, I had come to Lattakoo to inquire if they were willing to receive teachers---that if they were willing, then teachers should be sent to live among them.

They replied, that they could give no answer to what I had said till Mateebe should arrive from his jackal hunt, and promised to dispatch a messenger in search of him early in the morning.

The following are the names of the persons assembled: Munaneets, the king's uncle, and governor of the city. Salakootoo, the king's uncle. Tesone, Mootzazeen, Mampe, Kulipan, Mooteeree, Mookalluk, and Quarakan.

After the conversation, Salakootoo remarked that he had not tasted any of my tobacco yet, which remark produced a present of some. One of the queens brought some milk, for which she and those with her received a little tobacco. She asked Mr. Read for some snuff; he answered he did not take snuff; to which she shrewdly replied, "He would have the more to give away on that account."

While we were at dinner in the tent, an old man came opposite to the tent door, knelt down, and remained for some time in that posture, after which he arose and walked off.

25th. During morning worship in our kitchen, which was entirely open in front, some of the people attended, and behaved very well. One, being asked afterwards if he knew what we had been about, said we prayed, but he did not know to whom. When told it was to the Great Being, he said he believed there

as a Great Being, but they did not know him, for they had ever seen him.

In the forenoon we visited a district of the city, about half a ile to the eastward of our waggons. It had also a square for ublic resort, like that in which our waggons stood, where some f the men were employed in stretching skins with pins on the round; others in rubbing the inside of skins with rough bones, hich gives them much the appearance of woollen cloth. Some ins were extended and covered with cow dung in order to tan em. Four men were employed in sewing a skin cloak, which ey did with a straight awl, much in the same way as shoema- rs in England. The women had made something like por- dge, which they sent us in the pot in which it had been made, it unaccompanied with spoon or any instrument with which to t it: we made signs that we had lately been eating. They t us also thick milk in a calabash, of which we took a little. hough the young people appeared very anxious to see us, yet e timidity of most of them prevented them from gratifying eir curiosity. The parents, however, brought some of them y force, when they screamed excessively, and seemed as terrified if we had intended to eat them. We gave the people some bacco, which they immediately began to grind into snuff.

(To be continued.)

Religious Intelligence.

From the Rev. William Anderson, Griqua Town, South Africa.
March 7, 1818.

I BEG leave to acknowledge the receipt of a supply of Bibles and estaments from the British and Foreign Bible Society, which came ry seasonably, and were received by many with much thankfulness; rticularly by a female Bootchuana, who, we believe, has been ought to a saving acquaintance with the gospel, and is the first of her tion who can read. She makes considerable progress both in reading id divine knowledge. When I offered her a New Testament, she emed overwhelmed; her countenance indicated astonishment, with mble thankfulness; and, another time, she told me, that she felt too uch to speak, "and was unworthy to receive such a gift, such a easure!"

Through the means of the London Missionary Society, many hav been taught to know the value of the word of God; and, through th means of the Bible Society, we are enabled to put it into their hand I would take the liberty of soliciting some more Bibles and Testamen for the converted Hottentots of this station, and for others who ca read.

From the Rev. Dr. Henderson.

Schleswig, Nov. 9, 181

HAVING bid adieu to our kind friends in Altona on the 27th, we pro ceeded to Ratzeburg, where we arrived the following day, and wer happy to find that His Excellency the Governor had returned from tour in Germany, and that every thing was in a fair train of prepara tion for the complete organization of the Lauenburg-Ratzeburg Bibl Society. Agreeably to a notice which had been circulated, a nume rous meeting, consisting of the most respectable inhabitants of th place, assembled on the evening of the 29th, in the hall of the principa ins; when a statement was given by the two Superintendents of th measures which had been adopted since the formation of a Society ha been first proposed, and partially effected, in the year 1816.

From this interesting statement it appeared, that, though the Societ had not been actually organized, much had been done towards givin universal publicity to the object, and ascertaining to what extent th leading friends might expect the countenance and support of their fel low citizens. Official letters had been sent by both the Superinten dents to all the Clergy under their charge; and subscriptions, amountin to upwards of 1800 marks had already been obtained from the town o Ratzeburg, and the parishes in the country connected with it. It wa highly gratifying to observe, with what eagerness the poor had presse forward, and contributed their mite in aid of the good cause. Widows servants, and apprentices were found enrolled on the lists, as well a those who occupy more conspicuous stations in society.

From the liberal subscriptions which had been received from th town of Lauenburg, on the banks of the Elbe, there is reason to hop that an Auxiliary Society will, ere long, be formed in that place, fo the purpose of giving greater effect to the operations in that quarter.

After the statement just referred to had been finished, the Meeting pro ceeded to the election of office-bearers; when His Excellency Cou Reventlow was chosen President, than whom they would not have foun an individual whose rank, piety, popularity, and influence, better fitte him for this important station.

From the Rev. Dr. Pinkerton.

Berlin, September 5, 181

IN Potsdam, I made the acquaintance of Bishop Eylert, who tol me, that, through the bounty of the British and Foreign Bible Societ

nd the subscriptions which had been raised in Potsdam, the Society ıere had been enabled to bring between three and four thousand Bi-les and Testaments into circulation. These have been circulated hiefly in the schools, and among the inhabitants of the surrounding illages.

I found the Prussian Bible Society in a very prosperous state; and ıe longer the President, Vice-Presidents, and Members of the Com-ıittee, labour in the good cause, the more their zeal and activity seem) increase. As a proof of this, the Parent Institution, in Berlin, with er *twenty-three* Auxiliaries in different parts of the Prussian States, istributed upwards of 19,000 Bibles and Testaments during the last ear, and their united subscriptions amounted to 12,900 dollars. An lition of 10,000 German Bibles is going forward, and will be finished about eight months. The Society is also printing a separate edition f 5000 Testaments; and the Wendish Bible is about to be put to the ress; it is to consist of 3000 complete Bibles; 3000 Testaments are so to be printed with the Wendish and German, in parallel columns, r the schools, where both languages are taught.

In the Meeting of the Committee, yesterday, it was resolved to order set of stereotype plates, in large octavo. It was also resolved to un-rtake an edition of 5000 Polish Testaments, for the numerous Catholic oles belonging to Prussia, according to the approved version of uick, printed at Culm, in 1772, without note or comment.

I promised the Committee to recommend the expensive undertaking the stereotype plates to the liberality of the British and Foreign ible Society: and, considering the Polish Testament an object of vast ıportance for the hundreds of thousands of Catholic Poles subject to russia, I promised them two hundred pounds, in the name of your ommittee, to aid this edition.

I am unable to express to you the deep interest which the numerous embers of the Committee displayed, while these important points were scussed, which I had the honour to bring before them; and I was re-eatedly charged to express to you their most grateful acknowledg-ents for the generous assistance which you have given them, in carry-g on their various undertakings.

Original Poetry.

Sir,

If you think the following lines worthy of insertion in your Miscel-ny, they are at your service. J. K. S.

LINES WRITTEN IN THE SUMMER OF 1818.

Great God of nature and of Grace,
Thy love in ev'ry thing we trace;
Thou rulest all things here below,
And all things from thy bounty flow.

When late the sun from day to day.
Shot fierce on earth the scorching ray,
All vegetation droop'd around,
And crack'd was all the thirsty ground.

For want of rain, and fresh'ning dews,
The flow'rs their fragrant colours lose;
And many a plant, its verdure fled,
Hangs mournful down, its with'ring head:—

Eyeing the sun-burnt, tasteless grass,
The cattle, mute, imploring pass;
All Nature seems aloud to implore,
The kindly vivifying show'r.

And see in yonder eastern skies!
What time the ev'ning shadows rise;
Lo! o'er the west, clouds gath'ring come,
Pregnant with show'rs, their fruitful womb:

And soon upon the thirsty ground.
They pour their copious stores around;
Through all the silent night they fall,
Imparting life anew to all.

Again the glorious King of day,
Shines forth, and looks the night away,
And his first beams of golden light,
Display the blessings of the night.

Each flow'r, and plant, that droop'd before,
Now lifts its head and mourns no more:
Refresh'd by the descending rain,
Herb, fruit, and flow'r rejoice again.

Grateful the feather'd warblers sing,
And lowing herds, their tribute bring:
All nature in harmonious lays,
Resounds her Benefactor's praise.

But chief from man, should thanks arise,
To him who ev'ry good supplies;
Accept them gracious Lord, and hence,
Teach us to trust thy providence.

Still may our Isle, thy favour share,
And prove thy kind parental care;
Here, let Religion take her stand,
And guard from harm, the happy land.

Oh! may her glorious cause increase,
And vice, and ignorance decrease,
Till ev'ry humble peasant know,
And love to read, his bible thro'.

J. K. S.

Biographical Sketch.

OF

DR. SAMUEL JOHNSON.

Born at Lichfield, September 7, 1709.

CHARACTERIZING this great Philologer, an elegant writer says. 'There never, indeed, was a human being of whom more may be known by those who have had no opportunity of personal acquaintance, and perhaps never a man whose failings, after having been exposed by imprudence, or exaggerated by malice, were sooner forgotten in the esteem excited by his superior talents and steady virtues."

The father of this learned critic was a bookseller at Lichfield. He served the office of Sheriff of the city, in the year young Johnson was born; and, as says the son, "feasted his fellow citizens with uncommon magnificence." Of the family nothing more can be related deserving of attention. It is said Johnson never delighted in talking of his relations.

From his parents, or from an unwholesome nurse, the youth ful moralist derived a scrofulous complaint, for the remov of which, Mrs. Johnson, believing in the efficacy of the roy touch, presented her son when only two years old before Quee Anne, who, for the first time, performed that office, and com municated to her young patient all the healing virtue in h power. He was afterwards cut for that troublesome distempe and the under part of his face was seamed and disfigured b the operation. It is supposed, that this disease deprived him the sight of his eye, and also impaired his hearing.

As a proof of his early inclination to poetry, the followin little incident has been recorded.

When he was about three years old, his mother had a broo of eleven ducklings, which she permitted him to call his own It happened that in playing about, he trod upon one and kille it, upon which he ran to his mother, and with great emotio told her to write. "Write child!" said she, "what must write?" "Why write," answered he, "so:—

> Here lies poor little duck,
> That Samuel Johnson trod on,
> If't had liv'd 'twould have been good luck,
> For then there had been an odd one."

At eight years of age, he was placed under Mr. Hawkins a the Free-school at Lichfield, where he was not remarkable fo diligence or regular application. Whatever he read, his tena cious memory made his own. In the fields when with h school-fellows, he talked more to himself, than with his compa nions. In 1725, when he was about sixteen years old, he wen on a visit to his cousin, Cornelius Ford, who detained him fo some months, and in the mean time assisted him in the classic The general direction for his studies which he then received, h related to Mrs. Piozzi. "Obtain," says Ford, "some genera principles of every science: he who can talk only on one sub ject, or act only in one department, is seldom wanted, and pe haps never wished for; while the man of general knowledg can often benefit, and always please." The advice Johnso seems to have pursued with a good inclination. His readin was always desultory, seldom resting on any particular autho but rambling from one book to another, and by hasty snatche hoarding up a variety of knowledge. It may be proper in thi

ce to notice another general rule laid down by Ford for John-
n's future conduct. "You will make your way more easily
the world, as you are contented to dispute no man's claim to
nversation-excellence: they will, therefore, more willingly
ow your pretensions as a writer."

On Johnson's return from his cousin Ford, Mr. Hunter, then
aster of the Free-school, refused to receive him again on that
ndation. The progress of the young Student's education,
wever, was not hindered. He was placed at another school,
Stourbridge, in Worcestershire, under the care of Mr.
entworth, where he acted in the double capacity of Scholar
d Usher. His progress at the two Grammar-schools he
scribes as follows: "At the first I learnt much in the school,
t little from the master; at the last I learnt much from the
ister, but little in the school."

Having gone through the rudiments of classic literature, he
urned to his father's house, and at the end of two years, he
ent to assist the studies of a young gentleman, of the name of
orbet, at Oxford; and on the 31st of October, 1728, both
ere entered of Pembroke College; Corbet as a Gentleman-
ommoner, and Johnson as a Commoner. The College Tutor,
as one Jordan, a good-natured man, but of such poor abilities,
at Johnson would often risk the payment of a small fine,
ther than attend his lectures; and upon one such occasion, he
id to him, "Sir, you have sconced me of two-pence for non-
tendance at a lecture not worth a penny."

At another time, the Tutor imposed on him, as a vacation ex-
cise, the task of translating into Latin verse, Pope's Messiah;
hich performance, though hastily done, was so masterly, that
raised him very high in the estimation, not only of his own
ollege, but of the whole University: and when it was after-
ards shewn to Mr. Pope, he said, "The writer of this Poem,
ill leave it a question for posterity, whether his or mine be the
riginal."

Mr. Jordan being succeeded by Dr. Adams as head of the
ollege, Johnson grew more regular in his attendance. Ethics,
heology, and Classic Literature, were his favourite studies.
le discovered, notwithstanding, early symptoms of that wan-
ering disposition of mind which adhered to him to the end of
is life. His reading was by fits and starts, undirected to any

particular science. General Philology, agreeable to his cou
Ford's advice, was the object of his ambition. He received
that time an impression of piety, and a taste for the best Autho
ancient and modern. It may, however, be questioned wheth
except his Bible, he ever read a book entirely through. Late
life, if any man praised a book in his presence, he was sure
ask, "Did you read it through?" If the answer was in
affirmative, he did not seem willing to believe it. He continu
at the University till the want of pecuniary supplies obliged h
to quit the place. The history of his exploits at Oxford, wh
he left without a degree, he used to say, was best known to
Taylor, and Dr. Adams. Wonders are told of his memor
and indeed all who knew him late in life can witness that he
tained that faculty in the greatest vigour.

Soon after his return to Lichfield, his father died, which co
pleted his distress; and being now without permanent prot
tion or provision, he was glad to accept the situation of Und
master, in the school of Market-Bosworth, in Leicestershire,
which place he went on foot, in July 1732. Here, howev
he staid but a short time, owing to a difference with the patr
of the school.

At Birmingham, to which place he went on a visit in the f
lowing year, he translated Lobo's Voyage to Abyssinia, a
published it in 1735, with London in the title-page, although
was printed at Birmingham. In this year he was married
Mrs. Porter, the widow of a Mercer at the place last mention
Johnson proved a most affectionate husband, never mentioni
his wife's name after her death, which happened in 1752, wi
out being sensibly affected. It is said, that with his lady
obtained about eight hundred pounds; and being anxious
employ it to the best advantage, he unhappily projected
scheme of an Academy for education, at Edial, near Lichfie
An accession of seven or eight pupils, amongst whom was
celebrated Garrick, was the most that could be obtained, thou
notice was given by a public advertisement. The undertaki
was therefore abandoned; and Johnson, accompanied by
pupil Garrick, set out for London, where they arrived in Mar
1737. Two such candidates for fame perhaps never, befo
that day, entered the Metropolis together.

Johnson's first lodging in the city was at a Stay-maker's,

xeter Street, Strand. "While a resident there," said he, "I ned very well for eight-pence, with very good company, at e Pine Apple, in New Street, just by; but it used to cost the st a shilling, for they drank wine. I had a cut of meat for t-pence, and bread for a penny, and gave the waiter a penny, that I was quite well served; better than the rest, for they ve the waiter nothing."

In what way Johnson at first employed his talents, is not well own. He brought to London with him the tragedy of IRENE, ich was refused by Fleetwood, the Patentee of Drury Lane eatre. He then formed a connection with Cave, the publher of the Gentleman's Magazine, to which Miscellany he ntributed much valuable matter for several years; and from s source, having probably by this time wasted his wife's subnce, he now derived his principal support. In 1738 appared his exquisite Poem of "London," in imitation of the rd satire of Juvenal. This Poem was published without the me of the Author; but Pope, who was desirous of knowing ose it was, said to Dodsley the publisher, "Whoever he is, will not be long concealed." Notwithstanding that predicn, it does not appear that, besides the copy-money, which s only ten guineas, any advantage occurred to the Author of Poem, written with the elegance and energy of Pope.

His mind revolting at the idea of precarious dependance on profits of authorship, he endeavoured, but in vain, to obtain Mastership of the Grammar-school of Appleby, in Leicesshire. After this he made an attempt to be admitted at Doc's Commons, but here too he failed: and being thus frusted in all his efforts to better his situation, he yielded to the dgery of authorship, and determined to write himself into tice, by an attack upon Government. But his MARMOR RFOLCENSE, or "Norfolk Marble," written against the unswick succession, exposed him to the danger of prosecun, and gained him only the favour of men of similar political nciples.

Having contracted an acquaintance with Savage, a man of siderable talents, various accomplishments, peculiar misfor-es, and some vices; which, though they could never strike ir roots in a mind like Johnson's, caused him to be a little egular. The love of late hours, which followed him through

life, probably originated in his intimacy with Savage. Ho
ever, their intimacy was not of long duration; for in July, 17
Johnson parted with the companion of his midnight hou
never to see him more. This separation was doubtless an a
vantage to him, who wanted to make a right use of his ti
and even then beheld with self-reproach the waste of time oc
sioned by dissipation.

(To be continued.)

Instructive Essays.

THE FUTURE STATE OF MAN.

(Concluded from page 277.)

First, of the general resurrection, and day of judgment. I
I have in this discourse proved by several arguments, that th
shall be a resurrection, both of the just and of the unjust; a
as there is nothing more certain than death, so there is noth
more certain than a general resurrection after death.

Secondly, This may convince us, that as there shall be a
surrection, so the time, when the resurrection shall be, is dra
ing near; so saith our Lord Christ here himself in the te
*Marvel not at this, the hour is coming, wherein all that are
the grave shall hear his voice, and come forth,* and though
blessed Saviour tells us, Matt. xxiv. that neither men nor ang
know when the time shall be, yet he assures us, that the tim
coming, Acts xvii. 31. We see there that God hath appoin
a day wherein he will judge the world: and this appointed ti
is drawing near. Do we not see the days and nights wh
about apace? Yea, so fast is the time of the general resurr
tion coming on; so many times as the sun has wheeled rou
the world since the creation, so many rounds is the thread
life wound off, and kept still winding off. It is now ab
1700 years since our Lord Jesus Christ ascended into heav
when the angels said unto the men of Nazareth, That *this sa
Jesus shall soon come again, as you have seen him go into h
ven,* Acts i. And the time ever since has been drawing nea

and nearer: and the time now certainly cannot be long but that our Lord Jesus Christ will come in the clouds, and then the trumpet will sound, and the dead shall be raised, and both quick and dead shall make a general appearance.

1. Here is a use of reproof to such as take liberty to run on in sin, putting far from them the evil day; and because the Lord seemeth to delay his coming, therefore their hearts are set in them to do evil. There were some in the apostles' days, and I fear there are many such in these our days, that walk after their own lust, saying, *Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation*, 2 Pet. iii. 4. But the apostle tells them, ver. 9. that the Lord is not slack concerning his promise (as some men count slackness) but his long-suffering towards us, not willing that any should perish. But the day of the Lord, whenever he comes, will come as a thief in the night, ver. 10. And when men shall say, Peace and safety, then suddenly cometh destruction upon them as travail upon a woman with child, and they shall not escape. My friends, pray have a care; for though you think the Lord delayeth his coming, and thereupon you take liberty to yourselves to fulfil the desires of the flesh, yet take heed lest the Lord come not in a day when you look not for him, in an hour you are not aware of, and cut you asunder, and appoint your portion among the hypocrites, where shall be weeping and gnashing of teeth, Matt. xxiv. 50, 51.

2. A use of exhortation: if it be so, that the Lord Jesus Christ will certainly come, and shortly come, and we must all be presented before him, and then how shall we live here with all care and circumspection, that we may be found of him in peace, blameless, and without spot. How should we labour to be holy in all manner of conversation unto the coming of the day of God? 1 Peter iii. 11. Let this be a strong motive to move a Christian to the duty and obedience, and perseverance therein. Let the words of St. James be as a spur to prick you up to be stedfast, and to hold out in the work of the Lord, James v. 8. Be penitent therefore, brethren; establish your hearts, for the coming of the Lord draweth nigh. And let me exhort you all in the words of our Saviour, Mark xiii. 35. Watch therefore, for ye know not when the time is: and what I say unto you, I

say unto all, watch. And in the words of the apostle, Heb. x. 25. Exhorting one another so much the more, as you see the day approaching.

And further to encourage us in well doing, and to be more diligent to rebuke, or exhort, to persuade and encourage one another in well doing, let us consider, that we must all one day meet together, to be the acquitters, or else the condemners of one another; though death comes and takes away a wife from a husband, and a husband from a wife; though it takes away parents from their children, and children from their parents; though death comes and makes a breach among relations, neighbours, and families, yet let us consider, that the day of resurrection will come, and then we shall not only see and know one another, but we shall be able also to converse with one another; but oh! what a dreadful meeting we shall then have, if we should be forced to be the condemners of one another at that day. The apostle tells us, that the saints shall judge the world at the last day. Oh! how dreadful will this be, when godly parents shall be condemners of their own children, the fruit of their own bowels, those whom they once delighted in, and loved most dearly, now to pronounce Christ's sentence against them, because they were stubborn, wilful, and would not hearken to their godly counsels and admonitions; I say, for godly parents to exalt and applaud Christ's sentence against them, when they are condemned to everlasting fire. Oh! how dreadful will this be! And thus for children to condemn their own parents, because they let them alone in their evil courses, and would not correct them nor reprove them: and for husbands and wives, to be the condemnation of one another. Oh! how sad will this be! Nay, consider further, that relations, families, neighbours, acquaintances, who spend their precious time together in feasting, drinking, gaming, and other kind of loose living, must meet together and be the condemnation of one another at the last day. Oh! what a dreadful meeting will this be! But, on the other hand, consider, that those parents and children, husbands and wives, families and relations, which would not join with the wicked, but spent their time in praying together, in exhorting, instructing, reproving, and encouraging one another. Oh! what a joyful meeting will these have at the resurrection! Now death many times makes a breach among families and relations; a

wife laments for the loss of her husband; he laments for the loss of his wife: the children sometimes grieve because they have lost a loving father, or a dear mother; and the parents grieve because they have lost a precious child. But, friends, weep not for your relations as without hope, for they are not lost, and the morning of the resurrection will come, the trumpet will sound, and the dead shall rise, and then you shall meet to express the joy you shall have one with another to all eternity, if you spend your time together in this world in the works of faith and obedience. And now, to conclude, let us all therefore so live, and so spend our short time here on earth, that in the glorious morning of the resurrection, when the last trumpet shall sound, we may rise to the resurrection of life, and triumph and rejoice amongst glorious angels to all eternity. Which the Lord of his mercy grant. Amen.

CHARITY.

"*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*"---1 Cor. xiii. 3.

If this be the true definition (and no doubt it is) of charity, how difficult it must necessarily be to distinguish who really possess it, and who do not? Indeed, it is impossible, looking over the innumerable list of benefactors, to say this or that is a charitable man. It is true, he distributes largely of his accumulated or accumulating wealth; his name appears conspicuously in the lists of most of the benevolent establishments of his country; in subscriptions for unfortunate private individuals or families, he holds a prominent situation: and even the poor are seldom turned from his door. Yet who can say with the above description of it before him, that he possesses charity? None; not even his most intimate friend; nor can he say he does not possess it.

Her late Majesty's name, appearing in the public charities, annexed often to but small comparative sums, has frequently caused the epithet of uncharitable to be applied to her. How little she deserved it, now appears from the great number of acts of private benevolence which have come to light. To *one* establishment of

the kind, for the support of several aged females, I have heard that she paid, from her private purse, in annual subscriptions, no less than twenty-five thousand pounds! Of this the public never heard a syllable; of this I think there can be but one opinion. "Charity vaunteth not itself, is not puffed up." How pleasing it is to see the princes of the earth setting such examples before their subjects; how gratifying it is to record and hand them down to posterity! And how much the more so would it be to see them more generally followed in private as well as in public.

It is somewhere recorded that Butler, Bishop of Durham, being applied to for some charitable subscription, asked his steward what money he had in the house. "Five hundred pounds," was the reply. "Five hundred pounds!" said the bishop, "what a shame it is that a bishop should have so much in his possession;" and immediately ordered it to be given to the poor.—This was a noble sentiment and a generous act. What would be the reply in our time, if a steward to a similar question were to give such an answer? I believe many would say, "What a shame it is that a bishop has no more in his possession." And though it may not be right for any man to hoard up money: yet few will blame a father for providing for his family, when he has the power to do so, and leaving them independent of their friends. This is the great objection to ministers being allowed to marry. A beloved wife and family naturally draw a man's attention to secure the means of their comfortable maintenance, in case any unforeseen event should deprive them of his support; thus preventing him from enjoying that most endearing of all earthly pleasures—the distribution in a thousand different ways, among his poorer friends, of his well-earned income.

But as Charity is of so much importance it may be well to consider what it is.

From the chapter whence I have selected the portion of scripture, quoted at the commencement of this Essay, it appears that Charity is as unostentatious as it is important, as meek and unassuming as it is absolutely necessary in a follower of Christ. It "beareth all things, believeth all things, hopeth all things, endureth all things;" "and though I have all faith, so that I could remove mountains, and have not charity,

am nothing." To be charitable, it is not necessary to give alms to every mendicant we pass, to every one who asks. It is most frequently a greater charity to refuse it to them, clothed as they are with misery and the greatest apparent wretchedness, in order to excite commiseration. No! such persons are very improper objects of compassion, and the less encouragement they receive, the more it will be to the advantage of society in general. No! I say it is folly and extravagance, or careless generosity that dispense favors to these, not charity. She rather seeks privately the habitation of real distress, and with an invisible hand pours balm into the wound of the broken-hearted, meekly bearing the dispensations of providence without a murmur. She recruits their scanty store, so that their cruise of oil still runs freely, and their barrel of meal is not exhausted. She comforts them in their affliction, and alleviates their distress, so that their sorrow is turned into gladness, and their mourning into thanksgiving and praise. This is the office of charity: indeed, her chief, her sole delight, is to heal the sick, to feed the hungry, to clothe the naked, and to console the afflicted. This is her pleasure, and a sweet one it is; but in performing it, she does not send a trumpeter before her, saying, "Oh! all ye that are hungered and athirst; all ye that are poor and in misery; all ye that are weary and heavy-laden; all ye that are dashed upon the rugged shores of adversity, more dreadful than the sea of troubles which you have escaped, for there you hoped in a moment to be torn from existence; but now a more protracted and miserable end appears to await you. All, ALL that wish for relief, come, I say come into the market-place, and I will relieve you; I will give you food and pleasant wine, gold and silver in abundance, richly o'er-canopied seats, where you rest from your burthens, comfortable houses, and every thing you can wish for to enjoy in them; fruits, viands, and the most delicious wines from every quarter of the globe, shall court your approbation, and innumerable slaves emulate your favour," &c. &c. Oh no! when

> "Low walks the sun, and broadens by degrees,
> Just o'er the verge of day."

And

> ——— "Sober evening takes
> Her wonted station in the middle air."

Then Charity steps forth, with full hand and open heart, seek-

ing the abode of poverty and disease. And when she hears the cry of sorrow or pain—"I come," she says, in a soft and feeling tone, "I come to sooth your afflictions; cheer up your drooping spirits, these are but gentle chastisements of a much and justly offended, but a merciful and ever-gracious God; or trials to prove the strength you have in Jesus; to wean your affections from this world, that you may fix them on that which is to come; and they eminently serve to shew the unspeakable love of God, who sent his Son, and of that Son, who, descending from his kingdom in the highest heaven, took upon him the form which we bear, and died that we might live." Thus speaks Charity, and though it be in the twilight and stillness of the evening, let her voice be heard in all the corners of the earth! Hark! listen if you ever heard her! Turn your ear inwards, and list whether you hear "a still small voice?" That is it. Oh! attend to its counsels.

R. F.

March 26th, 1819.

Interesting Anecdotes.

Temperance.---Lewis Cornaro, a Venetian of noble extraction, was memorable for having lived healthful and active to above 100 years of age, by a rigid course of temperance. In his youth he was of a weak constitution, and by irregular indulgence, reduced himself, at about forty years of age, to the brink of the grave, under a complication of disorders; at which extremity he was told, that he had no other chance of his life, than by becoming sober and temperate. Being wise enough to adopt this wholesome counsel, he reduced himself to a regimen, of which there are very few examples. He allowed himself no more than twelve ounces of food, and fourteen ounces of liquor each day, which became so habitual to him, that, when he was about seventy years old, the experiment of adding two ounces to each, by the advice of his friends, had nearly proved fatal to him. At eighty-three he wrote a treatise, which has been translated

nto English, and often printed, intitled, " Sure and cer-ain Methods of attaining a long and healthful Life;" in which ne relates his own story, and extols temperance to a degree of enthusiasm. At length, the yolk of an egg became sufficient for a meal, and sometimes for two, until he died with much ease and composure.

The Answer of an Indian Sister to a strange Mahikan.---After a sermon which treated of the great love of God to man, revealed in the incarnation and death of our Lord Jesus Christ, a strange Mahikan asked an Indian sister, whether all the people at church had a feeling of this great love of God. She answered, " I cannot tell you whether all feel it; but those who believe and love our Saviour, feel it certainly. I will introduce a simile. Suppose there was a very delicious meal prepared in this room, and many people attending; those only who eat, can say that the victuals taste well; the others cannot say so. Thus it is with our Saviour. Only those who have tasted of his love can speak of it, and they never forget it." The Mahikan replied, " Your simile is just. Now I will tell you something: when my wife was going to lie in with her first-born, I was impatient to see the child. When I saw it, I thought, This child God has made; and I loved it so much, that I could not forbear looking at it continually. Soon after the child died, and I mourned to that degree, that nothing would comfort me. I had no rest, day nor night, and my child was always in my thoughts; for my very heart cleaved to it. At last I could bear the house no longer, but ran into the woods, and almost lost my senses. The Indians then advised me to take an emetic, to get rid of my sorrow. I complied; but the love for my child, and my sorrow for its loss, were not removed, and I returned to the woods. There I beheld the trees and the birds, and considered, that the same God created them who made my child. I then said, " Thou, O God! who madest all things, I know not where thou art, but I have heard that thou dwellest in heaven. Thou hast taken my child, take my sorrow and grief likewise from me!" This was done, and I then could forget my child. From this I conclude, that those who love God are disposed as I was towards the child I so dearly loved; they can never forget him, nor find rest and pleasure in any thing else."

Miscellaneous.

TRAVELS BY THE REV. JOHN CAMPBELL.

(*Continued from page* 285.)

The people of this city appear to be ingenious, from the articles they manufacture from various metals, such as axes, adzes, knives, spears, and bodkins from iron; rings for the legs, arms, fingers, and ears, from copper; and likewise from the construction of their houses, which are far superior to those of the nations round the colony. Their cloaks are made and sewed as well as could be done by Europeans; one of these cloaks, composed of about forty cat skins, most dexterously sewed, I brought with me, which, with many other curious articles may be seen at the Society's rooms, 8, Old Jewry, London.

The city is divided into a number of districts, perhaps fifty, separated from each other, having each a Headman, (or Alderman) and a place enclosed for public resort, where the men spend the greater part of the day together, dressing skins, and making knives and various articles. We spent about three or four hours on this day in visiting some of those districts, but did not see above half of them. All the Headmen came to us soon after our entering the place of public resort, took us to their houses, and treated us with thick milk, boiled wheat, or porridge made of ground wheat.

At the house of one of the Headmen, who was most venerable in his appearance, his two young wives were preparing to attend the public diversions before our waggons. The Headman, though also painted red, yet from the figure of his person, the dignity and gravity of his countenance, the elegance of his fur robe, and various ornaments on his breast, had as noble an appearance as any person I recollect to have seen any where. His house was neat and clean, and his back-yard had much of an English appearance. Indeed all the Headmen we saw looked well.

Speaking of the city of Lattakoo, Mr. C. observes, one

ing which makes an African town appear to an European so ll and deserted is, the almost total absence of smoke; but ile we were walking, about sun-set, on the brow of a hill op- site to the city, the fires were lighted up, it being a feast-day, d the cloud of smoke which in consequence hovered over the y, reminded me of London.

The women here are the farmers. Even the queen digs the ound along with the other females. The instrument they use a kind of pick-axe. They all sing while at work, and strike e ground with their axes according to time, so that no one res a stroke more another; thus they make labour an amuse- nt. They seem in many respects to be a cleanly people, hav- g observed no filth of any kind lying about their houses, nor leed in any part of the town.

From the best calculation we have been able to make, there pears to be about fifteen-hundred houses in Lattakoo; of urse, allowing five persons to each house, which perhaps is a v computation, there must be seven-thousand five-hundred in- bitants. It is reported that they have more than a thousand ces, called out-posts, where there are people and cattle.

The water by which the town is supplied is obtained from me holes at the end of a hill, about a mile to the westward. ch hole is about a foot in diameter, and two feet deep. The er Lattakoo is too distant to bring it from thence. From y to a hundred women are to be found at these little wells from rning to evening. By ten o'clock in the morning, all the ter that has been collected during the night is taken away, so t all who come later must gradually obtain it, as it rises from spring. No person having a head-ache should approach thin a hundred yards of this well, the tongue-uproar is so eat. Mrs. R. A. and three of our people went in the morning dig them a proper well. By two P. M. it was eight feet uare, but owing to a rock, only two feet and a half deep.

July 5, the king Mateebe, arrived with many attendants rrying spears, and poles dressed with black ostrich feathers, ich are struck into the ground around places where they halt, frighten away the lions, who it seems are not fond of their ap- arance.

Mr. Campbell thus describes his introduction to Mateebe, the ing of Lattakoo;---In consequence of orders, we walked up

to him, when, without looking towards us, he stretched ou his right hand, which we shook, saying to him, "Mateeb O Iss," which is the salutation given to the king. During a this there was not the smallest alteration in his countenanc He appeared thoughtful, deep, and cautious, extremely lik the portraits I have seen of Buonaparte, which were taken te or twelve years ago.

After conversing some time with his chief men, Mateel stepped into the house which we called our kitchen, sat dow by the fire, and conversed with Adam Kok, who accompani us from Klaar Water, evidently to sound him respecting ou intentions. After remaining about two hours in the squar without appearing to notice us, he went across the road t his house, having hinted to A. Kok, that when he ha rested, he should converse with us on the subject of our vis which would be about the going down of the sun.

About sun-set, Mateebe, attended by his brother, and son of his chief men, approached our tent. On entering, he s down and remained in silence, first to receive our present, an then to hear what we had to say. I made him a prese of some trinkets furnished me by the ladies of Kingsland, a companied by the lid of my shaving box, which happened t contain a looking-glass. When taking out the differe articles, I observed him slily looking towards the parcel, t discover what was coming next. During the whole proceedin he sat motionless, but when he saw no more presents we coming, he condescended to open his mouth, and said, "Yo would have been perfectly safe, though you had not had Ada Kok and his friends with you, or though I had received n presents. So soon as I was informed by Munaneets of yo arrival, I came to you." He then desired A. Kok to consid himself as much at home in Lattakoo as at Klaar Wate On which A. Kok thanked him, and told him that Mr. Ande son and Mr. Read had both presents of tobacco for hi He said---"Do not give me the tobacco just now, or the people, (pointing to those without the waggons) will ask it a away from me."

After stating some objections to the missionaries being se to Lattakoo, which Mr. Campbell answered, the king sai "SEND INSTRUCTORS, AND I WILL BE A FATHER TO THEM.

Mr. Campbell learned that there are nations and cities

onsiderable extent beyond Lattakoo; among which he enu- ierates the cities of Mooso, containing 10 or 12,000 inhabi- ants; Marootzees about the same extent, and Makquaras three mes as large as Lattakoo.

July 7. Mr. Campbell left Lattakoo; while moving from it he bserves:---I could not but continue looking back towards it, o long as it remained visible, as an interesting place---a city hich may yet become a Jerusalem to Africa. Paul had talents, efore his conversion, suited to the work he had to perform fter it. In point of natural abilities, they appeared to me uperior to any of the African nations we had seen. They re sprightly and ingenious people.

11th. Mr. C. and his party arrived at Malapeetzee, which he ays is the name of a place, near the river Makkarah; but the oranna people are known by the name of Tybuss Kraal, and lso Makholoyank Kraal. The inhabitants seemed to gaze at ur approach with a mixture of fear and astonishment. They ood in groups, viewing us from a distance, for some time after ur arrival. At length we obtained a meeting with the people, o inform them of the object of our visit, that we might ut their minds at ease on that head. It was some time before e could learn who was their chief. First they said they had o chief; then, that it was a person of the name of Tybuss, ho was not now with them; then, that Oukey, who was resent, was chief in his absence.—We addressed ourselves to im as to the object of our visit.

The chief told us that he had been for some time at Read's ountain, when missionaries were there, and had heard that the nowledge of God was to be sent to all men, and he ought our coming shewed the truth of that. As for himself e had no objection to a missionary coming among them, but he ould only speak for himself, for though they called him their hief, they would not take his advice---"For instance," said he, the son of Tybuss, with some others, would go on an ex- edition with the Wankatzens; I advised them against it, yet hey went, and were murdered. They are," continued he, "a livided people; you see they will not tell what they think." We said we did not press for an answer at present; they might onsult together, and give us an answer on the morrow. Thermometer at noon, 72.

While sitting before us, we observed a silver bugle-horn in

the front of one of their principal men's hair. We conclude this must have belonged to the regimental dress of Dr. Cowan or Lieutenant Denovan. Mr. R. employed one of our people to purchase it with tobacco, which he effected. The man said he obtained it from the people beyond them to the north.

We had meetings for worship among ourselves, and in the evening met with the inhabitants for their instruction, when Mr. Anderson spoke to them by means of an interpreter.

12th. Thermometer at sun-rise, 32. There are fifty-six huts about three hundred inhabitants; two thousand cows at this and as many at two other stations. They live almost entirely on their cattle, especially on the milk, so that they have little else to do but to milk their cows. They were formerly under the government of two brothers, Linx and Abby, who, not agreeing separated; some of the people following the one, and some the other. Those who at present reside at Malapeetzee cleaved to Linx, who is dead, but Abby continues at the head of a numerous kraal to the N. E.

We had a meeting with the people about nine A. M. when most of the inhabitants attended. Mr. R. addressed them through an interpreter, giving them a summary of bible doctrine, to which they listened with seeming attention, and appeared to be pleased with our singing. We afterwards had a meeting with them respecting their willingness to receive a missionary—they were cautious in declaring their minds; however, some said, they would be very glad if we would send some one to teach them.—A Coranna female of our company said the women were much displeased with the men for not speaking their minds freely, for, said they, it is the very thing we have long desired. There is no doubt but missionaries would meet with a kind reception.

An uncle of Mateebe, who lives here, stated as an objection to a missionary coming to them, his inability to speak their language, consequently he could be, he said, of no use to them. We said they would be young men, and consequently would soon learn their language; and before that, he would be able to tell them many things by means of an interpreter. This answer gave satisfaction.

Having enquired respecting Dr. Cowan and his company they stated that they had been on an expedition against the

kraal of Makrakka, and had seen there many knives and an epaulette—that they were informed by a woman they had taken, that his sheep were first captured, then the waggons were attacked, taken and burned—the guns were with Makkabba—they had heard of the murder long ago—that Makkabba had come time ago an assembly of people from various quarters, on which occasion he boasted that his father, though a great warrior, had never conquered people with guns—that Makrakka had brought Dr. Cowan to the Wadketzens, where he was murdered, and thus he is suspected to have had a hand in the murder.

Our guides who come with us from Lattakoo said they had been on the same expedition, and had seen Dr. Cowan's clothes, many knives and forks, spoons and guns. A man of the name of Tow had brought with him to Lattakoo a night-gown, which had belonged to a boor who accompanied them, and it was still there. They heard that the waggons had been burned and the horses shot---that the women wore their buttons---and that the sheep and oxen were still alive in different places.

At three P. M. we took leave of our eight Matchappee friends, who had accompanied us as guides from Lattakoo, sending by them our respects to Mateebe. We rewarded them for their trouble, by giving each a little tobacco, with which they were well satisfied.

Mr. Campbell, alluding to the country in the neighbourhood of the Great Fountain, says---In this part of Africa there are every where to be found, inexhaustible magazines of materials for rearing great cities; especially stone, lime, and slate; there is also a great river, adapted to navigation by small craft, which seems providentially to prognosticate great things to Africa: for the all-wise Creator makes nothing in vain. If what he has made in one quarter does not suit the purpose and pursuits of one generation, it may suit those of another. At present, all is lying as useless as the ruins of Palmyra or Persepolis.

Mr. Campbell, on his return to Griqua Town, drew up a code of laws for the government of the settlement, which consists of 1266 Griquas, besides 1341 Corannas, total 2607. At

Hardcastle, not very distant from Griqua Town, is a settlemen containing 885 persons.

September 13. Mr. Campbell visited Pella, where Mr. Albright is missionary. The number of men belonging to the settlement is 174, women 203; the church consists of 19 members, school 150. Among the nations beyond Damara, Mr. C describes the Bushmen, of whom he says their number cannot be great---not more than a few thousands. Some of them begin to keep cattle, which they never did before. When the ground is so dry that none of their instruments can penetrate it, so as to dig up roots, they suffer exceedingly. Their huts are the smallest of any of the nations I visited, and many of them have not even that accommodation, but sleep in dens and caves on the mountains. Their country being next to the colony of Good Hope, some of them have seen the habitations and other conveniencies of civilized men, and likewise those of the missionary stations, but they do not consider their condition as worse than the condition of the civilized. When people are kind to them, and gain their friendship, they may be confided in, but if they are offended, they will try to murder in revenge for the offence.

On the 31st October, Mr. Campbell arrived at Cape-town, after an absence of nearly nine months.

Mr. C. thus describes the island of St. Helena, which he visited on his return to England. On the 24th February, we observed a mass of thick clouds far a-head, which the captain supposed were attracted by the island of St. Helena, which in the afternoon was found to be the case, for the high land was visible, but being too distant to reach it during day-light, the fleet stood off to windward during the night, expecting to reach the road-stead in the morning.

Day-light next morning gave us a fine view of the south side and east end of the island, which had a bleak appearance, and seemed inaccessible at all points. At ten, we descried about ten ships lying at anchor, and at noon we anchored among them opposite to James-town. Thus in twelve days we had sailed more than sixteen hundred miles, having had a fair wind the whole way.

(To be continued.)

Religious Intelligence.

From the Treasurer of the Philadelphia Society.

Philadelphia, November 3, 1818.

It is my happiness to acknowledge another instance of liberality in he British and Foreign Bible Society, in their grant of 100 copies of ıe Spanish New Testament, and 200 copies of the Portuguese Testaıent. These copies of the New Testament, as you have suggested, will e distributed only in those channels which come not within the sphere f the Louisiana Bible Society. An abundance of such channels exist; nd my best endeavours shall be used to find them out, so that the inentions of the Committee of the British and Foreign Bible Society may e fully realized. Of the former supply of Spanish New Testaments, part remain on hand; but it is a great pleasure to have the stock which ıe last grant produces, believing that opportunities will not be wanting o forward them to South America, and that such may present themelves before the ensuing winter.

The American Bible Society is laying a good foundation; a great nd useful field presents itself, on this extended continent, for their resses, and for all their exertions. They are now stereotyping the panish New Testament, and have ten or twelve presses on the Enlish Bible; the calls for which, from Auxiliary and other Societies, xceed the preparations however industriously they work.

New Bible Societies and Associations are continually springing up hroughout the country; and, as I have heretofore mentioned, in my pinion they exceeded the number of two hundred. I am now free to ay, that, if they have not already reached to two hundred and fifty, here is reason to believe the time is not very distant when they will.

The American Bible Society prints a Quarterly Report, embracing ıll subjects relative to Bible Societies, and without doubt will include your Monthly Extracts.

From the same.

Hildesheim, September 11, 1818.

At Magdeburg, after I had attended a Meeting of the Committee, the President of the Bible Society, Von Klevenow, who is the first person in the Government, called upon me. He expressed his regret, that, on account of public business, he had not been able to be present at the Committee. He heartily agreed to all that had been resolved on, and promised to render every assistance in carrying the resolutions into effect. The want of Bibles, he observed, was found to be much greater in the city than in the surrounding country, and the Society had not been able, with all its exertions, to procure a sufficient number for circulation; since the formation of the Society, the Committee have distributed three hundred Bibles, have two hundred copies binding, and about three hundred dollars in their treasury.

The President farther observed, that it was a very remarkable proof of the love which the poorest of the people have for the Sacred Scriptures, that, from a certain district of the country, where the inhabitants were known to be much more needy than their neighbours, more money had been sent in to the Committee, to aid the funds of the Institution than from any other quarter.

Proceedings of Lieutenant Cox, Agent to the Merchants' Seamen's Auxiliary Bible Society, as stated in the First Report of that Institution.

LIEUTENANT COX commenced his operations at Gravesend on the 26th of February, 1818. During the fifty-one weeks which have elapsed between that date and the 17th of February, 1819, he has supplied with the Holy Scriptures 1681 vessels, having on board 21,765 men, of whom 21,761 are reported able to read.

On board this large number of ships, navigated by so many men, were found only 1,475 Bibles, and 725 Testaments; and these were the property of individual officers or seamen, and not intended for general use.

Upwards of 590 ships, having 6,149 men on board, of whom 5,490 were reported able to read, were absolutely without a single copy of the Bible or Testament; and, but for the seasonable benevolence of this Society, would have proceeded to sea, many of them on distant and dangerous voyages, wholly destitute of this invaluable source of instruction and consolation.

To supply the lamentable want of the Holy Scriptures, which was thus ascertained to exist among so large a proportion of our Merchant Seamen, 1705 Bibles and 4,068 Testaments have been gratuitously furnished to ships proceeding from the port of London on foreign voyages, for the use of their respective crews; besides which, 390 Bibles and 207 Testaments have been sold to individual seamen at half their cost price, yielding in all a sum of 89*l.* 4*s.* 10*d.*

A few, and only a very few, cases have occurred, in which the visits of the Society's Agent have not been courteously received. Only in four instances were his offers contumaciously rejected. With these rare exceptions, the appearance of the Agent has in general been welcomed with a gratifying cordiality, and his gift of Bibles accepted with warm expressions of acknowledgment.

From Lieutenant Cox's Report.

The seamen on board the Spanish ship, No. 528, hardly knew how to be thankful enough for the two Testaments I left for their use; thanking me a thousand times, in Spanish and broken English, not only while I was on board with them, but when I was at some distance in the boat.

I found No. 623, a Dutch vessel, carrying twelve men, strictly a religious ship. Here are reading, singing, and prayers, daily; a blessing solicited before meals, and thanks are returned after meals: indeed, om the account I had of this vessel, I considered her an example to all hers.—English and Foreign. Not a single man or boy on board with-it a Bible!

A very poor, but clean, and apparently thoughtful boy, came to my fice in the evening; said he belonged to a fishing smack, which was, that time, at sea; that he was about to take his passage by No. 602, vessel in the same employ, to join the Victory; and that, before he ft the shore, he hoped I would let him have a Testament upon the rms at which they are supplied to seamen, and that he would be for er obliged to me. Of course, I found great pleasure in complying th his request.

The Captain of No. 624 told me, that in his last long voyage he found e benefit of giving suitable instruction to those under his orders. very Sabbath morning, it was his practice to assemble his people to-ther, to prayers, and to hear the Scriptures read; and, in the after-rt of the day, he observed, it was pleasant to behold the seamen scat-ed about the ship, under the boats, and in other shady places, reading ir Bibles. "Great things, Sir," said he, can be done, if owners and mmanders are pleased to put their hands to the good work; which, I ipe, they will do, when they see it to be their interest, as well as ir duty, to attend to the morals of their people."

No. 635 was in high order. Prayer and reading the Scriptures are e constant practice on all proper occasions. The captain seems to re-rd his people as his own children.

One poor fellow in No. 738, having no money, offered to barter a od pair of trowsers for a Bible. He was told, when he was disposed read the Scriptures, and the ship's duty admitted, to go aft to the ptain, and ask him for a Bible or Testament, and he would get one. 6 being told this, he was in a great measure satisfied.

One of the men belonging to No. 879, listening to what I had to say, claimed, "This is grand! This is grand! Come, let me see whether an muster coppers enough to purchase a Bible." Away he ran to chest, and soon returned with just money enough to buy a Bible, d one penny to spare.

Original Poetry.

ON MY BIRTH-DAY, SEPTEMBER 21, 1818.

The morning comes attir'd in streaks of red,
And bids the sons of industry arise,
With cheerful hands to labour for their bread,
Or learn by study to be good and wise.

Awhile, my soul, within thyself retire,
And leave the busy bustling world behind;
Hush'd be each trifling care and vain desire,
And all thy thoughts to seriousness inclin'd.

This is the morn that usher'd in my years,
And open'd first my infant eyes to day;
The morn when first those eyes o'erflow'd with tears,
As loth to enter on life's dang'rous way.

Nor has the harsh presentment prov'd in vain,
For ah! how various are life's chequer'd scenes:
Between the hours of sorrow, fear, and pain,
How short, how faint, the joy that intervenes.

How oft the earth round yon bright orb of light
Since then it's settled hasty course has run;
Yet my acquirements are alas! so slight,
My race of knowledge scarcely seems begun.

Wav'ring and weak I find my best resolves,
And of my errors vast the great amount:
No hour, no moment, o'er my head revolves,
But adds some fault to swell the dread account.

Yet thou, O God, survey'st this feeble frame,
And know'st the frailties which my heart deplores;
Thy mercy I would plead, thy promise claim,
And trust the goodness which my soul adores.

From my first moment to the present hour,
Thou hast preserv'd me with parental care;
And still thy wisdom and thy boundless power
Shall guard my feet from ev'ry dang'rous snare.

Perhaps before another year shall end
I may be summon'd to the shades of death;
May bid adieu to ev'ry earthly friend,
Lose all my power, and resign my breath.

If such my lot, do thou, my mind, prepare,
To meet unshaken the important change;
Teach me e'en now with philosophic care,
Through death's dark mansions unappall'd to range.

Then when the conqu'ror comes to call me home,
His well-known form no terrors shall impart;
With steady courage I shall meet my doom,
Nor shall one parting sorrow rend my heart.

Hales-Owen. T

Biographical Sketch

OF

DR. SAMUEL JOHNSON,

(Continued from page 294.)

"It is a mortifying reflection," says one of his biographers that Johnson, with a store of learning and extraordinary talents, was not able at the age of thirty, to force his way to the favour of the public." "*Slow rises worth, by poverty depressed.*" "He was still," as he says himself, "to provide for the day that was passing over him." To procure this provision, he continued to write for Cave, and in 1740, began to compose the parliamentary speeches for the Magazine, which greatly increased its sale. In this he was employed till March, 1743. After this, Osborne, the Bookseller, having purchased the Earl of Oxford's library, at the price of thirteen thousand pounds, projected a catalogue in five octavo volumes, at five shillings

each. In that painful drudgery Johnson was employed. He was likewise to collect all such small tracts as were in any degree worth preserving, in order to reprint and publish the whole in a collection, called "The Harleian Miscellany." The catalogue was completed; and the Miscellany, in 1749, was published in eight quarto volumes. In this unwieldly business, the exertions of Johnson were like those of a day-labourer for immediate subsistence.

In 1747, the publication of the Prospectus of his Dictionary appeared, addressed to the Right Hon. Philip Dormer, Earl of Chesterfield, one of his Majesty's principal Secretaries of State.

The price stipulated for this stupendous monument of labour, talents, and genius, was 1575*l.* which he was to receive as the copy was delivered. The work itself was published in May, 1755, the Author having previously been complimented by his University with the degree of Master of Arts. On completing the copy, he sent it to Andrew Millar, the Bookseller, who returned this curious acknowledgment:—

"Andrew Millar sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of copy of the Dictionary, and thanks God he has done with him."

Johnson immediately sent back this answer:—

"Samuel Johnson returns his compliments to Mr. Andrew Millar, and is very glad to find, as he does by his note, that Andrew Millar has the grace to thank God for any thing."

Notwithstanding a few mistakes, which Johnson had anticipated might exist, his Dictionary was instantly received with gratitude and congratulation. It was deservedly compared with the united efforts of the forty French Academicians, who had produced a similar work, as the standard of their language; and Garrick, in compliment to his friend, wrote the following lines in allusion to this circumstance:—

Talk of war with a Briton, he'll boldly advance,
That one English soldier can beat ten of France,
Would we alter the boast from the sword to the pen,
Our odds are still greater, still greater our men.
In the deep mines of science though Frenchmen may toil,
Can their strength be compar'd to Locke, Newton, or Boyle?

them rally their heroes, send forth all their pow'rs,
ir versemen and prosemen, then match them with ours.
t, Shakspeare, and Milton, like gods in the fight,
e put their whole drama and epic to flight.
atires, epistles, and odes, would they cope?
ir numbers retreat before Dryden and Pope.
l Johnson, well arm'd like a hero of yore,
beat forty French, and will beat forty more."

While he was compiling this great work, Johnson wrote his Rambler, which came out in weekly numbers. What opinion had of his undertaking, and in what spirit he engaged in it, appears from the prayer he wrote at the commencement of it:—

"Almighty God, the giver of all good things, without whose help, all labour is ineffectual, and without whose grace all wisdom is folly, grant, I beseech thee, that in this undertaking, thy holy Spirit may not be withheld from me; but that I may promote thy glory, and the salvation of myself and others: grant this, O Lord, for the sake of thy Son Jesus Christ! Amen."

This gives a picture of the mind of Johnson in his most secret and retired moments, that must shame the Infidel, and confound all those who have basely endeavoured to depreciate his character. He has been called a proud pedant, and an ostentatious moralist. But here we see him humbly prostrate before God, acknowledging the inefficacy of all labour, without his help, and the folly of all wisdom, unsanctified by his grace. It is probable few will be found who have the audacity to call that an act of ostentation, which passed without the notice of human witness.

Though Johnson addressed the plan of his Dictionary to Lord Chesterfield, his Lordship paid no attention to him during the progress of his labours, which was completed silently, and amidst heavy difficulties. But just as the work was on the eve of publication, Chesterfield began to recollect himself; and though he had culpably neglected the author, he wished to share in his fame. It was his desire that a publication of such importance should be dedicated to him; and therefore, to attain this object of his ambition, he wrote two recommendatory papers for it in the periodical work, called "The world." But Johnson treated this civility with disdain. He said to Garrick and others, "I have sailed a long and painful voyage round the world of the English language, and does he now send

out two cock-boats to tow me into harbour?" He had said the last number of the Rambler, "Having laboured to maint the dignity of virtue, I will not now degrade it by the meann of dedication."

Instead of a Dedication, he wrote to his Lordship this adm rable Letter:—

"My Lord,

"I have been lately informed by the proprietor the "World," that two Papers, in which my Dictionary is r commended to the public, were written by your Lordship. T be so distinguished is an honour which, being very little accu tomed to favours from the great, I know not well how to r ceive, or in what terms to acknowledge.

"When, upon some slight encouragement, I first visited yo Lordship, I was overpowered, like the rest of mankind, by th enchantment of your address; and could not forbear to wish might boast myself *le vainqueur du vainqueur de la terre;* tha I might obtain that regard for which I saw the world contend ing: but I found my attendance so little encouraged, that nei ther pride nor modesty would suffer me to continue it. Whe I had once addressed your Lordship in publick, I had exhauste all the art of pleasing which a retired and uncourtly scholar ca possess. I had done all that I could; and no man is well please to have his all neglected, be it ever so little.

"Seven years, my Lord, have now elapsed since I waited i your outward rooms, or was repulsed from your door; durin which time I have been pushing on my work through difficul ties, of which it is useless to complain, and have brought it a last to the verge of publication, without one act of assistance one word of encouragement, or one smile of favour. Suc treatment I did not expect; for I never had a patron before.

"The Shepherd in Virgil grew at last acquainted with Lov and found him a native of the rocks.

"Is not a patron, my Lord, one who looks with unconcer on a man struggling for life in the water, and, when he ha reached ground, encumbering him with help? The notic which you have been pleased to take of my labours, had it bee early, had been kind: but it has been delayed till I am indi erent, and cannot enjoy it—till I am solitary, and cannot im

rt it—till I am known, and do not want it. I hope it is no ry cynical asperity not to confess obligations where no benefit s been received, or to be unwilling that the public should con- ler me as owing that to a patron, which Providence has ena- d me to do for myself.

"Having carried on my work thus far, with so little obliga- n to any favourer of learning, I shall not be disappointed ough I should conclude it, if less be possible, with less; for I ve been long wakened from that dream of hope, in which I ce boasted myself with so much exultation,

"My Lord,

"Your Lordship's most humble,

"And most obedient Servant,

"SAMUEL JOHNSON."

In January, 1759, Johnson's mother died, at the advanced e of ninety; and the impression it made on his mind, ap- ars in his "Rasselas," which elegant, but rather sombre little e, as considered by some, he wrote in the evenings of one ek, and sent to the press in portions as it was written, that might thereby be enabled to defray the expences of her fu- al, and discharge some little debts she had incurred.

Soon after the accession of his present Majesty, Johnson's rits were rewarded with a pension of 300*l.* a year, for which me virulent writers have abused him, as inconsistent and un- ncipled. But Johnson did not purchase his pension by ual services, nor by engagements to exercise his pen in defence any administration.

Being now in the possession of a regular income, Johnson t his chambers in the Temple, and once more became master a house in Johnson's Court, Fleet-street. He now gave full pe to the natural philanthropy of his heart, extended his be- ficence to the less favoured, and considerably enlarged the cle of his acquaintance. The University of Dublin, in the ar 1765, sent over a diploma, in honourable terms, creating n a Doctor of Laws. Oxford, in eight or ten years after, lowed the example; and till then he never assumed the title Doctor. In addition to his independence, Johnson gained other resource, which contributed more than any thing else to

exempt him from the solicitudes of life. He was introduced
the late Mr. Thrale and his family: and when, in 1766,
constitution seemed to be in a rapid decline; and that morb
melancholy, which often clouded his understanding, came up
him with a deeper gloom than ever, Mr. Thrale, after havi
visited him, took him to his house at Streatham; and Johns
from that time became a resident in the family. Whatever cou
be devised by Mr. and Mrs. Thrale to promote the happine
and establish the health of their guest, was studiously perform
from that time to the end of Mr. Thrale's life. Johnson acco
panied the family in all their summer excursions to Brighton,
Wales, and to Paris.

Dr. Johnson's fame, which was now firmly established in
public opinion, excited the curiosity of the King, and on an
terview with his Majesty, in the Queen's library, the Ki
asked him, "if he meant to give the world any more of
compositions?" Johnson modestly answered, "that he thou
he had written enough." "And I should think so too,"
plied his Majesty, "if you had not written so well."

Though Johnson thought he had "written enough," he
tered the lists as a political writer, and from the year 1770
1775, produced a number of Tracts in favour of the legislatu

In the autumn of 1773, and in company with Mr. Boswell,
made a journey into Scotland; but his observations on this
cursion were not published till some time in the year 17
The "Account of the Tour to the Western Islands of Scotlan
was variously received; by some it was extolled for elegance
narrative, and depth of observation on life and manners;
others as much condemned it, as a work of avowed hostility
the Scotch nation.

In the year 1777, the misfortunes of Dr. Dodd excited
compassion. He wrote a speech for that unhappy man, w
called up to receive judgment of death; besides two petitio
one to the King, and another to the Queen; and a sermon to
preached by the unfortunate Clergyman to the convicts
Newgate.

The last of his literary labours was undertaken at the req
of the booksellers: and in 1778 he published the first four
lumes of his "Prefaces, biographical and critical, to the m
eminent of the English Poets," which were followed in

than two years by the remaining volumes, forming a work which gives the greatest splendour to his literary character, as exhibiting a body of bold, penetrating, and elegant criticism, such as cannot be rivalled, says a biographer, by any production of ancient or modern time. Yet it has been cavilled at by several writers, who have felt resentment against this great Critic, for not thinking exactly as they would have had him, on the merits of their favourite Poets.

He was now upwards of seventy years of age, yet in this great work, and correct specimen of literary biography, he betrays no decline of powers. There were peculiarities in the man, as well as in the writer; but the peculiarities of Johnson were rendered more conspicuous by the splendour of his talents, and his numerous virtues. His mind was strongly imbued with religious sentiment, and he had so deep a sense of the purity and justice of his Creator, with such a conviction of his own failings, that his devotion was considered by many as the gloom of a superstitious, or the dream of an enthusiastic imagination. It is, however, certain, that genuine religion is at an equal distance from the sullenness of superstition, and the frenzy of enthusiasm.

This great man, whose literary character stands upon a rock not to be shaken by the malevolence of his enemies, having fixed the standard of the English language, advanced the interests of morality, and enriched the stores of learning, bade adieu to mortality on the 13th of December, *A. D.* 1784.

His remains, with due solemnities, were interred in Westminster Abbey, near to his friend Garrick. Over his grave is a neat Latin inscription on black marble.

> "Reflect that life, like every other blessing,
> Derives its value from its use alone;
> Not for itself, but for a nobler end,
> Th' Eternal gave it, and that end is virtue."

Instructive Essay.

ON REAL HAPPINESS.

[*Translated from the French.*]

The art of being as happy as our nature will admit, consists,

First, In knowing how to discern what our private interest and that of society either prescribe or prohibit;

Secondly, In being courageous enough to obey the suggestions of that interest, whatever obstacles we may have to surmount;

Thirdly, In preferring what is right to what is only useful;

Fourthly, In limiting our desires.

CHAP. I.

OF PRUDENCE.

A man acts prudently, when amongst several objects, he chuses that which deserves to be preferred; *prudence* answers the double purpose of enlightening our intellectual faculties, and of regulating our inclination. It sets our mind on its guard against both prejudices and precipitation. In consequence of its support, our mind allows to proposed objects that degree of adhesion alone which is proportionate to their degree of certainty. Such as are evidently real, it will firmly believe, and view those that are not so, as mere probabilities; but should these appear a mixture of the marvellous, it will become less credulous, will begin to entertain doubts, and to mistrust the allurements of illusion.

The laws of prudence, are somewhat less severe with regard to certain actions. The human heart requires not so complete an evidence, but probable motives nevertheless must intervene that it may fix upon a rational determination. To wish for things in all likelihood inimical to happiness, would be shewing prejudicial imprudence; to wish for such as were contrary to good morals, would be a criminal act of levity; and whatever is criminal cannot fail of becoming dangerous.

Prudence will ever be productive of *circumspection*, and teach us how to guard against dangerous or noxious sentiments, so much the more difficult to be opposed, that they are more congenial to our nature. It teacheth us also to resist that pride which originates from the too favorable opinion we entertain of ourselves. In order to conquer this propensity towards pride, we need only to appreciate ourselves with due precision, which, I confess, is no easy thing, as we hold the scale in our own hands.

Prudence serves to regulate our *material appetites* which we must gratify, far from opposing them, because they are inseparable from our nature, but which we must keep within bounds. If it be acting prudently to abstain from what strict reason forbids; it is equally reasonable to satisfy with moderation the wants of our organs, without exception; without, however, being forgetful of whatever is bestowed on the body beyond its wants, being a ruinous excess. The sweetest, the most lively pleasures owing to continuance will become a real torture, to which is added the regret of having procured them.

Prudence will also secure us against *avarice* and *ambition*, which being directed by a wise moderation, will be converted into innocent affections. Gold and silver in consequence of a general agreement, are become the representatives of every object of enjoyment. There is no more harm in wishing for gold, than for those objects which it can procure. A truly honourable man never hoards up, he knows how to enjoy; but he congratulates himself, if by dint of industry he can increase the welfare of an attentive and loving wife, of their docile and grateful offspring.

Circumspection is another attendant of prudence. To have a proper command of one's tongue, is not a very common, although a useful, a necessary acquirement. They have made great progress in that science, who have known how to regulate their thoughts, their desires and their sentiments, for of all these the tongue is only the interpreter; but there is something more to be done. Notwithstanding certain thoughts, desires and sentiments may be innocent so long as we keep them within ourselves, yet they are indecent and blameable if made public. For instance, you may be informed of the irregularities of a woman whose conduct is supposed to be spotless, without hav-

ing any thing to reproach yourself with; but you become guilty if you divulge the same information.

You may wish to be apprised of your friend's secret, without your curiosity affecting your honour; yet you could not reveal that secret without degrading yourself.

The circumspection I am speaking of, prevents *scandal*, which I deem it requisite to define properly.

To expose a man's character, by revealing his secret errors and vices, is an action indifferent in itself. It is permitted, sometimes even necessary, if the person accused, or those one wishes to protect derive any benefit from the charge. It is very proper no doubt to apprise a parent of the bad conduct of his son; government of the rash projects of a factious conspirator; or the public of the tricks which a respected hypocrite is planning. But a lampoon shot at an absentee, and a libel, are heinous offences, which have been severely censured throughout all civilized states.

That scandal, by means of which a man procures auditors in an assembly of friends, is undoubtedly less dangerous; but it evinces the insignificance of him who despairs of being listened to, were he to introduce any other subject; it shows rivalty between man and man, jealousy between the other sex; the unbearable pride of mortifying such as are destitute of wit, or not quick at repartee. In this case slander may be classed with *raillery*, another vice which a circumspect man is a stranger to.

Raillery wounds natural equity much less than slander, for this very simple reason. He whom it attacks is present, and therefore can reply in his own defence. Yet though it is less criminal than slander, it is perhaps more insulting: it assaults self love, it stamps a blemish, it discomposes its object. To the grievance of being accused of a natural propensity or of an occasional error, it adds the mortification of not being able to return a sarcasm by a still more satirical reply.

Meanwhile raillery is not always to be construed into an outrage, for, if wit and prudence always kept together, raillery would convey entertainment, as in general a railer is far from being stupid. That kind of wit, however, is seldom accompanied with prudence and reserve, but is commonly more or less inconsiderate, on account of its promptitude and fecundity.

Men find it impossible to renounce the gratification of shining for a moment, to suppress a witty joke, though it were to cost them the loss of a friend, of a benefactor, of a patron.

The entire interdiction of raillery, would leave extravagance and vice too much at their ease. Deal in raillery therefore, if you feel so inclined, but let it be with moderation.

Respect those whom age or rank have placed above you: spare your inferiors, your superiority inspires them with a respectful timidity, which deprives them of all means of defence. You would not wish to avail yourself of too great an advantage, to attack a man in a state of nudity, and without any weapon in his hand.

Indiscretion is more dangerous still than slander and raillery; neither will a prudent and circumspect man ever indulge in it. To reveal the secret of any one, is to dispose of a property that does not belong to us, is robbing a deposit; that crime must be irremissible, because it is irremediable. Although you were to spend the money that was left with you in trust, you may reimburse it at some future period; but can you ever drive back within the shades of mystery that secret which you shall have divulged?

It is useless to recommend being discreet to your confidant, if he is prudent and circumspect; to prescribe it to a fool is equally needless. A secret will ever prove burdensome to a man void of judgment. Believe me, keep your own secret; but if it should appear too troublesome, and that you should entrust another with it, do not feel hurt at his being no more discreet than yourself.

A rupture with the vilest of mankind, or with your most intimate friend, dispenses not from the obligation of keeping his secret: we do not discharge a debt by quarrelling with our creditor; but how perfidiously shocking to procure from confidence or friendship, arms, to aid a resentment frequently unjust, and at all times contemptible and vile! A fool may break asunder the sweetest bonds and ties of life; nothing exempts him from righteousness and good faith. Next to *circumspection in words*, I shall now introduce a few thoughts on *circumspection in deeds*.

It suffices not that virtue should exist in our hearts; it must be rendered visible, it should spread over all our actions so lu-

minous a tinct, that they may no longer appear equivocal; for men can only see our outside, and judge of our sentiments by our actions; they value us according to the report of their senses. You therefore, through interest, and as in duty bound, should never leave room for an idea detrimental to your character; through interest, because, as you constantly stand in need of assistance from your fellow creatures, it is of great importance for you to acquire their esteem; from duty, because in fact every rational being should contribute to general perfection by a conduct calculated to inspire a relish for good, and righteousness.

Now then, *example* is the most certain means of producing that effect, and is often the only one which a private character has at his disposal. All are not endowed with sufficient abilities, or have not leisure to write books, compose sermons, or frame laws. These besides are only inanimate pictures, which seldom affect the heart.

Example, on the reverse, is a living picture. It exhibits virtue in action, it communicates the impression that animates it, to all those hearts which view it, and every one may shew examples of virtue, if he sincerely wishes to be virtuous. Every one, within the circle which he occupies, may enlighten and edify whoever comes near him. A man placed on the summit of greatness, spreads afar his salutary influence, not on account of his being more luminous than the honest man who lives solitary, but because the ray shoots from a more elevated station.

Circumspection in actions consists especially in respecting *public honesty;* it is an obligatory duty which society imposes upon all its members. Respect and court modesty in the sex, and they will seldom deviate from a virtue which diffuses over voluptuousness itself its most powerful attraction.

Confound not, however, modesty with chastity. The former is no more than a virtue founded on public decorum, and which occasionally may relax from its rigidity. Chastity suffers no stain, and that is the real characteristic of virtue.

(To be continued.)

Interesting Anecdote.

Extraordinary Memory.—Jedediah Buxton, a poor illiterate glish peasant, who died some years ago, was remarkable for knowledge of the relative proportions of numbers, their vers and progressive denominations. To these objects he plied the whole force of his mind, and upon these his attention was so constantly rivetted, that he frequently took no notice of external objects, and, when he did, it was only with respect to their numbers. If any space of time was mentioned ore him, he would soon after say, that it contained so many nutes; and if any distance, he would assign the number of *r-breadths* in it, even when no question was asked him by the npany.

Being required to multiply 456 by 378, he gave the product, *mental arithmetic* (for he could neither read nor write), soon as a person in company had completed it in the common way. Being requested to work it audibly, that his method might be known, he multiplies 456 first by 5, which produced 2280; this he again multiplied by 20, and found the oduct 45,600, which was the multiplicand multiplied by 0; this product he again multiplied by 3, which produced 3,800, the sum of the multiplicand multiplied by 300. It tained, therefore, to multiply this by 78, which he effected multiplying 2280 (the product of the multiplicand multiplied by 5) by 15, 5 times 15 being 75; this product being 200, he added to 136,800, which was the multiplicand multiplied by 300; and this produced 171,000, which was 375 es 456. To complete his operation, therefore, he multiplied 5 by 3, which produced 1368; and having added this num- to 171,000, he found the product of 456, multiplied by 8, to be 172,368.

By this it appears that Jedediah's method of arithmetic was rely his own, and that he was so little acquainted with the mon rules, as to multiply 456 first by 5, and the product

by 20, to find what sum it would produce multiplied by 1
whereas, had he added two ciphers to the figures, he would h
obtained the product all at once.

A person who heard of his astonishing performance m
ing with him accidentally, in order to try his calcula
powers, proposed to him the following questions. Admit a f
to be 423 yards long, and 383 broad, what is the ar
After the figures were read to him distinctly, he gave the
product, 162,009 yards, in the space of two minutes.
same person asked him how many acres the said field measur
and in eleven minutes he replied 33 acres, 1 rood, 35 perc
20 yards and a quarter. He was then asked, how m
barley-corns would reach 8 miles? In a minute and a half
answered, 1,520,640 barley-corns. He was likewise as
Supposing the distance between York and London to be
miles, how many times will a coach wheel turn round in
space, allowing the circumference of the wheel to be 6 yar
In thirteen minutes he answered, 59,840 times.

Being asked how long after the firing of one of the cann
at Retford might be heard at Haughton Park, the dista
being 5 miles, and supposing the sound to move at the rat
1142 feet in one second of time, he replied, after about a qua
of an hour, in 23 seconds, 7 thirds, and that 46 remained.
was then asked, Amit 3,584 brocoli plants are set in rows,
feet asunder, and the plants seven feet apart, in a rectang
plot of ground, how much land will these plants occupy?
near half an hour, he said 2 acres, 1 rood, 8 perches an
half.

This extraordinary man would stride over a piece of land
field, and tell the contents of it with as much exactness as if
had measured it by the chain. In this manner he measured
whole lordship of Elmeton, of some thousands of acres belo
ing to Sir John Rhodes, and brought him the contents not o
in acres, roods, and perches, but even in square inches.

After this, he reduced them for his own amusement
square hair-breadths, computing about 48 to each side of
inch; which produced such an incomprehensible number as
peared altogether astonishing.

The only objects of Jedediah's curiosity, next to figu
were the King and Royal Family; and his desire to see th

is so strong, that, in the beginning of spring 1754, he walked to London for that purpose, but was obliged to return disappointed, as his Majesty had removed to Kensington, just as he ived in town. He was, however, introduced to the Royal ciety, whom he called the *Volk of the Siety Court*. The ntlemen who were then present asked him several questions, arithmetic, to prove his abilities, and dismissed him with a ndsome gratuity.

During his residence in London, he was carried to see the gedy of King Richard III performed at Drury-lane playuse; and it was expected that the novelty of every thing in s place, together with the splendor of the surrounding obts, would have fixed him in astonishment, or that his passion uld in some degree have been roused by the action of the formers, even if he did not fully comprehend the dialogue. t his thoughts were otherwise employed. During the dances, attention was engaged in reckoning the number of steps. ter a fine piece of music, he declared that the innumerable unds produced by the instruments perplexed him beyond asure. But he counted the words uttered by Mr. Garrick the whole course of the entertainment, and affirmed that in s he had perfectly succeeded.

Born to no fortune, and brought up to no particular profsion. J. Buxton supported himself by the labour of his hands; ıl though his talents, had they been properly cultivated, might ve qualified him for acting a distinguished part on the theatre life, he pursued "the noiseless tenor of his way," sufficntly contented if he could gratify the wants of nature, and ocure a daily subsistence for himself and family. He died in 178, being about 70 years of age.—

Miscellaneous.

TRAVELS BY THE REV. JOHN CAMPBELL.

(*Concluded from page* 308.)

When the ship was moored, the Captain, Mr. Beck and I ınt ashore, and dined with Mr. Hastie from London, when

we found that some of the Indiamen in the roads had be waiting for convoy, three, four, five, and one of them, s months, which had cost some of them four or five thousa pounds, besides greatly damaging their cargoes, and being great additional expence to the passengers, about thirty shillin a day each; infants at the breast are charged ten or fifteen sh lings a day.

Both the clergymen of the island, the Rev. Messrs. Boys a Jones, kindly invited me to take up my residence with the ---I lodged with the former during my stay.

26th. Mr. Boys accompanied me on a ride into the count We left James-town at eleven, A. M. when we instantly beg to ascend the almost perpendicular side of Ladder Hill, by zig-zag path, cut out of the rock with great labour. The pa is secured by a parapet wall on the outside. To a stranger t road has a most terrific appearance, especially if he looks direc down upon the town as he ascends. Our road was up hill more than an hour. Many gentlemen's seats on the sides of t mountains, and the winding paths to them, rendered the scen ry very picturesque, and particularly gratifying on landing fr the sea.---Plantation House, the seat of the Governor, is a ne plain building, pleasantly situated among trees, having a fi view of the ocean. The furze and the bramble bushes, i ported from Europe, grow abundantly all over the island.

We halted for some time at Colonel Smith's charming pla where he has extensive gardens and orchards, laid out with gr taste by himself. The peaches were so abundant that part them were consumed by the swine. We next visited Dr. B don, whom I had seen in Scotland, who, on account of a pu monary complaint has resided eight years on the island, ke alive by the salubrity of the air and uniformity of the clima the thermometer being seldom under 70 or higher than 8 Returned to James-town before sun-set.

27. Heard Mr. Boys preach in the morning, and Mr. Jon in the evening. Both were evangelical discourses; and I w sorry to observe so few of the inhabitants of the town attendi except children and soldiers: the rest seemed chiefly to be stra gers belonging to the ships. Glad, however, was I to find su doctrine preached at St. Helena.

On the 28th, after dinner, rode out with Messrs. Boys a Hastie, to take a view of Sandy Bay, where there is the mo

mantic scenery in the island. The mountains formed a very ajestic amphitheatre, decorated with various gentlemen's seats. /e halted for some time at one of them, Mr. Doveton's, who, ough nearly seventy years of age, has never departed from the land. The ride home, over the mountains, was so fatiguing, at on arriving I could hardly dismount; and Mr. B. must ve felt much the same weariness, as in consequence of the le he was unable to sup with us at Mr. Jones's. The most stant part of the island from James-town is only nine miles, nsequently a longer journey cannot be taken; of course the eas of the natives respecting travelling must be very limited.

A gentleman on the island had a son married in England. n his death, his widow and children came out to his father, at . Helena, who complained at the Governor's table of her ex-avagance, in consequence, as he thought, of having travelled l over England; for, said he, she had been fifteen miles from ondon! A lady of the island also remarked, on some occa-on, what a bustle London must be in when the India ships rive. Little did she imagine that few individuals, except ose immediately concerned, knew any thing of the matter.

There are about three thousand inhabitants on St. Helena, out six hundred of whom are military. The military, and e ships that arrive, are the chief sources of support to the and. The late order for the India ships to rendezvous at the ape, instead of St. Helena, will certainly injure the island, cept as a military station. The inhabitants, who cannot rear wls must be content to live chiefly on salt provisions. I sited an excellent public school for the instruction of children elonging to the poorer classes of society under the tuition of a orthy man.---There are visible proofs all over the island that it is been produced by volcanic eruptions.

The first day of March being fixed for the fleet to sail, the ommodore fired a gun in the morning, as a signal for all to t on board. About eleven, I left the friendly house of Mr. oys, accompanied by him and his colleague Mr. Jones, and nsign Armstrong, whose friendly attentions also I shall not on forget. On reaching the pier, I found our ship's boat aiting for me, when, with painful feelings, I parted from these nd friends and went on board. At noon the fleet, which now nsisted of twenty-one sail, got under weigh with a gentle

breeze, which gradually removed us from St. Helena, till was no longer visible.

On the morning of the ninth we discovered the island Ascension, about forty miles to the N. W. which is about eig hundred miles from St. Helena. The cry of "Land" mad every sleeper rise, and run to see it. At four, being within few miles of the island, several of us were ready to go on sho to catch turtle, but a strange ship appearing to the eastward, t Commodore, by signal, ordered all to hold on their cours while he, with a fast sailing Indiaman, went in pursuit of t strange sail; so our turtle expedition was frustrated. At sun set we were ordered by signal to lie-to during the night, whe our little brig had a narrow escape from being run-down by o of the large Indiamen. We were detained till noon next da as we supposed, for the turtle catchers; and having no expecta tion of a share, we were all grumbling at the detention, an began to calculate how much expense was incurred by the fle losing eighteen hours in officers' and seamen's wages, an interest of value of the cargoes; and concluded that the si turtles which were caught would cost England two thousan pounds; but the idea of this loss never would have occurred t any on board, had we been permitted to go on shore. Tw sleeping turtles passed our ship within a few yards, but bein judged about six or seven hundred pounds weight, they were to heavy to be lifted into a boat, and were, with a general grudg allowed to pass undisturbed.

The small island of Ascension can never be inhabited, as contains no spring of water, and the surface is almost entirel covered with a kind of cinder, on which there is not the smalle verdure. It is inhabited chiefly by sea fowls and female tu tles, who repair thither to deposit their eggs; but how such stupid-looking animal can find out this speck of land, in so e tended an ocean, is truly wonderful: if it be by scent, o would suppose they could only smell it when on a line with to the north, as the wind there always blows from the south if the island gives a taste to the water for many miles round, an that taste be stronger as the island is approached, still the cu rents would be an obstruction to finding it out by taste.

When within about five degrees of the line, the water throug which the ship passed was at night so illuminated, that it seeme

as if mingled with fiery meteor, and could a person have sat steadily on the helm, I think he might have read large print. We took up a little of it, which, after having examined by a magnifying glass, we concluded was the spawn of some fish. We observed many white spots in it, which appeared to be the embryo of fishes. This matter does not shine except when agitated by the breaking of a wave, or the motion of a ship forced against it. On putting some of it into our hands, it lost the luminous appearance, but when held up, it was restored.

On the 16th, during the night, we crossed the line, with light winds attended with squalls, and the swell began to come from the N. E. Our cabin, which had lately been painted of a French grey colour, became black from the influence of the heat upon the cargo, especially the sugar. Most of us had what is called the prickly heat, or rash, resembling measles, all over our skin, which, though not painful, produced a constant desire to rub it.

On the 18th we were much amused by several beautiful dolphins, following and playing about the ship. They appeared in the water of a verdigris green, and sometimes of a beautiful brown colour. After several unsuccessful throws of the harpoon, the captain at length struck it into one, and brought it on deck, to the no small gratification of us who had not seen one before. We all pronounced it a most complete beauty, not inferior to any creature on land, not excluding the golden pheasant, or the bird of Paradise. The back was dark green, mixed with large blue spots, in the middle of which was a red spot like a drop of blood, the green as it descended gradually became lighter till lost in the colour of the finest gold---this yellow became paler till lost in white, which was the colour of the belly. The fins were equally ornamented. The shape, of the finest symmetry. It was about three feet and a half long. When cut up, one large and several small flying fishes were found in its stomach. When boiled it was nearly as white as snow under the skin, and had a delicate taste. The heavens are generally clouded near the line, which serves as an umbrella to protect from the burning rays of a vertical sun.

On the 21st the sun crossed the equator. I had an opportunity to see verified Dr. Franklin's assertion, that oil thrown upon agitated water will smooth it. A South-Sea whaler near us

pumped out her bilge water, which was mixed with oil, when the sea for a quarter of a mile behind her, became as smooth as glass.---On the 31st we passed, about a thousand miles to westward of the Cape de Verd Islands.

On the 4th of April we crossed the tropic of Cancer, and entered the temperate zone.

On the 10th, about eleven, A. M. the Commodore hung out a signal, that he supposed a storm was approaching from the N. W. for which all the ships prepared. About noon, as we were preparing for worship on the Lord's Day, the storm commenced, and blew very hard, especially after sun-set.

12th. The wind continued violent all night.

21st, Having heard or read that if a corked bottle were sunk fifty or sixty fathoms in the ocean, however tight the cork might be, the pressure without would drive the cork into the inside of the bottle, on mentioning it to the captain, he readily consented to make an experiment, which proved the accuracy of the assertion.

May 1st. At seven, A. M. a Prussian vessel passed near us, and at ten, an English brig.

2d. The morning light discovered to us the British shore, near the Land's End in Cornwall, which was not an unwelcome sight, especially as we had seen no land since we left the small island of Ascension on the 10th of March. Before evening we entered the chops of the channel.

3d. We were all day beating up the channel against adverse winds, which increased as the day advanced. About one P. M. the Commodore hung out a signal, advising all ships who thought they could make Plymouth harbour to try it, when ours happily effected it; though others of the fleet were obliged to run back for Falmouth. At five, we cast anchor within a mile of the town of Plymouth; but the wind blew so violently it was impossible to get ashore, till next day about two o'clock in the afternoon, when I once more landed on British ground; and as the Annual Meeting of the Missionary Society was to take place on the following Wednesday, I took my passage in a London coach which set off next morning at seven, in which I, and my young friend Mr. Beck, arrived safe at five on Saturday morning at the inn in Lad-lane, and soon after at my own house, where I was thankful to find my friends in good health, of whom I had heard nothing for about a year.

Religious Intelligence.

From the Rev. Dr. Pinkerton.

Hanover, September 14, 1818.

I HAVE passed a few useful and agreeable days among the friends of the Bible Society in this city; and it affords me much pleasure to be able to inform you, that the Hanoverian Bible Society continues to prosper, and has made considerable progress in its career of christian benevolence.

After the very lamented death of their first President, Baron Von Arnswald, the Minister of State, Baron Von der Decken, was chosen in his stead, I was received with much kindness by this nobleman, who is upwards of seventy years of age, and seems deeply impressed with the vast importance of the Society's undertakings.

One object, to which I called the attention of the President, was, the supplying of hospitals and prisons with the word of God. His Excellency entered fully into my views on this humane object, and promised that these institutions should be thoroughly supplied by means of the Central Society here, and its different Auxiliaries in various parts of the kingdom. His Excellency the minister of religion and education, Baron Von Arnswald, son of the late President, and one of the Vice-Presidents of the Society, in a long and interesting conversation which I had with him, also highly approved of this measure, and promised his co-operation for carrying it into execution.

Since the formation of the Parent Society, the subscriptions and donations have amounted to 5,570 dollars, not including the pecuniary aid they received from your Society; they have brought into circulation 11,422 Bibles, of which 7,000 have been sold at full and reduced prices, and the rest circulated gratis. They have still 1,578 copies in the depot. These Bibles have been all printed here by the booksellers, Messrs. Hahn and Co. in two editions. The first consisted of 7000 copies, with moveable types, and the second of 6000 copies, with standing types. A third edition of 4500 copies, with standing types, will leave the press in a very short time.

There are eight regular Auxiliaries now formed, some of which are very active in the good cause. One of these has already circulated 1500 Bibles, and collected upwards of 1000 dollars.

From the same.

Gottingen, September 15, 1818.

IT will afford the numerous friends of the Bible-cause in Great Britain, much pleasure to hear of the establishment of a Bible Society in Gottingen, the seat of one of the first Universities in Germany; the gentlemen belonging to the civil government, the doctors and profes-

sors of the University, as well as the clergy, with one accord, joined the sacred band; and I have experienced inexpressible satisfaction, this day, in my visits to some distinguished men, whom I have found animated with a degree of zeal for the good cause, which has surpassed my most sanguine expectations. I visited first a most active nobleman, Baron Von Stralenheim, who distinguished himself so much at the formation of the Osnabruck Bible Society, and is now at the head of the Gottingen Bible Society. The Baron received me with evident tokens of joy, and unaffected kindness; related to me the particulars of the origin of the Society, which was formed on the memorable 4th of June; and told me that they had already distributed nearly 700 Bibles.

In Dr. Pott, Pro-Rector of the University, and Secretary of the Society, I found a man full of zeal for the sacred cause, and one who has been a chief instrument in forming this Institution. He told me, that persons would hardly believe what he knew respecting the scarcity of the sacred scriptures in the surrounding country. He mentioned a village in the neighbourhood, consisting of from 30 to 40 families, in which only two Bibles were found; one in the hands of the pastor, and the other in the hands of the schoolmaster! Here, in the city of Gottingen, it has been found, that young persons had borrowed Bibles, during the period of their instruction before their confirmation, and that, when this was over, the Bibles were returned to their owners. As a further proof of the want of Bibles in the surrounding country, the Counsellor of the Consistory, Professor Staudlin, and Dr. Trefort, told me, that the more immediate sphere of the Society's operations included eighteen dioceses; and that the 700 Bibles, formerly mentioned, had not been sufficient to supply the wants of four of these *eighteen*.

The most excellent regulations have already been made by the Committee, for ascertaining these wants, in a circular, which is to be sent to each of their country clergymen; and by means of the subscriptions which have been, and will be raised, and the generous help of the Committee of the British and Foreign Bible Society, which I humbly trust will not be denied, it is to be hoped, that the many destitute cottages in the principality of Gottingen, will soon be enriched with the treasures of divine truth.

In my intercourse with the professors and doctors, this day, I have communicated such observations as I judged necessary, or likely to be useful, in their future course of benevolence; and among these, the condition of those who are sick and in prison, was not neglected. All hearts responded with approbation of my proposals on their behalf; and the poor, the sick, and the unfortunate, are to be supplied with the glad tidings of salvation.

From the Rev. Dr. Paterson.

St. Petersburg, November, 8, 1818.

YESTERDAY, we had a general meeting of the Committee, which was numerously attended.

How far I might be justified in saying, that this was one of the most

interesting of our meetings, you will judge from the following imperfect sketch of its proceedings,—A copy of our sixth edition of the Slavonian Bible, in octavo, was presented, to the no small gratification of all present; for, although 25,0000 copies of it have already been distributed, the demands are as urgent as ever. The seventh edition is more than half finished, and 5000 quarto Bibles in this language will soon leave the press. Several other editions were reported as being far advanced, and some are on the point of being finished. But what interested most, was, my being able to present the first sheet of our *Modern Russian Testament*, which gave universal satisfaction, and was hailed by all with those feelings which a just sense of its importance was calculated to produce, as being the harbinger of a glorious day to many millions of our fellow-creatures.

As it was not finally corrected, I had only thrown off a few sheets; but every one was so anxious to have a copy, that it was with difficulty I got a sheet to send you from a friend, to whom I had given it. I hope it will awaken sensations in your mind similar to those which it did in ours. 5000 copies of the four gospels are immediately to be printed off, but the eagerness to possess it is so great, that we are almost required to do impossibilities.

As Mr. Fraser of Orenburg has now finished his New Testament in the Siberian Tartar dialect, the Committee ordered that 5000 copies should be printed at the Mission Press at Astrachan. Foreseeing this, I had sent the paper which will be needed for it in the summer; and, as they have the types in readiness, there will be no delay in executing this important work.

Letters from the Simbersk Committee informed us, that the translators of the New Testament into the Tschuwash language had finished the translation of the four Gospels, and that Matthew was revised and ready for the press. It was agreed to have this printed without delay; and orders were given, that the manuscript should be sent to the Archbishop of Kazan for his approbation, and that it should be printed at the University Press of that city, under the direction of the Archbishop, as these people belong to his diocese.

A printed circular from Leander Van Ess, addressed to all Bible Societies, and friends of the Bible, was read, and heard with feelings of joy and gratitude. His call for assistance was not heard in vain. Our committee immediately voted him 5000 rubles, to assist in carrying on his mighty plans; and the Catholic metropolitan, who took a deep interest in this communication, requested that he might be informed that a Greek and Catholic Metropolitan are most heartily concurring in the grant made to him by the Russian Bible Society.

A letter was read from the Smyrna Bible Society, requesting copies of the whole Bible in the Greek language; but, as they were not ready, our Committee resolved to give what was ready, and ordered copies of the Bible and Testament to be sent them in the Armenian language. As many persons have complained, that they felt a want of some means by which they could furnish their mites to the cause without being known, liberty has been obtained for having saving boxes put up, wherever there is a Committee, that the poor may at pleasure put in their copecks; and an unknown lady has furnished such boxes, to the amount of 225 rubles.

Original Poetry.

THE REPENTING CRIMINAL'S APPROACH TO DEATH.

Of middle stature, thick black hair,
A form athletic, giant strong;
A mind—ah, what a mind was there!—
Where plans of terror lov'd to throng.

He fear'd not man, he fear'd not God,
Nor either's much offended laws;
The dread of an avenging rod,
Ne'er made his desperate hand to pause.

Secured by justice—vain his strength,
To pow'r superior forc'd to bend;
In solemn voice, he hears, at length,
His judge pronounce his awful end.

All hopes of pardon, all destroy'd,
His boasted courage now is past;
Within is such a dreary void,
One glance of hope he dares not cast.

In vain upon his wretched bed,
He seeks in sleep a moment's rest:
Fancy presents a picture dread,
Of horrid phantoms grimly drest.

Scarce can his weary eye-lids close,
When former scenes of guilt appear;
Drive from his couch the sweet repose,
And leave him only dark despair.

With fearful glare his eye-balls roll,
But, hark! a whisper softly steals
In melting sweetness on his soul:—
An unknown influence he feels.

'Tween pleasing hopes and guilty fears,
With conflict sore his bosom heaves;
Again the "still small voice" he hears,
Which soon his aching breast relieves.

"Cease, arch fiend, thy tortures end,
This moment here thy powers cease;
Know that I am that wretch's friend,
I died that he might die in peace."

No more fierce anguish rocks his frame,
His soul to the Redeemer flies;
With rapture, calling on his name,
Triumphing in his death he dies.

March 28th, 1819. R. F.

Biographical Sketch.

OF

THE REV. JOHN WESLEY,

Born at Epworth, in Lincolnshire, June 17, *A. D.* 1703. *O. S*

(FROM HILL'S MINIATURE PORTRAITS.)

It was a custom among the ancient Romans to preserve in wax the figures of those among their ancestors who were of noble birth; or had been *more* nobly advanced to the chair of honour by their personal merits. It is related, "that Scipio and other great men, by beholding those likenesses, found enkindled in their breasts, so ardent a thirst after virtue, as could not be extinguished, till, by the glory of their own actions, they had equalled the illustrious objects of their emulation." But it is the happiness of Christians to possess truer notions of virtue, and to be governed by infinitely more exalted sentiments. It is, however, deserving remark, that the force of example is pecu-

liarly operative in those who sincerely love God. They no sooner reflect on the narratives given of such as have been eminent for their piety and zeal, than they become desirous of imbibing their spirit. With what superior delight and advantage may the subjects of the wisdom that is from above, review the lives of those who have exemplified the beauties of unaffected devotion, and shewn the way to true, to substantial happiness, and immortal honour! Even a *brief* memoir of the justly celebrated Wesley, if perused with such dispositions as gave his life its lustre, can scarcely fail of producing real advantage. For, as is said of another eminent man, "in his life are vivid representations of faith, love, and an heavenly mind; of humility, meekness, self-denial, entire resignation to the will of God, in their first and continued emotions; with whatever parts and principles besides, compose the whole frame of the new creature." In fine, whoever is capable of appreciating the importance of learning and philosophy, when sanctified by an ardent zeal for the glory of God, and unremitted exertions for the best interests of the world; may anticipate more substantial rareties, the zest of which he will never lose, while he needs the aid of instruction, or the animating influence of an example so full of grace and beauty.

So far as any account of the family can be traced back, Mr. Wesley's ancestors appear respectable for learning, conspicuous for piety, and firmly attached to those views of Christianity which they had formed from the sacred scriptures.

The father of Mr. Wesley was a clergyman, and held the living of Epworth upwards of forty years. His abilities were of a superior cast, and would have done him credit in a more conspicuous situation. He was a man of literary pursuits, and was indefatigable in his favourite study of the original Scriptures. The following extract from a letter to his son Mr. Wesley, will give some idea of his diligence in this respect:—

"I have some time since designed an edition of the Holy Bible, in octavo, in the Hebrew, Chaldee, Septuagint, and the Vulgate; and have made some progress in it. What I desire of you on this article is, 1. That you would immediately fall to work, and read diligently the Hebrew text in the Polyglot, and collate it exactly with the Vulgate, writing all, even the least variations or differences between them. 2. To these I would

ve you add the Samaritan text in the last column but one; which the very same with the Hebrew, except in some very few ces, differing only in the Samaritan Character, which I think the true old Hebrew. In twelve months' time you will get ough the Pentateuch; for I have done it four times the last ar, and am going over it the fifth, and collating the two Greek sions, the Alexandrian and the Vatican, with what I can get Symmachus and Theodotion," &c.

Of the poetical performances of the father, his son Samuel sses the following candid, but impartial judgment:

> "Whate'er his strains, still glorious was his end,
> Faith to assert, and virtue to defend.
> He sung, how God the Saviour deign'd t'expire
> With Vida's piety, though not his fire;
> Deduc'd his Maker's praise from age to age,
> Through the long annals of the sacred page."

The mere childhood of Mr. Wesley, the subject of this bio- aphical sketch, was not distinguished by any thing very mate- l, except a remarkable deliverance from fire, when he was out six years of age. What so nearly concerned the life of great a man, cannot be unpleasing, or uninteresting to relates ie parsonage-house according to his own account, was set on. , by the wickedness of some of his father's parishioners, who ild not bear the plain dealing of so faithful and resolute a tor.

Between the hours of eleven and twelve, on the night of gust 24th, 1709, his father's house at Epworth was discovered be on fire. On the family being alarmed, Mrs. Wesley and two eldest daughters rose quickly and shifted for themselves. e venerable clergyman burst into the nursery, and called the d to bring out the children. She snatched up the youngest, bade the rest follow; which the three elder did. In a little le, however, a child was heard to cry in the nursery; on ch the father again attempted to go up stairs, but they were on fire, and would not bear his weight. Finding it impossi- to give any help, he kneeled down in the hall, and recom- ded the soul of the child to God. The fire it appears was ie room, and all the floor beyond the nursery door was in a e,—Mr. Wesley, when noticing this alarming circumstance,

says:—"I climbed up on the chest, which stood near the wi
dow: one in the yard saw me, and proposed running to fet
a ladder. Another answered 'There will be no time: but
have thought of another expedient. Here I will fix mys
against the wall: lift a light man and set him on my shoulde
They did so, and he took me out at the window. Just then t
whole roof fell: but it fell inward, or we had all been crushed
once, When they brought me into the house, where my fat
was, he cried out, 'Come neighbours! Let us kneel down!
us give thanks to God! He has given me all my eight childre
let the house go, I am rich enough!"

The memory of Mr. Wesley's escape, is still preserved in c
of his early prints, Under his portrait, is a house in flam
with this inscription: —"Is not this a brand plucked out of
burning." He remembered this remarkable event ever a
with the most lively gratitude, and more than once has int
duced it in his writings.

It seems he was impressed with sentiments of religion at a v
early age: and partook of the Lord's Supper when he was o
eight years old. From all that himself has related, there is r
son to believe that he never lost those serious impressions.
was placed when very young at the Charter-house in Lond
under that eminent scholar, Dr. Walker, with whom he soon
came a favourite, on account of his sobriety and applicati
Ever after he retained a remarkable predilection for that pl
and was accustomed to walk through it once a year, during
annual visit in London.

From the Charter-house he was removed to Christ-Chu
College, Oxford, where he took his degree of Bachelor of A
In the year 1724, he was elected fellow of Lincoln College,
two years after this, he took his degree of Master of Arts.
now became conspicuous as a scholar. Nor was he barely
quainted with the learned languages: he read them as a c
and relished all their beauties. He conversed fluently in L
which he spoke and wrote with purity and elegance. T
who were judges of the classic writers, and were often in
company, were surprised at the readiness with which he qu
the Greek and Latin Poets, even to his latest days. The G
Testament was as familiar to him as the English. His sk
Logic is so well known, that it is almost proverbial. I

been said, indeed, that "he delighted to puzzle his opponents by the fallacies of that art." But he has often declared, that he never in his life, in any disputation either in jest or earnest, designedly took the wrong side of the question; and, lest he should be brought insensibly to this, he always avoided being opponent in the public disputations at the University.

His poetical abilities were not inconsiderable, but he did not cultivate them much after he left Oxford. Nevertheless, the pieces he has published, abundantly prove the strength and elegance of his genius in this respect.

The hymn on the Divine Attributes, published in his large Hymn Book, was composed by him, and is one of the most excellent of the kind in the English language:—

O God, thou bottomless abyss!
Thee to perfection who can know?
O height immense! What words suffice
Thy countless attributes to show?
Unfathomable depths thou art!
O plunge me in thy mercy's sea:
Void of true wisdom is my heart!
With love embrace and cover me!
While thee, all infinite, I set
By faith, before my ravish'd eye:
My weakness bends beneath the weight;
O'er power'd I sink, I faint, I die, &c.

In 1725, he was ordained Deacon by Dr. Potter, afterwards Archbishop of Canterbury, and preached his first sermon at South Lye, near Oxford: and some time after his election to a Fellowship, he was appointed Greek Lecturer, and Moderator of the Classes. This last appointment he always regarded as a very gracious providence. It gave him a complete knowledge of that important branch of learning, by which he was afterwards enabled during his whole life to defend the truth against all opponents.

He was now fully employed, between his public offices and his pupils; and his labours as a tutor were not in vain. The celebrated Mr. Hervey was one of his scholars, and in reference to the advantages he had received under his tuition, he wrote to Mr. Wesley, in 1736, as follows:—"As for me, I am still a most weak, corrupt creature. But blessed be the unmerited

mercy of God, and thanks be to your never-to-be-forgotten ex ample, *That I am what I am.*"

Mr. Wesley, it appears was ordained Priest, in Septembe 1728, and at the desire of his father, who had two Livings, h returned into Lincolnshire, and resided chiefly at Wroote, as hi curate.

He did not again visit Oxford, till the 16th of June, 172 At this time his brother Charles, Mr. Morgan, and one or tw more, had just formed a little Society, chiefly to assist eac other in their studies, and to consult on the best method of em ploying their time to advantage. During his stay here, he wa almost constantly with them in the evenings; but about th middle of August, he returned to his charge at Wroote. I November, however, he quitted his father's curacy, being ordere back to College, by Dr. Morley, the Rector, it being "judge necessary," says the Dr. "that the junior Fellows who shoul be chosen Moderators, shall in person attend the duties of thei office, if they do not prevail with some of the Fellows t officiate for them." It is clear that he did not quit this statio from discontent or restless ambition, but at the call of the head of his College; and it is likewise manifest that he had not th least conception of what afterwards followed.

When he returned to Oxford, the four young gentlemen, wh had occasionally spent some evenings in a week together, i reading chiefly the Greek Testament, committed the sole direc tion of their infant Society to him; and from this period i began to assume a more regular form. The meetings continue for some time to be considered as only intended for their ow benefit; but in the summer of 1730, the young gentlemen bega to visit the prisoners in the castle, and the sick poor in the town And now their meetings began to be more directly religious To their reading and consultations, they added fasting an prayer. They communicated once a week; were about fiftee in number, and all of one heart and mind.

(*To be continued.*)

Instructive Essay.

ON REAL HAPPINESS.

[*Concluded from page* 324.]

CHAP. II.

OF FORTITUDE.

THE *Fortitude* which I mean is that nobleness of sentiments which exalts the soul, and in cases of urgency prompts it to brave danger, pain and adversity. When should we suffer with resignation? When pain is unavoidable, so that real good may be the result. To bear a calamity which it is not in our power to escape, is called *patience;* to encounter pain of any kind voluntarily in hopes of good ensuing, denotes *courage.*

The vicissitudes with which human life is overburdened, and that are borne only by dint of patience, may be divided into four classes.

1. *Natural vicissitudes*, to which our physical organization subjects us.

2. The vicissitudes against which prudence and a good conduct would have guarded us, and that I shall call *punishments.*

3. Those vicissitudes that exercise the patience of the righteous, and that I shall call *persecutions.*

4. The *contradiction* to which we are continually exposed on account of the opposite sentiments, the diversity of manners and disposition of those individuals whom we live with.

The diseases that besiege our infancy, the pangs of child birth, the loss of those whom we hold dear, infirmities and death, such, in my estimation constitute the whole of natural vicissitudes. All the rest are either chimerical, or the result of imprudence, irregularity, voluptuousness, and intemperance.

Of all the above-mentioned natural vicissitudes, two on require *fortitude*, namely the death of those whom we cheri and our own. Ordinary virtue alone, if any at all, is requisi to meet the others.

The troubles of childhood are soon forgotten, and to ende vour to recommend *patience* to a little being as yet destitute reason, would be a most ridiculous attempt. Besides, whether child be patient or not, is, I should think, very immaterial persons of a maturer age.

The pain of child birth is said to be very acute. But I ca not help supposing it is supportable, when I see so many w dows remarry.

Neither do I think that old people are much to be pitie since their sensations weaken in proportion as their infirmiti increase, and that the gratification of living indemnifies the for the vicissitudes of life.

But the loss of a friend, of a son, of a parent, of a belove spouse, is a violent blow that bruises, that breaks the hear that focus of feelings. It is in support of such a blow that w must muster all the powers of our soul. Complaints or impa tience could not remedy the sufferings already endured. T know how to suffer, is proceeding one step further toward virtue; to be resigned is to advance a step towards reason Remember also that regret, though ever so violent, graduall decreases.

Those vicissitudes of the second class, and which I ter *punishment*, are perhaps also natural, since nature has doome them to become the punishment of dissolute morals. Such a the loss of bodily strength and of health, produced by intempe rance; indigence occasioned by prodigality; and the degradatio which attaches to a base offence.

Every vice is attended with its peculiar punishment. Th tyrant who inspires so much fear, continually trembles for h own existence; the father who represses not disorder in h family, is punished by the misconduct of his children; the sham of her daughters becomes the punishment of a coquettish mo ther: he who is successful in deceiving his fellow-creatures ca not escape the upbraidings of his conscience, and his remors which act as so many tormentors.

The virtuous are exposed to *persecutions*, which are inev

able; they must expect them. Riches, and honours are not the lot of virtue, who is an orphan maid, forlorn, and portionless.

The vicious will assail you with dire calamnies; but you may rejoice at their imputations being unfounded. They will traduce you before a court of justice, passion will guide your accusers and judges; you will be condemned unjustly: but had you rather be guilty? Would remorse alleviate your sorrow, or mitigate your punishment?

True fortitude consists in practising virtue regardless of peril. To get tired of practising virtue, is bordering upon vice.

Learn how to bend your temper to *contradiction.* Nature has dispensed no greater a variety on human faces than in the propensities and disposition of men. It would be as absurd to exact all humours conforming to yours, as to pretend every one should assume your like features.

Although all men were equally to cherish virtue, still there are many points on which they would differ.

You, being far from perfect, must bear the imperfections of others, or renounce their indulgence; and though you were free from all defects, instead of insulting those who are faulty, you should only pity them the more.

I have made you sensible of the necessity of patience; let us now proceed to investigate the utility of *courage.*

I call courage that vigor of the mind which induces to perform such deeds as pusillanimous souls deem impossible. The obstacles either lie within us, or are strangers to us; hence are to be found two sorts of courage, the one that teaches us how to conquer ourselves; the other that acts externally, and overcomes every obstacle. This latter is called *heroism,* the former constitutes *greatness of soul.*

The individual who is possessed of greatness of soul, if he be allowed to have his choice, will prefer a virtuous action that ruins his fortune, to a lucrative one than ruins his virtue.

Heroism differs from greatness of soul in as much as it is accompanied with those splendid qualifications which excite surprise and admiration.

CHAP. III.

OF JUSTICE AND OF TEMPERANCE.

Justice in general consists in allowing to ourselves and to others that which is due to all. Thus to be just, or virtuous is the same thing.

Sociable qualifications are founded on the bonds which unite men, namely, friendship, subordination, and gratitude. Justice, however, breaks off those bonds, which, far from rendering it more active, check and impede its action. It is not on account of friendship, kindness or compassion that we are to be just; justice is an indisputable sacred right, which the meanest stranger is entitled to claim.

Justice is either *commutative*, that is to say the arbitrator of differences between individuals; or *distributive* which is the appendage of sovereigns and of magistrates.

Equity is the basis of commutative justice; it resides in *veracity* and *good-faith*. Veracity inspires confidence; good faith confirms and maintains it.

Most men are not very particular with regard to veracity. They will indulge in uttering officious falsehoods, not to hurt, to do service, or to clear a friend. They will make it a game to tell jocular falsehoods, stories of their own invention. Yet calumny is no more than a falsehood, and calumniators are hooted by every one, not from love of truth, but because we apprehend lest we should be made, in our turn, the victims of calumny.

If you wish to exact veracity from others, always abide by truth yourself, you then at least will have a right to complain.

Good faith need not be defined.

Temperance, in its general acceptation, is that wise moderation which keeps within due bounds our desires, sentiments and passions. However, I shall only consider it as a curb to our corporeal propensities, and which, causing us to avoid the opposite excesses, render those propensities not only innocent but useful.

The principal vices that are subdued by temperance, are incontinence and gluttony. All the rest derive from either of

ose sources, consequently the two bases of temperance are *hastity* and *sobriety*.

Suffice it to name Chastity, which the least touch will pollute. Sobriety consists in the moderate use of food, on which deends the preservation of health. Nature has determined the uantity we should take. To go beyond that is to abridge ie's life, to violate the law of Nature that ordains our prervation. To ruin one's constitution by dint of excessive stinence is no less blameable than the contrary abuse. Is he ho swallows slow poison less a suicide, than he who cuts his roat with a razor?

In order to inspire the Lacedemonian youth with a taste for briety, slaves in a state of inebriation were brought before em, and the disgraceful condition of the wretches would ake a deep impression on the organs of the young beholders. ow-a-days that whimsical method is no longer recurred to, many of our fellow-citizens most willingly act the part of former Spartan slaves.

Interesting Anecdotes.

The bishop of Aix, with some priests, being at Avignon toge-r, were one day walking along the streets with some courte-ns, and seeing a man who sold obscene pictures, they purchas-several, and presented them to the women. A bookseller, o had a great number of Bibles in the French language for e, lived at hand. The bishop stepping up to him, said, "how est thou be so bold as to sell French merchandize in this n?" The bookseller replied, with a kind of sneer, "My Lord, you not think that bibles are as good as those pictures which have bought for the ladies?" Enraged at the sarcasm, the iop exclaimed, "I'll renounce my place in paradise if this ow is not one of the Waldenses. Take him away, take him y to prison." These expressions occasioned him to be ibly used by the rabble; and the next day he was brought

before the judge, who, at the instigation of the bishop, co demned him to the flames. He was accordingly burnt, w two bibles hanging from his neck, the one before and the ot behind.

Hindoo Burial Service.—During the funeral ceremony, wh is solemn and affecting, the Brahmins address the respect elements in words to the following purport; although there m be a different mode of performing these religious rites in ot parts of Hindostan.

O Earth! to thee we commend our brother; of thee he w formed; by thee he was sustained; and unto thee he now turns!

O Fire! thou hadst a claim in our brother; during his li he subsisted by thy influence in nature: to thee we commit body, thou emblem of purity; may his spirit be purified entering a new state of existence!

O Air! while the breath of life continued, our brother spired by thee: his last breath is now departed; to thee yield him!

O Water! thou didst contribute to the life of our brothe thou wert one of his sustaining elements. His remains are n dispersed: receive thy share of him, who has now taken an ev lasting flight.

Miscellaneous.

Extract of a Letter, from the Rev. Mr. Berridge, to the R Mr. Edwards, of Ipswich, upon the death of his wife.

Dear Brother, Everton, Nov. 25, 1776

Mr. Winter informs me of the loss of your dear wife, y once knew that she was mortal, but she now has put off m tality and is become immortal; can this grieve you. Oh! t I was where she now is, safe landed on the peaceful sh

ilgrims meet to part no more. She was once a mourning sinner in the wilderness, but is now a glorified saint in Zion. saiah lx. 20. Doth this trouble you? She was once afflicted ith bodily pains and weakness, encompassed with family cares, nd harrassed with a crowd of anxious needless fears, but she is ow arrived at her Father's house, and Jesus, dear Jesus hath iped away all tears from her eyes, and freed her in a moment from ll pain, and care, and fear, and want,—and shall this afflict you?

She ranges now the heavenly plains,
And sings with sweet heart melting strains;
And now her soul begins to prove,
The height and depth of Jesus' love;
He cheers her with eternal smiles,
She sings hosannas all the while,
Or overwelm'd with rapture sweet,
Sinks down adoring at his feet.

ou have not lost your wife, she has only left you for a moment, ft an earthly husband to visit an heavenly father, and expects your rrival there soon to join with her hallelujahs for redeeming love; re you still weeping? Fye upon you my dear brother, weeping ecause your wife can weep no more, weeping because she is appy; weeping because she is joined to the assembly where ll are kings and priests; weeping because she is daily feasted ith heavenly manna, hourly drinking new wine in her Father's ingdom; weeping because she is now where you would be and ong to be eternally, weeping because she is singing, and singg sweetest anthems to her God and your God,—O shameful eeping. Jesus has fetched his bride triumphant home to his ngdom to draw your soul more ardently thither; he hath broken p a cistern to bring you nearer and keep you closer to his foun- in; hath caused a moment's separation to divorce your affec- on from the creature, and hath torn a wedding string from our heart, to set it a bleeding more freely, and panting more ehemently for Jesus. Hereafter you will see how gracious the ord hath been in calling a beloved wife home in order to etroth the husband more effectually to himself; remember the ouse of mourning becomes and befriends a sinner, that sorrow a safe companion for a pilgrim, who walks much astray unless s heart is well broken; may all your tears flow in a heavenly annel, and every sigh waft your heart to Jesus. May the God all comfort and consolation comfort you through life, and death afford us both a triumphant entrance into his kingdom.

PASSAGE ON SERAPHIC LOVE,
By Mr. BOYLE.

Speaking of the immutability of God's love, (says,) nor do tho crosses yet seem due to his anger, destroy the immutability of h love, since even that anger is an effect of it; proceeding from fatherly impatience of seeing a spot unwiped off in the face, l loves too well to see a blemish on it, and from his desire to s his child an object fit for a larger measure of his kindness, many as I love I rebuke and chasten says our Saviour, Rev. i 10: and I know, O Lord, says the psalmist, that thy judgmen are right, and that thou in faithfulness hast afflicted me; the fu nace of affliction being meant but to refine us from our earth dross, and soften us for the impressions of God's own stamp an image, the great and merciful architect of his church, Heb. xi. 1 employs not on us the hammer and the chizel with an intent wound and mangle us, but only to square and fashion our har and stubborn hearts into such living stones as may both grace an strengthen his heavenly structure.

ON SABBATH SANCTIFICATION.

That the work of the sabbath is great and necessary, is plain if we consider that the sabbath is the great market day of Heaven upon which we ought to take in and lay up provision for our soul for all the rest of the week, yea for eternity itself; it is the usua day of sinner's conversion and acquaintance with God. It is th day wherein we have our sins to bewail, our needs to get supplied our hard hearts to get melted, our dead affections to get raised our guilty consciences to get disburthened, our dark minds t get enlightened, our weak graces to get strengthened; we hav this day God's word to teach our families, our children to in struct, Christ's love to commemorate, death and judgment t provide for, and our Redeemer to treat with about the saving of souls; in a word, this is a day wherein we are to make visits t God, and receive gifts from him. Now, I do appeal to ever soul that knows any thing of real godliness; if these things b

not so weighty and necessary as to challenge the whole of the day, and the attendance of all our powers and faculties; and if so then we are bound carefully to avoid every thing that may prove an avocation or diversion from doing them.

As serious godliness never did, so it never will thrive or flourish in the world when the Lord's day is disregarded. For this sin opens a flood gate for all serious religion to run out, and a tide of ungodliness to flow in. They that once begin make but little difference betwixt the Lord's day and any other days, will readily, ere all be done, make little difference betwixt the Lord's name and other names, the Lord's table and other tables, the Lord's book and other books. This sin of sabbath breaking is a woeful inlet to all sorts of profaneness and downright atheism at last. Whereas a conscientious regard to this holy day is mighty aweband on the soul against the commission of sin, and neglect of religious duties.

WILINSON.

CATHOLIC EMANCIPATION.

An unqualified assent to the Catholic petition would certainly be partial. They have not, I allow, a juster claim to the rights they pray for, than other dissenters from the church of England. But why should these rights be witheld from any? and why should religious difference create an inequality in those who equally contribute to support the state, and to defend their country? Political necessity alone could justify the grant of privileges to one sect which are denied to another; whether that necessity exists, I leave to wiser politicians to determine. That the *fullest* concession to the prayer of the Catholics, however, would endanger the established church, I do not not believe. Some consequences might be beneficial. While the Catholics are looked upon with a jealous eye, they will return suspicion with hatred. The mind clings to an opinion for which it suffers, and is tenacious of that which excites opposition; remove opposition, and you disarm obstinacy, and obstinacy is the high priest of error. The restrictions against Catholics are few, but the multitude imagine them more severe than they really are. Reason will not exert herself unless she *thinks* she is *free*:

once give *freedom* to her exertions, and I have no apprehension that Papal ceremonies would long survive the exploded creed of the Pope's supremacy. The tenets of the Romanists are altered, and *will alter*. They will never regain the ascendancy in the British dominions, The silent operation of reason and reflection will undermine them in Ireland, and here they are too insignificant to be regarded. The church of England will fall by another hand.

ROBERT'S LETTERS, page 176

A Sermon preached upon occasion of the Funeral of the Rev. Mr Daniel Burgess, Minister of the Gospel, who died Jan. 26 1712, 13, in the 67th year of his age, by MATHEW HENRY Minister of the Gospel. With a short Account of him.

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2 *Cor.* iv. 7. *But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us.*

Divine Providence has in the mournful occasion of this solemnity, given us a sensible proof of the truth contained in the former part of my text, that we have the heavenly Treasure in earthen vessels, for here is one of those vessels broken and laid by, by which it appears to have been, though a strong one, yet an earthen one. And now, O that divine grace would, by its sanctifying quickening influences upon all our hearts, verify the latter part of the text, and give us an instance of it; yet, notwithstanding this, there is an excellency of power going along with the gospel of Christ, which depends not upon dying men but upon a living God, and is mighty through him to the pulling down of the strong holds of sin, and the setting up stronger for Christ, that he may divide the spoil, and possess the throne in the soul! and if we have experience of this, that the faithful ministers are removed one after another, yet the spirit of the Lord is not departed from us, it will be our best support and comfort under all afflictions, of this kind; for though our ministers have their strength weakened in the way and their days shortened, yet Jesus Christ is the same yesterday, to day, and for ever, the

ame to his church; they are wearied and worn out, and are one there where the weary are at rest, but the everlasting God, even the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; so that, thanks be to God, still we have the treasure, and if it be not our own fault, may make it ours, though till we have it in earthen vessels.

1. By the treasure here spoken of, it is plain we are to understand the gospel of Christ; the glorious gospel of the blessed God; which is set before us, and offered to us, the unsearchable riches of Christ. It is this treasure, this which his heart was so much upon, and so full of. This which in the verse before he had called the light of the knowledge of the glory of God in the face of Jesus Christ. That is the treasure that we Christians have, and glory in. And a noble description it is of the everlasting gospel which is preached to us, and professed by us.

It is light; it is such a light as in the dawning of the day of creation shone out of darkness, when the Almighty word said let there be light, and was the first born of this visible world; it is such a light as every morning shines out of the darkness of the night, that as the gospel did, it may take hold of the ends of the earth, which is turned to it as clay to the seal. What is more bright and glorious than the light? what more pure? what self evident, and what more welcome to them that sit in darkness? light is indeed a treasure, and we have it from the Father of lights.

It recommends itself to those who would improve their natural reason, for it gives knowledge, sound knowledge, useful knowledge, the knowledge of duty, the knowledge of salvation by the remission of sins, a knowledge infinitely preferable to that which the inquisitive part of mankind amused and perplexed themselves with in the Gentile philosophy, which did but darken counsel by words without knowledge; the light of joy which the gospel brings, results from the light of knowledge, and that is no Christian devotion which has ignorance for the mother of it.

It recommends itself likewise to those who would improve their natural religion, for it gives us the knowledge of the glory of God, the founder and centre of all religion; it sets that glory before us as the object both of all our adorations, and all our aims. The heavens indeed declare the glory of God, but they shew us not how and which way we may glorify him, much less

be glorified with him; here, therefore, where natural reason and religion do both leave us at a loss, the gospel of Christ takes up, and leads us on, shews us the glory of God shining in the face of Christ, where it shines clearer, and stronger, and brighter and with more satisfaction than it doth in the face of the whole creation; for it declares the glory of God, reconcilable to us, and accessible by us, nay and in Christ reconciling the world to himself, and taking a remnant of the children of men into covenant and communion with himself, through a mediator. In it life and immortality are brought to light, are brought to hand; such knowledge as this well deserves to be called a treasure, and it is this treasure here spoken of.

2. By the earthen vessels here it is plain we are to understand the apostles and the ministers of the Gospel, here in their present state, while they are in the body. We have this treasure lodged with us for the use of others, whose bodies are as earthen vessels. These were the gifts Christ gave unto men when he ascended up on high, and valuable gifts indeed if we consider the treasure lodged in them; not only prophets and apostles, but pastors and teachers, whose office and business it is to preach the glad tidings of redemption, by the Redeemer offering himself to be a sacrifice for us, and a Saviour to us. The very same gospel that was preached by the apostles and evangelists then, is preached by the pastors and teachers still; only the business of the first preachers of the gospel was to propagate it to distant nations, to carry it from place to place, that Christ might be known as salvation to the ends of the earth; the business of the pastors and teachers since has been rather to propagate it to succeeding generations, to carry it from age to age, that the name of Christ might endure for ever and ever, and his throne as the days of heaven. The former was intimated in the command, Go, disciple all nations; the latter in the promise, Lo, I am with you always, with you and your successors, even to the end of the world. Now those who are employed in this work are here said to be earthen vessels, vessels made of shells of fishes, so the learned Dr. Hammond thinks it might be read; the shells of oysters (which have their name from the word here used,) and other the like resemble our bodies, in which our souls dwell, as a fish in the shell, and are fastened to them; and he observes from Grotius, that the Platonists making two bodies

of a man, one more inward, which the soul was lodged in, which they called the chariot, or vehicle of the soul, an aerial body: the other which is terrestrial, more gross and carnal, which we see and touch, is the shell of the soul. But he owns that the word signifies likewise, an earthen vessel which has passed the fire, and is therefore brittle, and soon broke for a sign before the ancients of the people.

3. The force of the reason why God has been pleased to put such a treasure in earthen vessels is also plain, that the excellency of the power may be, that is may appear to be of God, and not of us. We carry bodies about us, (so Dr. Hammond paraphraseth it) subject to all manner of oppositions, pressures, and afflictions, and this on purpose designed by God also, that all the good success we have in our apostleship may be imputed to Christ, and not to us, as it would be if we came with any secular power or grandeur to plant the gospel, And a very considerable proof it was of the divine original of the gospel, yet though the preachers were not only destitute of all worldly advantages, but laboured under all imaginable disadvantages, yet it made its way, gained its point, and did wonders, which was an evidence that there was an excellency of power above that of any creature going along with it.

Three doctrines we may observe from hence:

1. That the Gospel Christ is a treasure indeed, and it is our unspeakable privilege that we have that treasure.

2. Ministers are earthen vessels in which this treasure is put.

3. Therefore God has put the treasure into earthen vessels, that all that are enriched by it may give him the glory of it.

1. For the first. In having the gospel of Christ known and owned among us, we have a treasure, truly valuable, nay invaluable. It is our happiness as Christians, that we have the gospel written to us in the scriptures, which are of Divine inspiration, under the direction of a Divine warrant, and under the influence of a Divine promise, and professed in the world by a church called out of the world, and incorporated by a Divine charter.

We live in an age of infidelity, when under colour of opposing bigotry and enthusiasm (two very ill things) the gospel of Christ is ridiculed and run down, and set upon a level with the pagan theology. It is time for thee, Lord, to work when men thus make void the gospel, and it is time for us in our places to

appear in defence of that which is the foundation of all our hopes, and the fountain of all our joys, when it is thus virulently thus violently attacked; it is proaris and focis that we contend for the faith once delivered to the saints, and for the common salvation, and therefore ought to contend earnestly. Upright men are astonished to see such sacred truths and laws treated with such contempt, and the innocent cannot but stir up himself against the hypocrite. When those speak slightly of the gospel who hate its laws, and despise its comforts, we ought to speak honourably of it, and how can we speak more honourable of it than call it as the text doth, our treasure; we know it, and believe it to be so, and that in comparison of it, all the learning and policy of this world is but trash and trifle?

The gospel of Christ is indeed a treasure. For,

4. There is in it an abundance of that which is of inestimable value. If the things themselves be truly precious, and there be plenty of them, then we call them treasure; and such things there are, and a fulness of them in the gospel of Christ. As the merchandize and trade of this wisdom, so its stores and treasures are better than that of silver or fine gold, or precious stones. The topaz of Ethiopia cannot equal them; the onyx, or the sapphire.

There are treasures of wisdom and knowledge, in the truths which the gospel discovers to us, about which the understanding finds the best employment, the best entertainment. There are treasures of comfort and joy in the offers which the gospel makes us, and the blessings which it assures to all believers, in which not only the necessities of the soul, are provided for, but its desires abundantly satisfied, and its true and lasting happiness inviolably secured. There is a treasure of merit and righteousness in Christ, and in his mediation, his sacrifice and intercession for us; a treasure of grace and strength in the spirit, and his operations on us; a fullness of grace, grace for grace, grace for all gracious exercises, which it pleased your Father should dwell in Jesus Christ, that from thence we might receive.

(*To be continued.*)

Religious Intelligence.

he Committee of the Protestant Bible Society, established at Paris, to the Consistories, and to the Members of the Protestant Christian Churches of France.

Paris, January 5, 1819.

A Protestant Bible Society has just been formed at Paris, with e intention of disseminating, either at a low price, or gratuitously, e Holy Scriptures, without note or comment, and in the versions re-ived by the protestant communions.

The first step of its founders was to obtain from government the au-ority to assemble, in order to give themselves up unitedly to the bours required by the religious end which they propose. This au-ority has been granted them in a letter from His Excellency the linister of the General Police, dated October 9, 1818.

Assured of the countenance of government, they hastened to make nown their project to their brethren of the Consistorial Churches of aris; and they soon had the satisfaction to see a great number of the ost distinguished Members of these Churches, co-operating with them the execution of their plan.

The Society thus formed, has commenced its operations by establish-ng regulations, according to the tenor of which the Society admits to ie number of its Members all persons who subscribe, annually, any im whatever. It receives also, with gratitude, all donations which ious persons may please to bestow; and will mention them in the re-orts which will be presented to the General Meeting of the Subscribers very year, in the month of December, and published through the me-ium of the press.

They have confided the administration of the affairs, in the interval etween one General Meeting and another, to a Committee; all whose inctions are gratuitously discharged. The first duty of this Commit-ee is to make known the existence and the end of the Society, to the Protestant Churches of the two communions. They address themselves, o this effect, to all their Christian brethren, and principally to you, he Presidents and Members of the Consistories of France: assured of our co-operation, and the zeal with which you will exert yourselves o contribute to the success of so useful an Institution.

They request, in consequence, that you will be pleased to distribute opies of this circular among your fellow Christians; and to collect and emit to the Society, the annual subscriptions or gifts which you have indly obtained, together with the names of the respective benc-actors.

Nor is this the only way in which the Committee think they ma hope for your concurrence. Anxious to make our Christian brethre partakers of the blessings of which the Bible Society will, by the hel of God, become the source, they wish you to find out those who are de titute of Bibles, and to request them to apply, in order to procur them, either to the nearest Consistory, or to the most zealous Membe of your Church, who would take upon themselves the office of obtain ing them from the Society, and distributing them. The Committee wi hasten to meet such applications as speedily as possible.

May you then, gentlemen, who are equally convinced of th importance of this work, and who pray every day to God, th "His kingdom may come," labour with success, in union with u to carry the word of life, and its sweet consolations, into the cottage the poor, unhappily deprived of it, and unable to procure it. May th zeal in this cause, which we see produce such glorious fruits in all par of the world, and the example of which has been given by that gene rous Society which has served as a model for all others, manifest itse likewise in our country! Shall France, so richly endowed by Provi dence, so distinguished for arts and for learning, shall she alone be back ward in spreading the word of God, and bringing souls to the faith o our Lord Jesus Christ, when the means of instruction given to all clas ses of people, have increased in them the desire to draw the sacre principles of morality and religion from this purest source?

Without doubt, the time is arrived, when the distribution of the Hol Scriptures cannot fail of producing the happiest effects; when all thos who assist in this work, will spread inestimable blessings among thei brethren and countrymen; and thus contribute to secure their happi ness in this life, and in that which is to come.

Associate, then, your labours with ours, in order that, by our unite efforts, favoured with the blessing of heaven, edification may be pro moted among the Christians of our Church, and the name of God b glorified, in Jesus Christ, our Lord.

For the Committee of the Bible Society.
President,
MARQUIS DE JAUCOURT, Peer of France.
Secretaries,
BOISSARD, JUILLERAT,
VINCENS S. LAURENT, LE BARON PELET DE LA LOZERE.

From the Rev. J. P. Higgmann, Chaplain to the Swedish Fleet, and Minister of the Parish of Shipsholm.

Stockholm, March 4, 1818.

It will, probably, not be displeasing to you, if I now relate some thing of the result of my experience, in the distribution of the Bible i

y small parish. During the period of two years, 313 families have een supplied with the Holy Scriptures, of which they had before been estitute; and I can assure you that many of them received this valu- le book from my hands with abundant tears of gratitude; kissed the ible, raising it with both hands towards heaven, poured forth their ost lively thanks to God, for having favoured them at last with the ng desired treasure. A widow seemed all astonishment at her good rtune, that, in her present lonely situation, and great poverty, she ould call that her own, which she, and her late husband together, could ever find sufficient means of obtaining. In the fullness of her heart, e loudly exclaimed:—"The Almighty has now seen how his word, edewed as it was, with my tears, has always been my best consolation nd refuge."

From the Rev. Professor J. J. Altorfer.

Schaffhausen, October 7, 1818.

Your friendly letter of the 8th of May, has filled my heart with joy; which the Members of our Committee fully participated, when I mmunicated to them its contents.

I have made, I trust, a beneficial use of it in this year's Report, now the press, to convince our public, both in town and country, of the ability of our Institution, and also to interest them for it zealous pport.

Just at the time, I was engaged in drawing up the Report, we had e inexpressible pleasure of seeing your worthy colleague, the Rev. Ir. Owen. He made the most diligent and circumstantial inquiries oncerning the progress and present state of our Institution. We in- nd publishing an address, previous to the approaching Festival of ie Reformation, in which the public will be earnestly invited to sup- ort the Bible Society, from which, under the blessing of God, we ex- ect the best results. Mr. Owen testified his satisfaction with our pro- eedings; and, finding that we were desirous of having a considerable umber of Bibles and Testaments ready for distribution at the said Fes- val, he offered, for this purpose, to send us from Basle, 200 Bibles and 00 Testaments bound, and free of expense. To these he added 50 rench Bibles to be at the disposal of the French Clergyman, and pro- ised besides to transmit to us some copies of the Hebrew New Testa- ent, with a view to their being put into the hands of the Jews in our eighbourhood. I intreat you, my honoured friend, to present our rateful sentiments to your most worthy President, and Members of our revered Committee.

One knows not which to admire most—your Society and its active lembers, the spirit which actuates them, or the blessings which they atter in every direction. All this constrains the religious mind to lore *Him*, who so visibly carries on his work among the children of en,

Select Poetry.

TO AN

EARLY PRIMROSE.

Mild offspring of a dark and sullen sire,
Whose modest form, so delicately fine,
Was nurs'd in whirling storms,
And cradl'd in the winds:

Thee, (when young Spring first questioned Winters sw
And dar'd the sturdy blusterer to the fight,)
Thee on this bank he threw,
To mark his victory.

In this low vale, the promise of the year,
Serene, thou open'st to the nipping gale,
Unnoticed, and alone,
Thy tender elegance.

So virtue blooms! Brought forth amidst the storms
Of chill Adversity—in some lone walk
Of life, she rears her head,
Obscure and unobserved:

While ev'ry bleaching breeze that on her blows,
Chastens her spotless purity of heart,
And teaches her to bear
Serene, the ills of life.

Biographical Sketch

OF

THE REV. JOHN WESLEY,

(*Continued from page* 342.)

THE members of this little Society being so strict in their deportment, so constant in the means of grace, and zealous of good works, soon began to be noticed and ridiculed by the young gentlemen of the University, under the appellations of *Sacramentarians; the Godly Club*, and afterwards of *Methodists*. These sneers, however, they little regarded: but when some of the Seniors of the University were offended, Mr. Wesley did not choose to proceed any further without advice. He therefore wrote to his father and to some other gentlemen of piety and learning, stating what they had hitherto done; what design they had in view; and asking whether they should stand still where they were, or go forwards. The answers were

favourable; they confirmed them in their benevolent purpose and animated them with zeal in the execution of them. The carefully attended, however, to the prudential directions give them, and consulted the Bishop of Oxford's chaplain, who com mended their designs, explained their intentions to the Bisho and succeeded in obtaining his Lordship's decided approba tion.

About this time, Mr. Samuel Wesley, Jun. wrote the follow ing copy of verses to his brother Charles :—

" Say, does your christian purpose still proceed
T' assist in ev'ry shape the wretches' need ?
To free the prisoner from his anxious jail,
When friends forsake him, and relations fail ?
Or yet with noble charity conspire
To snatch the guilty from eternal fire ?
Has your small squadron firm in trial stood,
Without preciseness, singularly good ?
Safe march they on 'twixt dangerous extremes
Of mad profaneness and enthuiasts' dreams ?
Constant in pray'r, while God approves their pains,
His Spirit cheers them, and his blood sustains ?
Unmov'd by pride or anger, can they hear
The foolish laughter, or the envious fleer ?
No wonder wicked men blaspheme their care,
The devil always dreads offensive war :
When heavenly zeal the sons of night pursues,
Likely to gain, and certain not to loose ;
The sleeping conscience wakes by dangers near,
And pours the light in they so greatly fear.
One or two questions more before I end,
That much concern a brother and a friend.
Does John seem bent beyond his strength to go,
To his frail carcase literally a foe ?
Lavish of health, as if in haste to die,
And shorten time t' ensure eternity ? "

The opposition still increasing, and in fact becoming more serious, they thought it proper, by way of self-defence, to pro pose to their friends or opponents, as opportunity offered, cer tain important questions on moral and religious duties. No one, however, attempted to answer these questions in the nega tive; so that the more persons they proposed their designs to, the more they were confirmed in the belief that they were acting right, and more determined to pursue their plan. But soon

er this the Society suffered a severe loss in the death of Mr. organ.

In a poetical tribute to the memory of this excellent young an, Mr. Samuel Wesley asks,

> Who now regrets his early youth would spend
> The life so nobly that so soon should end?
> Who blames the stripling for performing more
> Than doctors grave, and prelates of three-score?
> Who now esteems his fervour indiscreet,
> His prayers too frequent, or his alms too great?
> Who thinks, where blest he reigns beyond the sky,
> His crown too radiant, or his throne too high?
> Who but the fiend who once his course withstood,
> And whisper'd, "Stay till fifty to be good?"
> Sure, if believ'd, to obtain his hellish aim,
> Adjourning to the time that never came.

Soon after this, Mr. Wesley found himself surrounded with nemies triumphing over him, and friends deserting him; he nw the fruits of his labours in danger of being blasted before ney had attained maturity. But he stood firm as a rock: and eing conscious of his own integrity, that he had nothing in iew but to serve God in righteousness and true holiness, and to enefit his neighbour, he viewed his situation without any great motion. Writing to his father, respecting his difficulties, and ne unsteadiness of the young gentlemen who had for some ime associated with him, he says:—"The effects of my last ourney, I believe, will make me more cautious of staying any ime from Oxford for the future; at least till I have no pupils o take care of, which probably may be within a year or two. Our seven and twenty Communicants of St. Mary's, were on Monday shrunk to five: and the day before, the last of Mr. Clayton's pupils, who continued with us, informed me, that he did not design to meet us any more."

This indefatigable tutor now redoubled his diligence with his pupils, that he might recover the ground he had lost. His pupils, indeed, continued with him, whether they adopted his religious practices or not. But as he had been blamed for singularity, both by friends and enemies, and many had thought that he too rigorously imposed some particular practices upon others; he points out in a letter to his mother what the singu-

larity was which chiefly gave offence at Oxford:—"Th thing," says he, "that gives offence here is, the being singul with regard to time, expence and company. This is evide beyond exception, from the case of Mr. Smith, one of our Fe lows; who no sooner began to husband his time, to retrenc unnecessary expences, and to avoid his irreligious acquaintance but he was set upon by, not only all these acquaintances, b many others too, as if he had entered into a conspiracy, to c all their throats; though to this day he has not advised a sing person, unless in a word or two, and by accident, to act as h did in any of those instances."

Mr. Wesley having occasionally assisted his father at Ep worth, the old gentleman finding his health on the decline, an wishing that his son should succeed him, pressed him with grea earnestness to make interest for the next presentation. Th subject had been mentioned to him before, when he hesitated and could not determine one way or the other. But now h was resolved not to accept of the living, if he could obtain it and stated to his father some reasons for refusing to compl with his request. This was in the latter end of the year 1734 and in April, 1735, Mr. Wesley's father died. The living o Epworth was given away in May; and he now considered him self as settled at Oxford, without any risk of being further mo lested in his quiet retreat.

The mind of Mr. Wesley was deeply impressed with reli gious sentiments: he had devoted himself entirely to God. Al commerce with the world seems to have been at this time ex ceedingly painful to him; and he seems to have deeply imbibed what all good men have felt, more or less, at different periods, namely, an undue love of retirement. But a new scene of ac tion was soon proposed to him, of which he had not before the least conception. The trustees of the new colony of Georgia were greatly in want of proper persons to send thither, to preach the gospel, not to the colony, but to the Indians. They fixed their eyes on Mr. John Wesley, and some of his friends, as the most proper persons, on account of the regularity of their behaviour, their abstemious way of living, and their readiness to endure hardships. He, however, at first refused: but many providential incidents afterwards concurred, which at length constrained him to change his purpose; and in October, 1735,

set off from London for Gravesend, accompanied by Mr. gham, Mr. Delamotte, and his brother Charles, in order to bark for Georgia.

It appears that when Mr. Wesley consented to go as a mis-nary to America, he manifested a continuation and higher ercise of that determined resolution of being separate from e world, which he had evinced in his refusal to solicit the ving of Epworth. "Our end," says he, "in leaving our na-e country was not to avoid want, (God having given us nty of temporal blessings) nor to gain the dung and dross of hes and honour; but singly this, to save our souls: to live olly to the glory of God."

After a tedious and stormy voyage, he arrived in America on 6th of February, 1736. He proceeded to Savannah, in orgia, on the 19th, and on Sunday, the 7th of March, entered his public ministry there, by preaching on the epistle for the y, being the 13th of the first of Corinthians. In the second son, Luke xviii., was our Lord's prediction of the treatment ich he himself, and consequently his followers, was to meet h from the world; and his gracious promise to those who content, *Nudi nudum Christum sequi: Verily I say unto , there is no man that hath left house, or parents, or brethren, wife, or children, for the kingdom of God's sake, who shall receive manifold more in this present time, and in the rld to come everlasting life.*

Not finding any door open for preaching among the Indians, ich was Mr. Wesley's main design—meeting with resistance dering on persecution—and having never engaged, either by rd or letter, to stay at Savannah longer than he judged con-ient, nor ever taken charge of the people any otherwise, than in his passage to the heathen, he considered himself to be y discharged from the colony. Accordingly, after having ached the gospel there, "not as I ought," says he, "but as I s able, one year and nearly nine months," he shook off the t from his feet, and left Georgia. But though *clouds and kness are round his throne*, who governs the world, yet *hteous and judgment are the habitation of his seat.* Such a ning and shining light was not to be hid in the then uncul-ated wilds of Georgia. He who had sold all for God and truth, and who was fitted to defend that truth against all the

deceivableness of the carnal mind, with all its additional w
pons of vain philosophy or worldly prudence, was called to
in a very different sphere. And, though permitted by the o
wise God our Saviour, to be sifted as wheat, and tried in
furnace of adversity, he was preserved and brought forth
gold, which

"Returns more pure, and brings forth all its weight."

He embarked at Charleston, in December, and landed at D
on the 1st of February, 1738; and on Friday, the 3rd, arriv
in London, whence he had been absent two years and f
months.

After waiting on general Oglethorpe, and on the trustees
Georgia, he was invited to preach in several of the church
Appearing in a new character, as a Missionary lately return
from preaching the gospel to the Indians in America, he beca
exceedingly popular. The churches where he preached w
crowded. This soon produced a complaint, that there was
room "for the best in the parish:" and that objection, unit
to the offence which was given by his plain heart-searching s
mons, produced in each place at last the following repulsion:
"Sir, you must preach here no more."

Having been made happily conscious of the divine favour
the forgiveness of sins, his heart was enlarged to declare, as
never had done before, the loving-kindness of the Lord. B
he also experienced what it was to be weak in his faith, as w
as afterwards to be strong in the Lord and in the power of
might. He was often in heaviness through manifold temp
tions. At other times the Lord lifted up his head with joy, a
girded him with salvation.

Under these various exercises of mind, Mr. Wesley, det
mined to retire for a short time to Germany. According
having taken leave of his mother, he embarked at Graveser
and landed on the 15th of June, 1738, at Rotterdam. On
journey through Holland and Germany, he conversed with, a
was hospitably entertained by many who were partakers of
faith of the gospel.

In his way to Hernhuth, he and his company were stopp
at the city of Weymar a considerable time, and at last brou
before the late King of Prussia, then Prince Royal, as Mr. W

ley was afterwards informed. The Prince among other enquiries asked him, "What are you going so far as Hernhuth for?" Mr. Wesley answered, "To see the place where the Christians live." The Prince then looked hard at them, and let them go.

After visiting Hernhuth, Professor Franck, at Halle, (son of the great Professor) and viewing the schools at Jena, he took ship at Rotterdam, and sailed for England, arriving in London on Saturday the 17th of September, after an absence of about three months.

Strengthened to do and suffer whatever the wise and holy God should permit to come upon him in the prosecution of his great design, of spending his life in preaching the gospel; he approached that important period, from which he became the wonder of distant nations, as well as of this united kingdom.

It was the desire of this eminent clergyman to preach in a church, rather than any other place. But this he could seldom accomplish. The same obstructions were in the way that had before shut the doors of so many churches against him. Rather the offence was now increased: the people flocked to hear him more than ever. Salvation by Faith, which he now preached every where with zeal, though a principal doctrine of the Church of England, was little understood and less approved. But as he had the will, so the Providence of God gave him the means of testifying the Gospel. His own little society was now increased to thirty-two persons. He visited Newgate, which was not yet shut against him. He made excursions into the country also, visited Oxford, and preached to the prisoners in the castle: embracing every opportunity that offered: being (to use the Apostle's words) *instant in season, and out of season.* He publicly declared the truth; and enforced it in every company, and on every individual with whom he conversed.

After preaching in many places, he was earnestly entreated by Mr. Whitefield, who having returned from Georgia, was now united with him, to come to Bristol. Others, it appears, joined in this request; but Mr. Wesley complied with great reluctance; and not till he had used every means he could to know what was the will of the Lord concerning him. At this time, the following fine lines of Mr. Gambold, were almost continually in his mind:—

Ere long, when Sov'reign wisdom wills,
My soul an unknown path shall tread,
And strangely leave, who strangely fills
This frame, and waft me to the dead;
O what is death? 'Tis life's last shore,
Where vanities are vain no more:
Where all pursuits their goal obtain,
And life is all retouch'd again:
Where in their bright result shall rise
Thoughts, virtues, friendships, griefs and joys.

He was at last, however, prevailed on to go, and for this he had cause to praise the Wise Disposer of all things.

When Mr. Wesley arrived, he began to expound in one of the Society's-rooms; and afterwards, having no place that would contain the multitudes that flocked together, he submitted to be yet more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people.

"They stood, and under open air ador'd
The God who made both air, earth, heaven, and sky."

From this time forward, this disinterested, most useful and eminent servant of God, occasionally preached in churches, houses, and in the open air; visiting almost every town, village, and hamlet, in this united kingdom; repeating the faithful and acceptable saying, "that Christ Jesus came into the world to save sinners."

Though he met with much persecution, he continued to preach the word; rushing into every open door; travelling about four thousand five hundred miles every year, one year with another; and, for fifty-two years, or upwards, delivering two, three, or four sermons in a day! Calculating at two sermons a day, and allowing, as a writer of his life has done, fifty discourses annually, for extraordinary occasions, the whole number during this period, will be forty thousand, five hundred and sixty. To these might be added an infinite number of exhortations to the societies after preaching, and in other occasional meetings at which he assisted.

(*To be continued.*)

Instructive Essay.

CONTENTMENT.

Give me neither poverty nor riches, feed me with food convenient for me. Prov. xxx. 8.

In reading the above passage, two considerations naturally resent themselves to our notice.—the first is to whom we ıould address this prayer, with a prospect of its being heard nd granted—"*Give me*" &c. the other is the prayer itself. *Give me neither poverty nor riches; feed me with food conenient for me.*"

First then, to whom should we address ourselves with a rospect of being heard and answered?

It is the duty of every one to "Pray without ceasing;" and is a very important duty, a very indispensible one. It s a ɔndition of our receiving the mercies of God, that we ask for em—"Ask and ye shall receive."

If that be the case, if granting a favour immediately follows e application for it; if to obtain any thing we only have to y, "Give it to me," surely every one would make his reıest, and that speedily—very probably every one might do in that case. But there are very material things to be conlered, the thing asked for, and the manner of asking.

We must ask in spirit and in truth, for such things only as e feel that we stand in need of; thus in the prayer which sus, knowing our infirmities, hath given us; we are taught say "Give us this day our daily bread," this is necessary to e existence of the body here. "Forgive us our trespasses," d "Lead us not into temptation." These are necessary, in der that it may exist, and that happily, in the regions of ss hereafter.

When we have prayed for means of subsistence here, what the next thing to be required? that we may be contented

therewith, as above, " Give me neither poverty nor riches feed me with food convenient for me," and the following verse " Lest I be full, and deny *thee*, and say, who is the Lord or lest I be poor and steal, and take the name of God in vain. And again, Heb. xiii. 5. " Be content with such things a ye have ; for he hath said, I will never leave thee, nor forsak thee." Who hath said so ? one who will not fail to fulfil wha he hath promised, even " the way, the truth, and the life, the great God-man Jesus. Why should I trust to his promises because though he was a man, he possessed not the frailties o men, and therefore *would* not lie, and because he was perfec God, and therefore *could* not lie ; but was, and is, and eve will be able to perform all that he hath promised to do. Bu how am I to know that he was, and is " perfect God ?" B his attributes.

Omniscience is a property of the Godhead. Christ knev all things, even the secret and hidden thoughts of th hearts of those around him. Omnipresence is a quality of th Godhead: Christ said, " Wherever two or three are assembled there am I in the midst of them." Omnipotence is an attribut of the Godhead, Christ gave sight to the blind, and healed th sick, by a word, or touch of his hand, and even that of h garments : he forgave the sins of men, and raised the dead t life. To crown all, he raised himself from the grave, blesse and brake bread with his disciples, and ascended to heaven i their sight. Unchangeableness is a property of the Deity Christ is from everlasting to everlasting the same yesterday to day, and for ever. He had no variableness nor shado of changing. Long suffering is an eminent quality of th Godhead. What were the indignities which he suffered falsely accused—taken up by a band of ruffians, with sword and staves, as though he had been a thief and a murderer- brought into the judgement hall, and though no guilt was foun upon him, yet he was reviled, insulted, smitten, and spit upo a crown of thorns was platted, and insultingly thrust upon h meek and suffering head, a reed put into his hand, and a rob thrown over his shoulders, then scoffed at with " Hail king the Jews !" these and many more, even to the death of a mal factor upon the cross, were offered to, and suffered by hi still he returned nor insults for those offered to him, he revile not again, he scoffed not at the scoffers, nor did he murmu

engeance for the injuries he received; but on the contrary, he rayed "Father, forgive them, for they know not what they o." With the promises of such an one, we have surely every eason to be satisfied. Though he delay for a time fulfilling hem, it is only that our faith in them may be tried, that we nay more fervently pray for them, and that he himself may be nore abundantly glorified therein. Witness the affecting intance of the death of Lazarus, whom he so affectionately oved, in the 11th Chapter of John, He was informed that he vas sick, yet "he abode two days in the same place where he vas." Afterwards he returned into Judea, notwithstanding the anger which threatened him, and when he arrived at Bethany, where Lazarus lived with his sisters, Mary and Martha,) which was "about fifteen furlongs," from Jerusalem, "he found hat he had lain in the grave four days already." This Jesus aid he was glad of for his disciples' sake, that they might see he miracle he was about to perform, and believe. What an umiliating idea this should give us of the frailty of our nature! even those who had constantly accompanied him, and witnessed all the previous examples of his miraculous power, required another instance of it, that they might believe! When arrived at the grave, he gave such a token of his love, so emphatically recorded by the Evangelist in those memorable words, "Jesus wept," that even the Jews were constrained to exclaim, "Behold how he loved him!" Not Lazurus only he thus loved, but the whole human race, and so he does still.

Still he says, "Ask and ye *shall* receive; seek and ye shall find." Still he stretches forth his hand to save those who cry to him, "Lord save, or I perish." With the gentle reproof he offered to Peter, when walking to meet him upon the sea, and beginning to sink through fear, or want of confidence in him, he cried out, "Lord, save me." Matt. xiv. 30. I say, he still kindly extendeth his arm to prevent us from sinking, saying, "O thou of little faith, wherefore didst thou doubt?"

This is the kind and compassionate being to whom we should apply in all our difficulties. He has suffered persecution, and can therefore feel for those who are under it; he has been in affliction, and tribulation; he knows what they are, and can feel for the afflicted.

I have said, that on reading the words selected for the motto of this essay, two considerations naturally presented themselves,

but they are so closely connected, that in making observation upon the first, the second has too frequently been noticed, t render it necessary to consider it, as intended as a second par Besides, it would be extending it beyond the limits I propose to myself, not intending to write a Sermon, but an Essay, an that too for a work, the chief interest of which depends princi pally upon the variety of its contents, and which to be variou must be brief, for 'tis a magazine.

Oh, how sweet it is to be contented with our situation! I alleviates all our pains, heals all our wounds, and makes u happy in the midst of wretchedness. The poor man with con tentment is far richer than the rich man who still desires more and if he pray, still prays for more. He is discontented, and thousand fears, lest he should lose what he has at present, an plans for increasing it, continually disturb his repose at night and drive pleasure and comfort from him by day. When h lays upon his bed, he is continually devising means to improv his wealth, if he sleeps he dreams about it. And when h counts over his hoard, "Oh," he says, "Oh, that it were a thousand pounds more—that it were doubled—trebled—how happy I should then be! I could then indeed say to my soul "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But let him dread the response, "Thou fool, this night thy soul shall be required o thee."

Not so the poor man, whose possessions are bounded by the impenetrable wall of contentment. To his heart ambitious desires can find no place of entrance. He rests upon his hard bed, and receives sweet refreshment from it, after the labours of the day, and the simple prayer in the evening. Plans and devices for becoming rich, break not in upon his repose; dreams of wealth disturb not his slumbers. He lays down with the lamb, and rises refreshed, with the lark, and with her offers up his praises to the great Author of his being. The favours dispensed to him, appear few, yet when he assembles his little family round him at eve, to present an offering to the throne of mercy, he finds abundance of mercies. "Lord, we thank thee that thou hast preserved me in health, and hast enabled me, under thy providence, to provide sufficient for the day." This from such a one, speaks a volume of thanksgivings, and is sure to be acceptable, because it comes from the heart.

And it is indeed a heart cheering sight, at the close of the day to see

"——— The old father with spectacled nose,
Read the Bible aloud ere he takes his repose."

with his happy son and daughter and a long string of their's seated round him, all happy in that they are not over happy; that is, because their happiness does not evaporate in transports.

I cannot help introducing in this place the answer of a countryman, some time since, (and which deserves to be put up in large letters at the corner of every street). A gentleman was riding through a field, and seeing the heavens look very heavy, he accosted a labourer who was near, with "Well, countryman, what sort of weather are we going to have?" "Just such weather as I like," said the countryman, looking upwards as he spoke. "And pray what may you please to like." "Just what it pleases God to send," was the reply. That such may be the disposition of thousands more of his countrymen is the sincere wish of,

May 16*th*, 1819. R. F.

Interesting Anecdotes.

Parental Affection.---To give children good instruction and bad example," says Archbishop Tillotson, "is but beckoning to them with the hand to shew them the way to heaven, while we take them by the hand, and lead them to hell." The following will shew us an instance of spiritual affection:

Mr. P. Henry drew up a short form of the baptismal covenant, for the use of his children: it was this---

"I take God the Father to be my chief good and highest end.

"I take God the Son to be my Prince and Saviour.

"I take God the Holy Ghost to be my sanctifier, teacher, guide, and comforter.

"I take the word of God to be my rule in all my actions;

"And the people of God to be my people in all conditions.

"I do likewise devote and dedicate unto the Lord my who self, all I am, all I have, and all I can do.

"And this I do deliberately, sincerely, freely, and for ever

This he taught his children, and each of them solemnly r peated it every Lord's day evening, after they were catechise he putting his *amen* to it, and sometimes adding, "So say, a so do, and you are made for ever." He also took pains to le them to understand it, and persuade them to a free and cheerf consent to it. When they grew up, he made them all write over severally with their own hands, and very solemnly set the names to it, which he told them he would keep by him, and should be produced as a testimony against them, if they shou afterwards depart from God, and turn from following after hi

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Instances of Ignorance, &c.---Caligula, the Roman Emper commanded that he should be worshipped as a god, and caus a temple to be erected for him. He built also his house in t capitol, that so he might dwell with Jupiter; but being ang that Jupiter was still preferred before him, he afterwards erect a temple in his palace, and would have had a statue of Jupit Olympus in his form brought thither; the ship, however, whi was sent for it was broken in pieces by a thunderbolt. I used to sit in the middle of the images of the gods, and caus the most rare and costly fowls and birds to be sacrificed to hi He had also certain instruments made, whereby he imitat thunder and lightning; and when it really thundered, he us to cast stones towards heaven, saying, "Either thou shalt ki me, or I will kill thee;" with other blasphemies, which are n proper to mention in this work.

Xerxes having made a bridge of boats over the Hellespo for the passage of his immense army from Asia into Europe, tempest arose, and destroyed it; upon which he caused his m to give the sea three hundred stripes, and throw chains in it, bind it to its good behaviour; which office was performed, a companied with these arrogant expressions: "Unruly wate thy Lord has ordered thee this punishment: and, whether th wilt or no, he is resolved to pass over thee."

A certain Italian having his enemy in his power, told hi there was no possible way for him to save his life, unless

ould immediately deny and renounce his Saviour. The timo-
us wretch, in hopes of mercy, did it; when the other forthwith
abbed him to the heart, saying---"That now he had a full and
oble revenge, for he had killed at once both his body and
oul."

Miscellaneous.

. Sermon preached upon occasion of the Funeral of the Rev. Mr. Daniel Burgess, Minister of the Gospel, who died Jan. 26, 1712, 13, in the 67th year of his age, by MATHEW HENRY, Minister of the Gospel. With a short Account of him.

(Continued from page 356.)

These are things of value to the soul of man, and which very soul puts an high value upon, that truly desires to know nd love its God, to serve him, enjoy him, and be for ever appy in them. Things which angels themselves put such a alue upon, that they desire to look into them; and which Christ himself put such a value upon, that he thought it worth while to pour out his soul unto death to purchase them for us, ince they could not be gotten for gold, nor should silver be weighed for the price of them.

And there is abundance of them, infinitely exceedingly that of ight in the sun, or water in the sea. In Christ there is enough of that, and of all that which our souls need, enough for all, enough for each, enough for you and me; enough for as many as will come and take of these waters of life. Lord, it is done as thou hast commanded, and yet there is room. When God entered into covenant with Abraham, (and it was the covenant of grace he made with him) he engaged to be to him El-Shaddai, a God All-sufficient, a God that is enough. Justly, therefore, is that gospel which proclaims this covenant called a treasure, for in the most durable riches it infinitely exceeds the peculiar treasures of kings and provinces. It is an inexhaustible fountain of life and living waters; it is a bottomless treasure, not a treasure in a chest, but in a mine, continually spent upon but never wasted.

2. This is safely laid up for a perpetuity, and therefore it is a treasure. It is deposited in good hands, whence we may draw from it, but cannot be deprived of it; it is hid treasure, not hid from us, but hid for us; it is a treasure under lock and key, and it is in the hand of Christ that this key of David is. The riches of Christ, which fill those treasures, are unsearchable riches; such as eye hath not seen, nor ear heard, nor can it enter into the heart of man to conceive.

It is hid in God, in his wisdom and counsel, and that eternal purpose that he had purposed in himself, which can never be altered; it is hid in his glorious perfections, which are all made over to true believers for the constituting and ensuring of their happiness by that all-comprehending article of the new-covenant, "I will be to them a God," which is treasure enough.

It is hid in Christ, and in his undertaking for us, which contains all that we need as sinners; as God's being "to us a God," contains all that we need as reasonable creatures. He is the treasurer of this treasure, is entrusted, as Joseph was in Egypt, to dispose of it, as he was to lay it up; and in him it is safe. All the promises of God, which are real treasures, and the best securities, are in him Yea and Amen.

It is hid in the Scripture, there it may be found, thence it may be fetched by faith acted on divine revelation, assenting to it with application and resignation. It is in the parable a treasure hid in a field, where it must be digged for, and the Scripture is that field, which we must make ours, and make use of, and then the treasure is ours; the word is nigh us, and Christ in the word. It is hid from the wise and prudent, the worldly wise, who look with contempt upon the field of the scripture, as Naaman upon the waters of Jordan, preferring before Abana and Pharphar, rivers of Damascus; leaving God's field for a rock, and for the snow of Lebanon, as the prophet speaks. But it is hid for the humble and holy, the willing and obedient; they have an uncontestable, indefeasible title to it; in it they have a portion that is safe, which neither moth nor rust can corrupt, nor thieves break through and steal; a good part which shall never be taken away from them.

It is a treasure, for it is laid up for hereafter. The bulk of these riches is that which is reserved in heaven for us; a glory that is to be revealed in due time. It is a treasure, that will only

uit the present exigencies of the soul, but will last as long as it
ists, and run parallel with its never-failing duration. It is an
verlasting gospel that is preached to us, that word of the Lord
hich endures for ever, when all the glory of man is withered
s the grass. It is a treasure which glorified saints will be living
lentifully and pleasantly upon to eternity.

3. It is of universal use to us, and therefore it is a treasure;
is not only valuable in itself, but every way suitable and ser-
iceable to us. He that hath a treasure hath that which answers
ll things, and that the gospel doth; it is accommodated to the
ase of our souls in all respects; and the riches of God's glory
i Christ Jesus will, as the apostle speaks, supply all our needs.
n our contemplations, in our devotions, and in our whole con-
ersation with the world, the gospel of Christ is of constant use
) us, doth for us what we need, and which nothing else could
o for us. We could have no acquaintance or communion with
od, but under the conduct and direction of the gospel; no
omfortable enjoyment of ourselves, nor peace in our own con-
iences but upon gospel grounds; nor any sure rule of speak-
ig and acting, but that which the gospel furnisheth us with in
ie law of Christ; nor any powerful principle of well-doing,
ut what is wrought by the Spirit of Christ.

It is a treasure of food for all that hunger and thirst after
ghteousness. It is manna, bread from heaven, not a pot of
anna, but a cloud of manna. The bread which the Son of
an shall give, is that which endures to eternal life, is the pledge
f it, and nourisheth believing souls to it. It is a treasure of
hysic for diseased souls that apply themselves to Christ, as
ieir physician, and there is salve in it for every sore, a remedy
r every malady. And the universal cures that Christ wrought
hen he was here upon earth, were an indication of that inex-
austible fulness of healing virtue that there is in the gospel of
hrist; as his feeding thousands with a little food was of the
oundant nourishment that there is in it to them who by faith
ve upon it, to whom his flesh is meat indeed, and his blood
rink indeed.

It is a treasure of arms and ammunition for our spiritual war-
re, a divine magazine, whence the good soldiers of Jesus
hrist may be furnished with answers to every temptation and
ith the whole armour of God, with which they may not only

secure themselves, but resist and vanquish their spiritual enemies, and become more than conquerors.

Its a treasure in the world; it puts honour upon it, and puts good into it; God's love to the world, in sending his only begotten Son, that through him righteousness and life might be brought in where sin and death had reigned, is the best treasure that ever was in it, far exceeding the riches of the sea, or the treasures hid in the land; the enlarging the borders of the church, by the spreading of the gospel, is the riches of the world, the riches of the Gentiles; and those parts of the world that have the gospel, have no reason to envy those that envy the gold, nor should wish to change with them.

It is a treasure to any nation or people; those are truly rich among whom the word of Christ's gospel has free course and is glorified; that have it in its purity, power, and plenty, and Christ in that chariot going forth, and going on, conquering and to conquer. As wisdom and knowledge are the stability of our time, so the fear of the Lord is our treasure; Bibles and ministers are the wealth of a nation, the growth of Scripture knowledge, and the increase of the gifts and graces of ministers of their zeal for Christ, and love for the souls of men, may be reckoned the growth of a kingdom's wealth, of its honour, and of its strength.

Let us bless God, that we of this nation, that you of this City, have this treasure, and have it in such abundance; that the Gospel of Christ is read, and preached, and professed among us; O that it were more practised and lived up to. The kingdom of God among us, is the treasure of our kingdom; let us see that we bring forth the fruits of it, that we receive not therein the grace of God in vain, lest we provoke him to take it from us, and give it to another nation, (for somewhere or other he will find a place for it,) that will make a better use of it. Dread the loss of wisdom's merchandise more than of any trade; of the liberty of the Gospel more than our civil liberties; and deprecate the threatnings of inundations of atheism and popery, either of which will rob us of this treasure.

It is a treasure in the heart of every true believer that receives it, embraces it, and is delivered into it, as into a mould. Let the gospel of Christ has, as it ought to have, the innermost and uppermost place in our souls, if it commands us, if it constrain us, and so we become interested in its promises and privileges

are rich, and increased in goods; we are truly rich, rich to-
ards God, rich in faith, and heirs of the kingdom. And out
this good treasure in the heart, a good man upon all occa-
ons brings forth the good things, for his own use and for the
vice of others. As a good householder, so the good scribe,
ho is well instructed concerning the glory of God, as it shines
the face of Jesus Christ, from that treasury, produceth things
w and old, to the glory of God's grace and truth.

Let us therefore get our hearts enriched with this treasure, by
rue and lively faith in Christ and his gospel, we are wretchedly
d miserably poor till we do this; and then, and not till then,
e begin to be wise for ourselves. There are many that
rough grace, that can call God theirs in covenant, Christ
eirs, all the benefits of the New Testament theirs. Come, O
me and cast in your lot among them; receive Christ Jesus
e Lord, and give up yourselves to him, to be ruled, and
ught, and saved by him; and as you have received him,
id resigned yourselves to him, so walk in him, and you have
treasure which will be your heritage for ever; and in the
ean time may be the rejoicing of the heart.

For the second doctrine, that ministers are earthen vessels,
whom this treasure is put; what is laid up in order to its
eing used hereafter, is laid up in some vessel or other, where
may be ready when there is occasion for it, or to which those
iat have occasion may have recourse; now the treasure of the
ospel is committed to the preachers of it, as proclamations to
ie messengers of the government, to be dispersed, and this is
ke putting the treasure into earthen vessels.

They are said to have this treasure, not only because they
ught to have it in their hearts themselves, firmly to believe it,
nd to abide under the impressions and influences of it, for how
an they expect to be instrumental in bringing others to the be-
ef and obedience of that which they do not themselves believe
nd obey? But because they have the exhibiting and dis-
ensing of it to others. They have it, (as the Levites un-
ler the law,) the charge of the holy things, because if there
were not some to whom this charge were committed, that
which is every bodies work, would be nobody's work. The
ministers of Christ are said to be the stewards of the mysteries of
God, and have the keys of the stores committed to them, that
hey may give to each of the household their portion of meat in

due season; it is a dispensation, not a dominion, that is com mitted to them. The gospel is said to be committed to the trust, to the use and behoof of the church of God, and all t members of it; yet blessed be God, not excluding themselve their concern, therefore, is to pursue the trust, and to be faith ful to that.

The preaching of the gospel is put into their mouths, a they are like John Baptist, the voice of one crying in the wilde ness, crying as to travellers in a wilderness, that have lost the way, and if not called to, will wander endlesly; and they a but the voice, God is the speaker. The applying of the sea is put into the hands, the admitting seal, the confirming sea by which those are sacramentally invested in the privileges the gospel, who, by the work of the spirit on their hearts a become intitled to them; and as they have the treasure,

1. They are but vessels, that afford no more, no other tha what is put into them, nor can give but just as they have re ceived. God is the fountain of light and life, and living water and all our springs are in him. They are as all other creature are, (angels themselves not excepted,) that, and all that, an that only that God makes them to be. 'Tis Christ that is th fountain of gardens, they are but cisterns: it is the command ment that is the lamp, and the law is light; they are but a candlesticks in which this light is set up, and by which it is held forth. Ministers must remember this, and religiously adher to their instructions: and as they must dare to declare the whol counsel of God, so they must not dare to declare any thing els under the name and shadow of that, but must be able to sa they have received of the Lord that which they have delivere unto you; for a man can receive nothing, which he can depen upon himself, or reccommend to others with any assurance, unles it be given him from above. You like not the liquor that taste of the vessel; nor will a gracious soul relish the doctrine tha is of man; it is the pure river of the water of life, clear as crys tal, which proceeds out of the throne of God and the Lamb that waters the New Jerusalem, and makes it glad.

(To be continued.)

Religious Intelligence.

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rom the Rev. J. S. Wyttenbach, President of the Bible Society at Bern.

Bern, November 4, 1818.

Ve had the heartfelt pleasure of seeing Messrs. Owen and Ronne-
g among us, and on this occasion, hastily summoned a small number
riends of the Bible, to a meeting at which your colleagues assisted,
spoke many blessed words of encouragement, instruction, and com-
: their addresses had so beneficial an influence, particularly upon
nales, that in three days after, eighteen matrons in this town formed
nselves into a filial Committee, (Association.) Yesterday I had
pleasure of being present at their first general meeting, when I
before them the plan for the establishment of such Associations,
ch I had lately received from our friend Ronneberg, then at Geneva.
as at the same time a joyful witness of the voluntary contributions
00 francs, and the benefaction of an unknown person of 2000 francs.
immediately furnished this sisterly union with 50 German, 50
nch Bibles, and 60 New Testaments, for distribution in any way they
y think proper.

received also, yesterday, accounts of the establishment of two simi-
Associations: one consists of young married ladies, and the daugh-
of our first families; the second is composed of Females of the
dle class; besides a third, which is composed of young ladies.
enever all these shall have been properly organized, I intended to
t and encourage them. In this manner the all-merciful God
eads his blessings among us; of which we have a remarkable proof
he instance of an anonymous person having offered to our Central
mmittee the interest of 10,000 francs, for the sole purpose of assist-
us in distributing the Holy Scriptures; and even the capital itself,
e find ourselves in a condition to undertake the highly necessary
k of printing a new edition of the authorized Bible of Piscator,
ch is used in our churches. When all this becomes known in the
ntry, we may entertain well-grounded hopes that Bible Associa-
s will increase; and that those already established, will receive
h vigour, and be animated with renewed zeal. "Not unto us, O
d, not unto us, but unto thy name alone belongs all the honour and
ry!"

Our brother Levade, of Lausanne, has been here several days, a attended our Committee yesterday. He engaged to let us have in d time, at reduced prices, copies of the French Bible proposed to printed at Lausanne. One of the principal objects of our Bern Bi Society, is the great number of domestics in this town, who speak French language; on whose behalf Mr. Owen has promised us 5 French Bibles and New Testament, for which we are sincere thankful.

To prove to you that since our first public assembly in March, up last October, we have not been idle, we beg leave now to state that this short space of time we have distributed

German Bibles, gratis.....	320	German New Testament, gratis	2
——— sold.....	60	——— sold	1
French Bibles, gratis.....	48	French New Testaments, gratis	
——— sold.....	20	——— sold	
Total....	448	Total....	4

Receipts..... 7210fr. 4gg. Payments..... 3040fr. 8

Remaining Cash, 4169fr. 6gg.

We have already, in some degree, acted conformably to Mr. R neberg's friendly letter from Geneva, by our having distributed Bib and New Testaments in the military hospital, and in that for the s in town. Government has long since itself taken care in this respect the prisons, and of those confined in the houses of correction. We f ourselves, in fact, the further we advance, the more able to enlarge sphere of our activity, from the rich support afforded us by the inter which the more opulent classes of Berneans, of both sexes, take in concern. I therefore look with pleasure towards the ensuing win when I shall frequently visit those already established, and still to formed Bible Associations, or cause them to be visited by my assistan for which we pray to the All-merciful, that he would bestow upon his blessing, and grant us wisdom and zeal.

From the same,

Bern, January 5, 181

In like manner as the Lord vouchsafed to our Bible Society gr joy and many blessings towards the close of the past year, so also d the new year begin with new manifestations of the goodness of G

ich inspire us with the most cheering hope, and serve as the most werful encouragement to persevere in the work: for all which we e thanks to the Most High, with one consent.

Wishes and wants are increasing with us in such a manner, and ap- cations are made from so many quarters, that we cannot procure a ficient supply, particularly of German Bibles. Basle itself com- ains in like manner.

All the Filial Committees formed in Bern were last month invited to e large Saloon, where Mr. Owen and his companion so cordially ad- essed us. I explained to all of them the objects of our Institution, ewed them what spirit ought to animate us, with what prudence we ght to act, what dangers and abuses were to be avoided, and how otherly and sisterly love ought to pervade us all.

When Mr. Owen was here, he promised us copies of the Monthly tracts, published at Basle, in a sufficient number, and gratuitously. therto, indeed, we have received about twenty copies monthly. we are particularly desirous to occupy our Filial Committees th something congenial to read, we have written to Basle, to send us 0 copies in future, and offered, if necessary, to pay for the additional mber. From every quarter we are asked for these sheets, which give eat satisfaction.

We all, in Bern, unite in imploring from God every needful blessing on the great Parent Bible Society in London. May the noble Mem- rs of it reap all possible joyful fruits from the abundance of seeds hich they scatter abroad upon the field of God; for which, in the y of harvest, millions of saved souls will shout Hallelujah.

Original Poetry.

ON SPRING.

Welcome, sweet Spring, at thy benign return
The fertile land displays luxuriant bloom:
No longer fields and groves thy absence mourn;
In verdure drest they yield a sweet perfume.

Probus appears again the north to cheer,
And genial warmth again revives the barren ground,
Now herbs and flow'rs with beauty deck'd appear,
And fanning zephyrs waft sweet fragrance round.

The linnet, perch'd upon the quiv'ring spray,
Extends her throat in melody so sweet;
In ambient air, the lark, each dawning day,
Warbling ascends, the god of day to greet.

From climes remote the swallow now returns,
As lightening quick she pierces thro' the air;
The cuckoo sings, the woods no longer mourn,
Her notes so shrill all nature seems to cheer.

When Sol, refulgent from the eastern sky,
Darts his bright beams the vast expanse t' illume;
The busy bee in search of sweets doth fly,
From op'ning flowers she sucks the wished perfume.

Refreshing showers still nourish things in Spring,
Next Summer comes to parch the barren land;
Quick follows Autumn with times deadly sting,
All nature droops submissive at command.

These varying scenes, O man, thou'rt doom'd to bear,
Therefore be thou prepar'd to meet thy doom;
E'en perhaps before another closing year,
Thou may'st be summoned to the awful tomb.

Hales Owen. T. D.

Biographical Sketch

OF

THE REV. JOHN WESLEY.

(Concluded from page 368.)

Mr. Wesley entered into the marriage state, in the year 751; but it does not appear that his happiness was encreased y that union. The causes of that inquietude which for some ears so greatly oppressed him, might arise in some degree from is peculiar situation with respect to the great work in which he as engaged. He resigned his Fellowship soon after his mar-age, writing as follows to the Rector and Fellows of the ollege:—*I, John Wesley, Fellow of Lincoln College, Oxford, reely resign to the Rector and Fellows, whatsoever belongs to e in that Society; earnestly wishing to them all, and to each f them, continual peace, and felicity in Christ.*"

Considering his continual labour, and exposures of eve kind, this great man had hitherto enjoyed remarkable healt But in October, 1753, he was attacked with a consumpti disorder, which brought him to the gates of death. For t benefit of the air, and gentle exercise, he was removed fro London to Lewisham; at which place, not knowing how might please God to dispose of him, and "to prevent vile p negyric," he wrote as follows:—

Here lieth
the Body of JOHN WESLEY,
A brand plucked out of the burning:
Who died of a consumption in the Fifty-first Year
of his Age,
Not leaving, after his Debts are paid, Ten Pounds
behind him:
Praying,
God be merciful to me, an unprofitable Servant!

He ordered that this inscription, if any, should be placed o his tomb-stone.—He was, however, by the blessing of Go and in answer to the prayers of thousands, restored to healt and enabled again to publish the doctrines of Salvation. Th important employment, this doing the will of God, appeare indeed to be his meat and drink. He was unwearied in h work: and in his sixty-eighth year he remarks, "How marve lous are the ways of God! How as he kept me, even from child! From ten to thirteen or fourteen, I had little but brea to eat, and not great plenty of that. I believe this was so f from hurting me, that it laid the foundation of lasting health."

When I grew up, in consequence of reading Dr. Cheyne, chose to eat sparingly, and drink water. This was anoth great mean of continuing my health, till I was about seven an twenty. I then began spitting of blood, which continued sever years. A warm climate cured this. I was afterwards broug to the brink of death by a fever; but it left me healthier tha before. Eleven years after, I was in the third stage of a co sumption: in three months it pleased God to remove this als Since that time I have known neither pain nor sickness, an am now healthier than I was forty years ago! This has Go wrought!"

This venerable and extraordinary man, lived twenty yea after this. He continued to journey from place to place, preac

ing the everlasting Gospel of the Blessed God, "not counting his life dear unto himself, so that he might finish his course with joy, and the ministry he had received of the Lord Jesus." After this advanced age he even visited Wales, Ireland, Scotland, and Holland. But his mind, with all his vigour, could no longer uphold his worn out and sinking body. Its powers ceased, although, by slow and imperceptible degrees, to perform their sundry offices, and

"The weary wheels of life stood still at last."

On Thursday, February 17, 1791, after preaching he seemed much indisposed, and said he had taken a little cold. He persevered, however, in his usual employments till Sunday, when he rose early, according to custom, but was quite unfit for any of his Sabbath-day exercises. He appeared to be much better on Monday; and on Tuesday went on with his usual work. On Wednesday he went to Leatherhead, a place nearly 20 miles from London, and preached to a small company, on "Seek ye the Lord, while he may be found; call ye upon him while he is near." This proved to be his last Sermon: here ended the public labours of this great minister of Jesus Christ.

On Friday the 25th, he returned home, but was extremely ill; his friends were much alarmed, and Dr. Whitehead was sent for. On his entering the room, the venerable saint, in a cheerful voice, said, "Doctor, they are more afraid than hurt." However, from this time his sickness continued to encrease, and he was evidently approaching the confines of another world. The various pious expressions he uttered, were pleasingly indicative of the prepared state of his happy soul. Sometimes he would say, "How necessary it is for every one to be on the right foundation!

I the chief of sinners am,
But Jesus died for me."

At other times, notwithstanding his extreme weakness, he would sing to the astonishment of all present. The following was one of his favourite verses:---

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;

"My days of praise shall ne'er be past,
While life, and thought, and being, last,
Or immortality endures!"

With all his strength, and with a holy triumph not to be expressed, he more than once repeated these heart-reviving words, "THE BEST OF ALL IS, GOD IS WITH US." On Wednesday morning the closing scene drew near. The last words he was heard to articulate were, "Farewell!" While several of his friends were kneeling around his bed; this man of God, this beloved pastor of thousands, entered into the joy of his Lord; a few minutes before ten in the morning of March 2nd, A. D. 1791, in the eighty-eighth year of his age, and sixty-fifth of his ministry. His death was an admirable close of a life so laborious and useful.

March the 9th, was the day appointed for his interment; but owing to the crowds that came to see the body, which at the desire of friends had been placed in the New Chapel, it was thought advisable, in order to prevent tumult, to bury him between five and six in the morning. The time of notice to his friends was short, and the design itself was spoken of with great caution, yet a considerable number of persons attended, even at that early hour. He was then deposited in the house appointed for all living; the persons present being so affected, that from silent tears, they burst out into loud weeping. Dr. Whitehead, in the forenoon of the same day, delivered a discourse on the occasion, to an astonishing number of people; among whom were many ministers of the Gospel, both of the Establishment and dissenters: the death of Mr. Wesley having attracted the public notice, peradventure, beyond any former example.

It has been judiciously observed, "That some particular circumstances, or a few occasional acts in a man's life, do not form his character, but the general tenor of his conduct. Because this shews some fixed principle that uniformly operates upon him, which, with a correspondent practice, forms his character. And when a long, virtuous, and useful life, is crowned with an end suitable to it, death puts a stamp upon his virtues; which shews that they are not counterfeit, but genuine." Whoever reviews the life of this great man, and judges of him by this rule, will doubtless perceive that what-

ever failings, as a man, he might have, he had a degree of excellence in his character, to which few men attain. His apprehension was clear, his penetration quick, and his judgment discriminative and sound. As a scholar, he held a conspicuous rank. He was a critic in the Latin and Greek Classics; and was well acquainted with the Hebrew as well as most of the European languages now in use. As a writer, he possessed talents, both from nature and education. The distinguishing characters of his style, are brevity and perspicuity. As a preacher, his attitude was graceful and easy, his action calm, and natural, yet pleasing and expressive; his voice not loud, but clear and manly: his language was admirably adapted to the capacity of his hearers, and his sermons were always short. As an itinerant preacher, he was without precedent; having travelled, by computation, during fifty years' labour in the ministry, 225,000 miles.

"In social life, says his biographer, Mr. Wesley was lively and conversable. He had most excellent talents to make himself agreeable in company, and the rules of good breeding were familiar to him. He had a great facility in forgiving injuries, and was without jealousy or suspicion. He was a great economist of time. His temperance was extraordinary, especially in respect to sleep; rising constantly at four in the morning. He was singularly charitable; having, it is supposed, in the course of his life, given away between twenty and thirty thousand pounds.

His great object was to revive the obsolete doctrines, and extinguished spirit, of the Church of England; and they who are its friends, cannot be his enemies. Yet for this he was treated as a fanatic and impostor, and exposed to every species of slander and persecution. It is true, he did not succeed much in the higher walks of life; but that impeached his cause no more than it did that of the first planters of the gospel. However, if he had been capable of assuming vanity on that score, he might have ranked among his friends some persons of the first distinction, who would have done honour to any party. After surviving almost all his adversaries, and acquiring respect among those who were the most distant from his principles, he lived to see the plant he had reared spreading its branches far and wide, and inviting not only these kingdoms, but the Western World, to repose under its shade. No sect, since the first

ages of Christianity, could boast a founder of such extensiv talents and endowments. If he had been a candidate for literar fame, he might have succeeded to his utmost wishes; but h sought not the praise of man; he regarded learning only a the instrument of usefulness. The great purpose of life wa doing good: he was not without faults, nor above mistakes but they were lost in the multitude of his excellencies and vir tues.

The figure of Mr. Wesley was venerable and interesting Few have seen him without being struck with his appearance and many, who had been greatly prejudiced against him hav been known to change their opinion the moment they wer introduced into his presence. In his countenance and demean our, there was a cheerfulness mingled with gravity; a spright liness, which was the natural result of an unusual flow o spirits; and yet was accompanied with every mark of the mos serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration. In dress, he was a pattern of neatness and simplicity.

At the close of this characteristic trait, it may not be improper among other excellencies of Mr. Wesley, to notice his modera tion in controversy.---Writers of controversy, as one observes, too often forget that their own character is intimately connected with the manner in which they treat others: and if they have no regard to their opponents, they should have some for them selves. When a writer becomes personal and abusive, it affords a fair presumption against his arguments, and ought to put us on our guard against deception. Most of Mr. Wesley's op ponents were of this description: their *railing* was much more violent than their reasons were cogent. Mr. Wesley kept his temper, and wrote like a christian, a gentleman, and a scholar.

The following Epitaph, written by Dr. Whitehead, is in scribed on a Marble Tablet, and placed in the New Chapel, City Road.

Sacred to the Memory
Of the Rev. JOHN WESLEY, M. A.
Some time Fellow of Lincoln College, Oxford.
A man in Learning and sincere Piety,
Scarcely inferior to any:
In zeal, ministerial Labours, and extensive Usefulness,
Superior (perhaps) to all Men
Since the Days of St. PAUL.

Regardless of Fatigue, personal Danger, and Disgrace,
He went out into the highways and hedges,
Calling Sinners to Repentance,
And Preaching the Gospel of Peace.
He was the Founder of the Methodist Societies;
The Patron and Friend of the Lay-Preachers,
By whose aid he extended the Plan of Itinerant Preaching
Through GREAT BRITAIN and IRELAND,
The WEST INDIES and AMERICA,
With unexampled Success.
He was born June 17th, 1703,
And died March 2nd, 1791;
In sure and certain hope of Eternal Life,
Through the Atonement and Mediation of a Crucified Saviour.
He was sixty-five Years in the Ministry,
And fifty-two an Itinerant Preacher:
He lived to see, in these Kingdoms only,
About three hundred Itinerant,
And a thousand Local Preachers,
Raised from the midst of his own People;
And eighty-thousand Persons in the Societies under his care.
His NAME will ever be had in grateful Remembrance
By all who rejoice in the universal spread
Of the Gospel of CHRIST.

Soli Deo Gloria.

Instructive Essay.

ON PRIDE.

To Editor of the Fire Side Companion.

Sir,

Encouraged by the favourable reception which has ended my former communications, I am induced again to take my pen, with the hope that a few thoughts on Pride may t be without their use to some of your numerous readers. y mind was led to this designation, by hearing a young lady , a short time ago, that "people were the better for a little de;" but certainly this is wrong, and arises from the mistake

of confounding pride with prudence: prudence is certain
cardinal virtue, approved of God, and highly commendabl
all, but pride, cursed pride, for I can call it no less, b
that primogenial sin which hath entailed the curse upon
mankind, yes, and devils too; it is a moral evil truly hat
to God, and utterly detestable in all, and loudly calls for
prehension; for the very least degree of it partakes of the
ture of the whole; it is the fountain of all sin, it was
hydra-headed monster which cast Lucifer out of heaven,
our first parents out of paradise. There is no sin which
Almighty seems more determined to punish than this exam
of God's displeasure against it, are strikingly exhibited in
histories of Pharaoh, Haman, Nebuchadnezzar, and Herod

Pride is an insolent self-conceited, an unquenchable thirst
pre-eminence, which always has for its concomitant envy, h
ever there are some who are more under its influence t
others; but it behoves all, and especially professors of religi
to guard against every species of it, and to pray for its oppo
humility. Pride was one of the sins of ancient Sodom,
is one of the crying sins of the nation at the present time; it
thrown the whole world into confusion, being the fountain
source of all the strifes and wars, whether personal or domes
civil or foreign, that have been, are, or shall be in the worl
yet we see many professors caress that in their bosoms, wh
is hateful to God, and destructive to themselves. Pride
oftentimes predominant in childhood, as well as in youth, m
hood, and old age: it early discovers itself in children by th
passions and resentments, and by their dissatisfaction at seei
any of their peers carressed above themselves, a conceit of bei
thought beautiful, a taste for fine clothes and the like, whi
early sproutings of pride parents or tutors should be care
to check in the bud, instead of fostering and indulgi
them in such follies, which grow apace with them as they a
vance in life, and too often, it is much to be feared, terminate
their destruction.

Alas! the folly of indulging pride, which doth often drive m
to great degrees of wickedness when led captive by it, or r
ther "by the devil at his will." Could we but for a mome
remove the covering of the other world, it is not improbab
but we might discover thousands in hell cursing their paren
and tutors for not checking that pride in early life, which w

ie means, the awful means of landing them in torments. hould this truism be the means of leading any of the readers of ie "Fire Side Companion" to guard against this evil principle shall feel myself rewarded for my humble endeavours to pro- ote the welfare of my fellow men.

I now close this short communication, by observing, that if iere is anything which appears ridiculous in human nature, must be pride; knowing so well the vanity of those ima- inary perfections that swell the heart of man, and of those ttle supernumerary advantages, whether in birth, fortune, or le, which one man enjoys above any other that it must rtainly astonish every thinking christian's mind, to see a man ıffed up and vaunting himself above his neighbour on any of ose accounts, at the same time that he is obnoxious to all hers around him.

Hales Owen, April 20, 1819. T. D.

Interesting Anecdotes.

TRIAL BY ORDEAL,

(From Forbes's Oriental Memoirs.)

Among another curious circumstances in my administration justice at Dhuboy, I was sometimes obliged to admit of e ordeal trial. In the first instance, a man was accused of ealing a child covered with jewels, which is a common mode adorning infants among the wealthy Hindoos. Many cir- mstances appeared against him, on which he demanded the deal: it was a measure to which I was very averse, but at e particular request of the Hindoo arbitrators, who sat the carpet of justice, and especially at the earnest entreaty the child's parents, I consented. A cauldron of boiling was brought into the dubar, and, after a short ceremony the Brahmins, the accused person, with out showing any

anxiety, dipped his hand to the bottom, and took out a s coin, which I still preserve in remembrance of this transact He did not appear to have sustained any damage, or to s the smallest pain; but the process went on no further, as parents declared themselves perfectly convinced of his i cence.

Constancy in Religion.---Juleddo had great lands and m children, and nigh her dwelt a cormorant, who, for her tuous and pious living, had great indignation against her, through malice he took away her lands, so that she was c strained to go to law with him; and in conclusion the ma came to trial before the judge, who demanded of this ty why he wrongfully withheld these lands from this woman? made answer and said, he might so do, for, said he, this man is disobedient to the King's proceedings: for she will no wise worship his Gods, nor offer sacrifice unto th Then the judge hearing that, said unto her, "Woman if be true, thou art not only like to lose thy land, but also life, unless that thou worship our gods, and do sacrifice u them." This good woman hearing that, steps forth to judge, and said, "Is there no remedy but either to wors your false Gods, or else, to lose my lands and life? then fa well suit, farewell lands, farewell children, farewell frien yea, and farewell life to: and in respect to the true honour the everlasting God, farewell all." And with that saying judge committed her to prison, and afterwards she suffered most cruel death: and being brought to the place of executi she exhorted all women to be strong and constant, for said s "You were redeemed with as dear a price as men: for althou you were made of the rib of the man, yet are you all his fle so that also in the case and trial of your faith towards God, y ought to be as strong." And thus died she constantly, fearing death.

Jews—A learned Rabbi of the Jews, at Aleppo, being da gerously ill, called his friends together, and desired them se ously to consider the various former captivities endured by th nation, as a punishment for the hardness of their hearts, a their present captivity, which has continued these sixteen hu dred years, "the occasion of which," said he, "is doubtl our unbelief. We have long looked for the Messiah, a the Christians have believed in one Jesus, of our nation, w

; of the seed of Abraham and David, and born in Bethlehem, . (for ought we know) may be the true Messiah; and we y have suffered this long captivity because we have rejected i. Therefore, my advice is, as my last words, that if the ssiah which we expect do not come at or about the year 30, reckoning from the birth of their Christ, then you may w and believe that this Jesus is the Christ, and you shall e no other,"---Hill's 6 Sermons, 1648.

Encouragement to Preachers.---A minister of the gospel was, ut thirty years ago, called to the important work of preach- to his fellow sinners the unsearchable riches of Christ; but ig extremely diffident of his abilities, and having preached several years seemingly to little purpose, he came to a reso- on to preach no more. Happening to be much straitened is sermon on a Lord's day afternoon, and drinking tea rwards with some Christian friends, he hinted his intention hem, and declared that he could not preach even that same ning. They represented the dissappointment it must be to arge congregation, who were assembling together, as no er minister could be procured then to supply his place, and refore they begged he would try once more. He replied, it was quite in vain to argue with him, for he was quite ermined not to preach any more. Just at that instant a per- knocked at the door, and, being admitted, it proved to be ood old experienced christian, who lived at a considerable ance, and she said she came on purpose to desire Mr.—— preach from a particular passage of Scripture: she said she ld not account for it, but she could not be happy without ning from home to desire it might be preached from that ning. Being asked what the text was? she said she could tell where it was, but the words were these: "Then I said ill speak no more in his name; but his word was as a fire t up in my bones, and I was weary with forbearing, and I ld not stay." This extraordinary circumstance so struck preacher, that he submitted to preach from these words that ning: he experienced much liberty, and has continued ever e with wonderful success and comfort.

N. B. The good woman has often protested since, that she w nothing of the minister's intention, or the debate about preaching.

Superstition.—Charles V. as an expiation for his sins, gave

himself discipline in secret, with such severity, that the whip cords which he employed as the instrument of his punishme was found, after his decease, tinged with his blood. Nor w he satisfied with these acts of mortification. The timorous a distrustful solitude, which always accompanies superstition, s continued to disquiet him, and depreciating all that he had do prompted him to aim at someting extraordinary, at some ne and singular act of piety, that would display his zeal, a merit the favour of heaven. The act on which he fixed was wild and uncommon as any that superstition ever suggested a disordered fancy. He resolved to celebrate his own obsequi before his death. He ordered his tomb to be erected in t chapel of the monastery. His domestics marched thither funeral procession, with black tapers in their hands. He hi self followed in his shroud. He was laid in his coffin wi much solemnity. The service for the dead was chanted; a Charles joined in the prayer which was offered up for the re of his soul, mingling his tears with those which his attendan shed, as if they had been celebrating a real funeral. The cer mony closed with sprinkling holy-water on the coffin in t usual form; and, all the assistants retiring, the doors were shu Then Charles rose out of the coffin, and withdrew to his a partment, full of those awful sentiments which such a singul solemnity was calculated to inspire. But either the fatigui length of the ceremony, or the impression which this image death left on his mind, affected him so much, that next day was seized with a fever. His feeble frame could not long resi its violence; and he expired soon after, aged 58 years, months, and 21 days.

Miscellaneous.

A Sermon preached upon occasion of the Funeral of the Rev. M Daniel Burgess, Minister of the Gospel, who died Jan. 2 1712, 13, in the 67th year of his age, by Matthew Henr Minister of the Gospel. With a short account of him.

(Continued from page 380.)

People must remember this, and not expect any more fr their ministers than from vessels; we have a Gospel to preac

not a gospel to make; we can but declare the grace of God, we cannot bestow that grace, and therefore why look ye at us, as if we could speak to the heart? What is Paul, or what is Apollos? they are but ministers, not masters; they can but prophecy to dry bones, but to no purpose, unless a spirit of life from God enters into them; they are but like Gehazi with Elisha's staff, or Elijah with Elisha's mantle; it is the Lord God of both that must do the work.

2. They are but earthen vessels: it was agreeable enough to the external glory of the Old Testament dispensation, that the lights of the sanctuary should be put into golden candlesticks, of pure gold. But the glory of the New Testament being spiritual, the exhibiting of the light that is in earthen lamps, like Epictetus's. Some think there is an allusion to Gideon's soldiers, that advancing to battle in the night, took lamps in their earthen pitchers, with the glaring light upon the breaking of the pitchers, the enemy was terrified and discomfitted: by such unlikely methods is Christ's cause carried on, and yet is victorious.

Let us see why the ministers of the Gospel are here compared to earthen vessels; in nine things.

1. They are made of the same mould as other people; all the children of men are earthen vessels; the body is the vessel of the soul, and it is of the earth earthy; and ministers are partakers of flesh and blood, as other men are, hewn out of the same rock, and digged out of the same hole of the pit.

God hath not sent us his gospel by those messengers of his that are spirits, and a flame of fire, but by such as have bodies, and are clods of clay, and worms of the earth, as those are to whom they are sent: they are to you in God's stead indeed, and their employ is high and honourable, but as Elihu speaks, they are also formed out of the clay; and God in compassion to us, chuseth to speak to us by men like ourselves, because as it follows there, their terrors shall not make us afraid, as that of angels would, if God should send his errands to us by them: nor shall their hand be heavy upon us.

St. Paul has an earthly house, which he expects the dissolution of, and finds already in the dissolving. And St. Peter, a tabernacle which he knows he must shortly put off, though they were both great apostles, and one of them had been in the third heavens, and the other in the holy mount. And it is not

only an honour put upon the human nature that God is pleas
to commit the ministry of reconciliation to those of that natur
but an encouraging token of God's favour and good will to u
and an evidence to us that he is in earnest in the embassy
peace; for if the Lord had been pleased to kill us, he wou
not have shewed us such things as these, much less would h
have shewed them us by those that are our bone and our fles
who belong to that world that he has justly a quarrel with.

We are not only children of men, as you are, but we a
by nature, blessed Paul puts himself into the number, childre
of wrath, even as others, guilty and corrupt, and as certainl
ruined and undone without a Saviour as any of you; we a
making the same complaints that your are, and groaning und
the same burthens; we have the same need of the merit
Christ for our justification, and of his spirit for our sanctifica
tion that you have; we will never lay any other yoke upo
your necks, but what we desire to submit our own to, nor wis
you to embark for another world in any other bottom, b
what we desire to venture ourselves, and our own salvation i
we would deal for your souls as for our own, for the case
ours; and therefore the priests were taken from among me
they might deal tenderly with men.

2. There are oftentimes in the respect of their outwar
condition mean and low, and of small account, as earthen ves
sels are; not only men, but men of low degree; sons of earth
as the Hebrew phrase is. Their family, perhaps, like Gideon'
is poor in Manasah, and they the least in their father's hous
that have nothing distinguishing in their extraction or parentag
their birth or education; they have reason to rejoice (a
Christ tells his disciples,) that their names are written in heaven
but they must never expect to have a name, like the names o
the great ones of the earth.

The first preachers of the gospel were poor fishermen
earthen vessels indeed, bred up to the sea, and before the
were intrusted with this treasure were unlearned and ignoran
men. Christ's kingdom not being of this world, not men o
this world, not men of honours and estates, not their learnin
or politics, but as the poor received the gospel, so the poo
preach it.

And still there are not many mighty, not many noble, tha
are called to this work: it is honourable enough itself, and

ds not borrow any additional lustre from the glory of this
ld, which God would thus put contempt upon, and give
e abundant honour to that part which lacked, as the apostle
aks with reference to the dispensing of spiritual gifts. The
r in the world are often made rich in faith, rich in the gos-
treasure.

. They are subject to many infirmities, to like passions as
er men, and upon that account they are earthen vessels;
y have their faults, their flaws, their blemishes, as earthen
els use to have. John Baptist takes notice of it, that it is
ist only cometh from heaven, and is above all, that is per-
ly pure and spotless, but he that is of the earth earthly, and
keth of the earth; the treasure is wisdom from above, it is
heavenly and divine, but the vessel in which it is put, has
much in it of the wisdom from beneath, for it is earthen,
savours of its original.

od hath chosen not only the weak, but the foolish things
ie world, by them to carry on his cause, and by them to
y it to the last. The law made men priests that had in-
ity, and so doth the gospel too. Jonah was a prophet of
Lord, and yet peevish and passionate, and often out of
per; Elijah himself was so; St. Peter at Antioch was to
plamed when he went in with Barnabas into a piece of dis-
nlation; and I doubt St. Paul at Antioch was not altogether
e justified, when he fell out with Barnabas in a state of con-
on. There were those that preached Christ even of envy
strife, and many that sought their own things more than
hings of Christ, and yet as long as they preached Christ,
held forth the gospel treasure, St. Paul rejoiced in it: he
a great apostle, who put himself in when he said, if
ay we have no sin we deceive ourselves.

inisters are men, and therefore cannot be thought to do it
ieir own holiness. They are pressing towards perfection,
hey have not yet attained, they own they have not, they
it to you, and desire you will not think worse of the trea-
that is put into their hands, for any mistake or defect in
things. You may see a divine excellency in that, though
see much human infirmity in the vessel that keeps it.
with them then, and be not severe in judging them, whom
ave so often heard going before you in judging themselves
They are made of different sorts of earth, as earthen

vessels are ; all of the same nature, though not all of the same tural constitution, the bodies of some are of a stronger m and more cut out for labour, while others are feeble and s foiled. Some have souls that seem to be made of a finer m than others, the capacities of their minds more elevated enlarged, while others who yet have their hearts upright God, in comparison are but babes in understanding.

But those of the finest mould, even the china vessels, are earthen ones ; the head and the eye in it, are made of the s earth with the rest of the body ; and those that are of a co mould, yet may as effectually answer the end in keeping treasure, as those of the finest composition. The living ture in Ezekiel's vision, that had the face of an ox, did as service in his place, as that which had the face of an e Therefore let not those of eminent gifts be puffed up, they but earthen vessels ; nor let those of meaner abilities be down or discouraged, God can make them who seem poor, to enrich many.

A great deal of difference there is likewise between some others of those earthen vessels, in respect of natural tem some are more bold, others more timorous ; some more w and eager, others more soft and gentle. I remember Gre observes, that St. Paul writing to Timothy, bids him not st but be gentle to all men, and to reprove with all long suffer but writing to Titus, he bids him rebuke sharply, and rep with all authority, for which he gives reason : that Titus a man of mild disposition, and needed a spur : Timothy sanguine, and needed a bridle. Some are of a sorrowful reserved, and inclined to melancholy, and that is turne their reproach, as it was to David's, when he wept and tened his soul with fasting ; and to John Baptist, becaus came neither eating and drinking, not conversing so fami with the world as others did, they said, he has a devil, he crazy distracted man : others are of a cheerful spirit, and lar sometimes, and that shall be made a blemish in thei racter, as because Christ came eating and drinking, they him a gluttonous man, and a wine bibber, a friend of pub and sinners.

So likewise, as to the manner of exhibiting and dispensi treasure, there is a great variety of gifts : Apollos is an elo man, but Paul's speech is contemptible, yet his letters are

ful. Even among the inspired writers, there is a great variety phrase and distinctions ; much more among the earthen ves- ls, that are left more to themselves. And all these as far as ey have an aptitude to edify some or other, either the learned unlearned, are wrought by one and the self same spirit ; and t by men of corupt minds, both one and the other is exposed contempt. He that delivers his message as St. Paul did in ars is ridiculed as a whining preacher ; he that delivers it now d then with a pleasing surprising turn, is ridiculed as a facetious ie ; as Isaiah was bantered for saying, precept must be upon ecept, precept upon precept ; line upon line, line upon line, hich in the original, is a jingle of words, tsaf cetsal, kaf bekaf ; d this they made a song of, verse 13. The word of the ord was unto them precept upon precept. Jeremiah is jeered r saying, the burthen of the word of the Lord, and they said Ezekiel, doth he not speak parables ? And yet after, laid their charge a thousand things which they knew not ; but sdom is, and will be justified of her children.

5. They are of different shapes and sizes as earthen vessels, d vessels of shells used to be : notwithstanding which they ay all receive and keep safe, and minister the treasure, accord- g to their different capacities. While they hold the founda- on Christ and him crucified, and the truth as it is in Jesus, t in matters of lesser moment, that do not so immediately ect the treasure, there may be a great variety of sentiments d practice accordingly.

It was so in the apostle's times, one believes he may eat all ings, another who is weak eateth herbs ; one esteems one day ove another, another esteems every day alike ; both cannot in the right ; yet the apostle interposes not his apostolical thority in the matter, to determine it either one way or the her : but rather chuseth to give a rule, which would be of ting use to the church, in all differences of that kind, when ostolical authority should cease. And that is each to practise cording to their sentiment, with true devotion to God, giving m thanks, and with true charity towards his brethren, not posing upon them their own sentiments, no not so much as dging and censuring theirs, or judging and despising them for actising according to them ; that both sides may reserve their al for the weightier matters of the law and gospel ; faith in rist, and holiness of heart and life.

6. They are all what God the great potter makes them, if they are earthen vessels, they are in his hand as the clay the hand of the potter, who has a sovereign power over the and is not to be asked, why he hath made them thus? T wise God knows what he designs men for, and what use will make of them, and fashioneth them accordingly; "Before formed thee in the belly," saith God to the prophet, "I kn thee," and know what service I would employ thee in, a formed thee accordingly, fitted thee to be a weeping prophet calamitous times. As God entrusts talents with his serva according to the ability he has given them; so he gives th ability according to the talents he designs to entrust them wit

Therefore we ought not to envy the gifts of those that ex and eclipse us, for may not God do what he will with his ow Nor should we be discouraged though our capacity be sm our faculties weak, and the sphere of our activity low and n row, if we be faithful in the little we are intrusted with, a diligent to improve it, it may be our comfort that it is the pl which God hath seen fit to put us in, and where, hath given but one talent, he expects the improvement but of one, for is not a hard master.

7. They are all vessels of use and service in the fami though they are but earthen ones. The apostle observes, t in a great house, there are not only vessels of gold and silv the angels that are God's ministers in the upper world, and e ployed in this, are vessels of gold and silver, vessels of honou but there are also vessels of wood and earth, which are co paratively vessels of dishonour. But it doth not therefore foll that they are no part of the furniture of God's House. If t feet shall say, because I am not the hand, or ear shall say, b cause I am not the eye, I am not of the body; is it therefo not of the body? God knows how to make use even of earth vessels, how to make them truly beautiful and valuable, by p ting a treasure into them, which may and must be received fr them, and use made of it.

8. They are often despised and trampled upon by m notwithstanding the honour God has put upon them, and a thrown by as despised broken vessels, and vessels in which no pleasure. So this similitude of the earthen vessel is e plained here, in the following verses, where the apostle shew that he called himself and his fellow apostles earthen vesse

because they were troubled on every side, perplexed, persecuted, and cast down; and because they passed by so much dishonour, and evil report, as deceivers and unknown, though they were true and well known.

It has often been the lot of some of the most faithful useful ministers of Christ to be loaded with reproach and calumny, to be exceedingly filled with the scorning of them that are at ease, and the contempt of the proud, and to have all manner of evil said against them falsely. Thus the precious sons of Zion, comparable to fine gold, and every way preferable, have been esteemed as earthen pitchers, the work of the hands of the potter. Our Lord Jesus himself was one whom men despised, whom the nation abhorred, and the disciple is not better than his Lord; and Satan finds his account in it, for by casting dirt upon the earthen vessels, he prejudices the minds of people against the treasure that is put in them. But, (as I remember Archbishop Tillotson somewhere expresseth it,) it is no disparagement to be laughed at, but to deserve to be so: nor ought we to think the worse of the food at Christ's table, because it is not served up in plate, but in earthen vessels."

Lastly. They are frail and mortal, and dying, and upon that account they are earthen vessels. Thus the apostle explains it here, we which live are always delivered unto death: they are dying daily, and yet this is so far from being any allay to the rejoicing, which they have in Christ Jesus our Lord, that the apostle protests the truth of it by that rejoicing, as a thing of unshaken certainty. These earthen vessels are soon broke, and return to the earth. They must needs die, and are as water spilt upon the ground, which cannot be gathered up again, but, blessed be God, the treasure of them is not so. The word of the Lord abides, but the prophets do not live for ever. They are worn out with their labours, and as they spend, they are spent in the service of Christ and souls. They are subject to the same decay of nature, the same distempers of body and mind, the same accidents, and and same infirmities of age as others; they are cisterns at the best, and will shortly be broken cisterns; flowers at the best, and will shortly be withered flowers. I have said, ye are gods, but ye shall die like men; for ye are earthen vessels.

Ministers are workmen, and they shall accomplish as an hireling their day, and having patiently borne the burthen and

heat of it, shall be called in by the shadows of the evening t receive their penny, and enter into their rest; they are watch men, and when they have staid their time shall be relieved they are soldiers, and their warfare will shortly be accom plished; witnesses, and their testimony will be finished; the are Christ's ambassadors, and will be recalled, and an exchang made. This is not the world that ministers and people are t be for ever in; O that one in preaching, and others in hearing and both in praying, would look upon themselves, and on another as dying, that what their hand finds to do therein, the may do it with all their might.

For the third doctrine, therefore God has put the treasure o the gospel into earthen vessels, that the divine power whic goes along with the gospel, may be so much the more glorified The great design of the everlasting gospel is to bring man t fear God, and give glory to him; and that he may be the mor glorified, those are employed in propagating it that were leas likely for such a purpose, that his strength may be manifeste in the weakness of the instruments. He ordains strength ou of the mouth of babes and sucklings, that thereby he may per fect praise, not only to help the weak, but to employ th weak. And he chuseth to make use of such to confound th wisdom of this world; and that he that glories may glory i the Lord, and give glory to God.

There was an excellency of power going along with th apostles, which appeared to be of God, and not of themselves

1. To strengthen them for the work they were employed in to preach down Judaism and Paganism, and to preach up th kingdom of a crucified Jesus, was a service that required a fa greater strength both of judgement and resolution than the apos tles had of themselves, so that if they had not been full of powe by the spirit of the Lord of Hosts, they could not hav spoken as they did with that wisdom, which all their adver saries were not able to gainsay or resist; could never hav made such vigorous attacks upon the devil's kingdom, nor hav gathered in such a large harvest of souls to Jesus Christ.

(To be continued.)

Religious Intelligence.

ANNIVERSARIES.——METHODIST MISSION.

Extracted from the Evangelical Mag. for June.

On Sunday, May 2nd, sermons were preached in all the principal Methodist Chapels in the London Districts, and collections made for the support of their foreign missions; and on the following day (Monday) was held the Second Annual Meeting of the Society, in the City Road Chapel.

At eleven o'clock, the Rev. Mr. Atmore opened the meeting by prayer, after which Jos. Butterworth, Esq. was called to the chair, and briefly stated, that the principal object of the present assembly was to receive the Report of the Committee relative to their proceedings during the past year; to hear such accounts from their missionaries as would rejoice and animate them in the glorious work: and then to adopt such resolutions as might be found suitable to the occasion. After dilating a few moments on the nature and magnitude of the missionary object, particularly as related to their Society; Mr. B. observed, that Mr. Wesley was himself a missionary fired with true missionary zeal, and many now present were the fruit of his labours, and of those of his successors. That he and his coadjutors had met with the same opposition and persecution as awaited missionaries in the present day; but they persevered, and even where they met with the greatest opposition, their labours were ultimately crowned with success. He remarked, that God was now opening extensive fields of missionary exertion, raising up many labourers, and blessing abundantly their work in every quarter. He rejoiced that this was the case amongst all denominations; he gave to them all the right hand of fellowship, and this not out of compliment, but in the most cordial and affectionate manner. Mr. B. then gave an affecting statement of the very destitute state of some of our foreign settlements in point of religious instruction; some of them had none at all, but what they received from the half-yearly visits of a Catholic priest; and several others were in equally destitute circumstances. That last year some attacks had been made upon the missionaries in the West Indies; their cause was defended, and it produced letters of inquiry to gentlemen not in connexion with the Methodists, the result of which was altogether in their favour. He had then in his possession between forty and fifty letters from gentlemen of respectability, all speaking in the highest terms of the character of the missionaries, and their exertions. He then read extracts from some of these, and noticed, that the success of their labours was such, that no less than 20,000, (chiefly negroes) were now in the Society in the West Indies. In the Eastern world, there were the most encouraging prospects, principally from the consideration of so many children now being under British instruction; and that a number of the Brahmins, as well as of the people at large, are desirous of giving their children an Euro-

pean education: and that he had no doubt, but that, in the next generation, India would be fully prepared for the reception of the Gospel.

The Report was then read by two of the Secretaries, Rev. Messrs. Watson and Bunting, and contained a general view of the nature, extent, and success of the Wesleyan missions: for though this was the 2d *annual* meeting of the Wesleyan Missionary Society, Mr. Wesley and the Missionary Conference have, from the beginning of their exertions, possessed a missionary spirit, and pursued a missionary plan. So early as 1786, missionaries were sent to the West Indies, and to our colonies in America; and in every quarter of the world they have their missionary stations, to the number of between eighty and ninety in the whole, and their missionaries last year amounted to upwards of one hundred, besides those employed in Ireland, and on the Continent of Europe.

Rev. Walter Griffiths moved that the Report might be adopted and printed, which was seconded by a young Russian physician of the name of Zukkerbekker, who came to this country in pursuit of his professional studies, without a knowledge of vital religion: but being recommended to the study of the Scriptures, has been deeply impressed with the importance of eternal things, and said he should return to Russia with the Bible 'not only in his pocket but in his heart.' This gentleman was followed by Mr. Wilberforce, M.P. Rev. G B. Mitchell, Vicar of St. Mary's, Leicester: Mr. Brown, Missionary from Hayti; J. Dyer, Esq. of the Admiralty; L. Haslope, Esq. Rev. J. Taylor, Resident Secretary, but formerly a missionary in the West Indies; Colonel Sandys from Ceylon; Rev. S. Wood from Dublin; and several other ministers and gentlemen whose animated addresses continued the meeting till half past six o'clock. Mr. Wood, of Dublin, gave additional interest to a very excellent address, by presenting the Society with £1,500 being the moiety of a legacy bequeathed to the Society, by a Lady deceased, in Ireland.

Church Missionary Society.

Monday Evening, May 3d. The Anniversary Sermon for this Society was preached at St. Bride's Fleet-street, by the Rev. C.T. Noel, M. A. when a collection was made which produced £169.

On Thursday, May 4th, the 19th Anniversary of the Church Missionary Society, was held at Freemason's Hall. At 12 o'clock the Right Hon. Lord Gambier, the President, took the chair, and commenced the business of the Meeting in the following manner:

'The return of the Anniversary of this great and glorious institution calls for renewed praise to God. 'We praise thee, O God, we acknowledge thee to be the Lord! Let all the nations of the earth praise and magnify thy great and holy name, for that thy mercy is everlasting, and thy goodness endureth from generation to generation, world without end, Amen.

'If there be any work of faith and charity transcending all others in its blessed effects upon the temporal and eternal welfare of mankind—if there be a work that does more than any other to promote the glory of God, and the interest of our blessed Redeemer—it is that work in

hich we are engaged. Our object is to convey to the benighted places f the earth now sitting in darkness and the shadow of death, the holy ith which we profess; and blessed be God, he has graciously smiled pon our feeble endeavours, and is shewing 'his way upon earth, and his ving health among all nations;' and we doubt not that he will glo-ously prosper it till 'all the kingdoms of the earth shall become the ingdoms of the Lord and of his Christ, and he shall reign in righteous-ess.'—

Rev. J. Pratt then proceeded to read the Report, which began by ating, that though the year has not been without its trials and disap-ointments, yet it afforded matter for thankfulness in the accession of embers, and in its means of promoting the designs of the Society. The ocieties engaged in promoting Christian knowledge among the heathen mand particular attention; for while millions of the human race are rishing for lack of knowledge, it matters not to the thinking mind at some may come from these scenes of misery, and tell us they are ry good and very happy.

The report states, that for the first time in their lives, the Syrian ristians have, by means of the Society's missionaries, enjoyed public rship in a language which they understand: a little church was ened, 20th September last, when the Metropolitan commenced the vice in Syriac, and the missionary delivered a short discourse from 'Behold the Lamb of God,' &c. and the attention which was manifested s very encouraging. There are also very animating accounts from ylon, the governor of which has kindly offered them every assistance his power. From the New Zealand mission accounts are very en-uraging, and through the efforts of the Rev. S. Marsden (the wise di-tor of the Society's concerns there) the prospects are very pleasing.

Original Poetry.

A SIMILE.

The Devil walketh about, seeking whom he may devour. 1 Peter v. 8.

Through yon sequester'd dingle glide
The limpid waters of a stream;
Scarce e'e upon its silver tide
Strikes, from the sun, a passing gleam.

Far from the noisy haunts of men,
Seldom—save Philomela's song—
A sound is heard in that lone glen—
With others of the feather'd throng.

Oft have I seen, in that fair brook
With skilful hand, the angler throw
The writhing worm, on barbed hook,
To lure the finny tribe below;

Upon the bank, with watchful eye
Observe his prey, then quickly dart,
With care, the artificial fly,
Where bask the victims of his art.

And I have seen them seize the bait,
Seize on it with a fearful haste;
The snare conceal'd they felt too late,
And struggling fix'd it still more fast.

Sometimes they would approach with fear,
Then swiftly back again recoil;
But gaining courage came more near,
And fell into the artful toil.

Thus Vice assumes a heav'nly grace,
An angel form, a syren smile,
'Neath them conceals her hideous face,
Unwary vot'ries to beguile.

And under, too, this semblance fair,
Man's mortal foe himself conceals;
Quick he disease and fell despair,
To his devoted victim deals.

Care, sorrow, and corroding pain,
Sickness and unavailing grief;
Compose the monster's constant train,
Still striving to present relief.

Swift follow, too, a thousand pangs
In every form, in ev'ry shape:
Caught in his sharp remorseless pangs,
'Tis far beyond *our* power t'escape.

Oh, list not to her artful tale,
Told with a sweet and perfumed breath;
It draws its hearers to the vale
Which leads directly down to death.

Turn from her with a fix'd resolve,
E'er to avoid her dangerous arms;
Her pow'r to lure will soon dissolve,
And nourish all her borrow'd charms.

Fair honor shall your vict'ry grace,
Reward of faith and courage given;
And virtue shall before you trace,
The way through Christ that leads to heaven.

April 11th, 1819.

Biographical Sketch

OF

GENERAL WOLFE.

(FROM HILL'S MINIATURE PORTRAITS.)

Born at Westerham, in Kent, A.D. 1726.

COURAGE, says an elegant writer, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending him that made us, always acts in an uniform manner, and according to the dictates of right reason. Courage and fortitude are often used as synonymous, but they may be distinguished thus: —fortitude is firmness of mind that supports pain: courage is active fortitude, that meets dangers, and attempts to repel them. Both these appear to have united in the character and conduct of this brave and distinguished soldier.

The father of this youthful hero was a military officer of rank, and had gathered laurels under the Duke of Marlborough. That the son, James Wolfe, received a military education, and was destined for the profession of arms almost from his infancy, can admit of no dispute. Nevertheless, not a single circumstance is preserved that can afford the least insight into the habits of his early years. To have traced the future hero, in the pastimes of the boy, and to have marked the dawnings of superior intellect in the rude essays of untutored fancy, would indeed have afforded the completest gratification.

The brilliant part which he played on the theatre of human life, commenced when he approached his twentieth year. Honourable mention is made of his conduct and bravery at the battle of La Feldt, which was fought when he was about that age. The Duke of Cumberland discovered his promising talents, and rewarded them by promotion; but the gradations of his rise are not ascertained. It is only known, that during the whole war, he without interruption, advanced his military character, and carried off laurels from every contest.

He had the honour of introducing by his example and perseverance rather than by the exercise of severity, such a perfect discipline into his own regiment, that as long as the plains of Minden are remembered, so long will *Kingsley's* (as the regiment was called) be mentioned with applause. He continued Lieutenant-Colonel of that body till new hostilities broke out. He was endeared to his men no less by his affectionate concern for their welfare, than by his personal courage, which had never received the slightest imputation of dishonour. They obeyed his commands from a higher principle than duty; and little does that officer consult his glory or his interest, who trusts to the influence of authority alone. Men may be ruled by force, but the mind can only be gained by respect and love.

In the year 1756, war was formally declared against France. Its commencement was an uninterrupted series of disgraces and disappointments, till Mr. Pitt was called to the helm of state. He immediately began his patriotic career, by bringing forward men of the most enterprising and active genius, and the tide of success was soon turned by their talents. Wolfe, whose youthful exploits had not been forgotten, and could not be overlooked by a statesman like Pitt, was raised to the rank of Brigadier-General, and put under the command of General Amherst. They were sent against Louisbourg, and Wolfe was

mployed to cover the landing of the troops; which he effected midst a storm of fire from the enemies' batteries, and an im- etuous surf, which dashed some of the boats to pieces. Calm and collected, he displayed an energy equal to the occa- on: and the conquest of the place was in a great measure scribed to his judgment and fortitude.

Scarcely had he returned from this expedition, when the onourable share which he had borne in it pointed him out as orthy of a higher command. He was raised to the rank of Major-General, and sent to reduce Quebec. The Generals ho served under him were all young men, whom a less saga- ous minister than Pitt would have hesitated to trust; but he isely measured abilities by another standard than years. Age ay inspire prudence, but it is apt to cool enthusiasm; and the eteran General is more solicitous to prevent disgrace, than to azard enterprize, Wolfe and his associates, on the other and, saw glory before them, and overcame almost insurmount- ble impediments to pay her homage.

Here the abilities and courage of Wolfe shone forth in the llest lustre. Undaunted by difficulties, which would have oled the ardour of an ordinary man, disregarding the strength situation and superiority of numbers, and even refusing na- re the respite which she solicited, he persevered with un- earied judgment and attention to open the way to victory. is military council desponded at the contemplation of their rospects, and the General himself would have been justified in ielding to the pressure of unfortunate circumstances; but he, ngly and alone in opinion, projected the plan which was to nihilate the French power in America. He did more; he ecuted it with a success on which the most sanguine could arcely have presumed. Having gained the heights of Abra- m, on which side the city of Quebec was most exposed, he astened to give battle to the enemy; who advanced to the harge with much superior numbers, and in good order. The allant Wolfe stationed himself in front of the line, in the hottest oint of action. He was early wounded in the wrist, but nei- er pain nor danger could prevail on him to desert the post of ory; he wrapt a handkerchief round the wound, and con- nued to give his orders without emotion. Advancing at the ead of his grenadiers, with bayonets fixed, a ball pierced him rough the breast: and he fell at the moment when the enemy egan to give way, and the British arms became triumphant.

He was instantly carried to a small distance in the rear; and t
tide of life was ebbing fast, when he was roused in the agoni
of death by the cry, "they run! they run!" Catching t
sound, he eagerly asked, "Who run?" He had the satisfactio
to hear it was the French. In a faultering voice he immediate
exclaimed, "Then I thank God, I die content:" and wi
these words expired, April the 28th, A. D. 1760.

> In joys of conquest he resigns his breath,
> And, fill'd with England's glory, smiles on death. *Addiso*

Such was the lamented end of General Wolfe, one of t
most enterprising and accomplished officers Great Britain ev
produced. He lived to be the conqueror of Canada, for t
event of that day sealed its fate; but he died too early for h
country; and the joy of conquest was embittered by a reflectio
on the dearness of its purchase. A mixture of every passio
that can agitate the human heart, attended this national triump
Mr. Pitt, in the House of Commons, pronounced the eulogy
the deceased in such strains of affecting eloquence, as dre
tears from every eye. The minister was absorbed in the bett
feelings of the man, and he wept at the immortality which h
had given.

When the body of General Wolfe was brought to Portsmout
the scene was impressively solemn. Minute-guns were fire
from the men of war at Spithead, from the time the corpse w
taken from the ship, to its slow landing at the point. Bodies
the military marched down to receive it. It was put into
hearse, and proceeded with funeral pomp through the garriso
under arms. During this awful procession, the colours on th
fort were half-lowered, the bells were muffled, and tolled i
solemn concert with the dead march; minute-guns were fire
from the platform; and troops, with arms reversed precede
and followed the hearse. The body was afterwards private
deposited in the family vault at Greenwich church; and a st
perb national monument was erected to his memory in Wes
minster-abbey, at the expense of four thousand guineas. The
were some of the unavailing honours paid to the conqueror
Canada, which remains a faithful appendage to Great Britai
His name still continues to inspire martial enthusiasm in t
youthful bosom, and to lure the aspiring to the field of glor

But while his public character serves to excite emulation, his private one also is entitled to warm esteem.

He seems to have been formed by nature for military greatness. Not only was his constitutional bravery uniform and daring; but he possessed that higher species of courage, that strength, steadiness, and activity of mind, which no difficulties could banish, nor dangers deter, from the pursuit of his own and his country's glory.

Though subject to a vivacity of disposition almost bordering on impetuosity, he was betrayed into no unguarded sallies of passion; and with a generous independence of mind, he was free from pride. His bounty almost bordered on profusion, and he despised the arts of gain. It was his highest gratification to assist the deserving soldier, and even the inferior officer in distress, has frequently experienced his liberality. In his attachments he was constant and discriminating; and gentle, kind, and conciliating in his manners.

It was the peculiar happiness of General Wolfe not only to enjoy a large share of friendship, and almost the universal goodwill of mankind. He was one of those who appear to have vanquished envy by the indisputable superiority of professional talents, acknowledged excellence of disposition. This, it must be allowed, is the most exalted compliment that can be paid to man; for that character must be sublime indeed, which envy and malice will not dare to attack.

Instructive Essay.

Of Reading the Holy Scriptures.

The Holy Bible being a letter wrote unto us, by the finger of God himself, what is our reading of it, and daily conversing with it, but a communing with the Almighty, and making an inquiry after that revelation of his will which his wisdom has been pleased to make unto us? How stupendous then is the folly and impiety of those, who either lay the Bible aside as a neglected book, or else read it carelessly, irreverently, unattentively, without an honest simplicity of mind, to be guided

instructed, and directed by it. To prevent the sin and dan
of both which neglects, it will be our wisdom to resolve w
ourselves to redeem some time every day, either morning
evening, or both, to read in our closets, as well as in
families, some part of God's holy word. And that we n
read it with the greater profit, resolve we to read the Bi
through and in order, which may be done once a year,
reading about three chapters every day, two out of the
Testament, and one out of the New. In the discharge
which duty the following directions may be of use and adv
tage to us.

1. The first preparative to our reading the Holy Script
should be *Prayer*; as the Scriptures were dictated first by
Holy Spirit, so do they still owe their effects and influence
the Spirit's co-operation, he teacheth his people to profit:
things of the Spirit, the apostle tells us, are spirtually discern
1 Cor. ii. 14. And although the natural man may well enot
apprehend the letter and grammatical sense of the Scriptur
yet its power and energy, that persuasive force whereby it wo
upon men's hearts, this is peculiar to the Spirit; and theref
without his aids the Bible, while it lies open before us, may
as a book that is sealed to us. Whenever therefore thou tak
the Bible into thy hands, dart up such ejaculations as these
wards heaven, and say, *Lord open thou mine eyes that I m
see the wondrous things of thy Law. Blessed art thou,
Lord, teach me thy statutes. Let thy good word be a lig
unto my feet and a lamp unto my paths. Order my st
in thy word, and let no iniquity have dominion over
Give me understanding that I may walk all my days by
counsel of thy word, and in the end of my days die in
comfort of it.* If you read the word of God without pray
you must expect to read it without profit.

2. A second qualification preparatory to reading the H
Scriptures, is *Reverence*. When we take the Bible in
hands, we should do it with other sentiments and apprehensi
than when we take a common book, considering that to all t
converse with it, it is either the savour of life unto life, or
death unto death; that is, the regular and right use of it, i
the instrument of our salvation, but upon our abuse of it, it
the promoter of our destruction. Accordingly we find go
men, in all ages, have been wonderfully affected with the H
Scriptures, and to the inward reverence of their minds ha

joined the outward protestation of their bodies, never reading the Bible but upon their knees, to the great reproach and shame of our prophaneness, who snatch up the Bible as we do a play book, and read it with as little reverence and regard; yet with this difference, that we dismiss the one much sooner, and retain the impressions of the other much longer. Now this proceeds in some from the want of that habitual reverence which we should always have to the word of God; and in others, from the want of actual exciting of that inward reverence when they go to read. This is certain, that where there is no reverence, there can be no prospect of any genuine and lasting obedience.

3. A third requisite to the reading of the Holy Scriptures with profit, is *Sincerity*. This is two-fold, namely, a sincerity of the understanding, in order to belief, and a sincerity of the will, in order to practice. We must come to the word of God with a preparation of mind to embrace indifferently whatever God reveals, as the object of our faith; and we must also direct our reading to the proper end for which the Holy Scriptures were designed, namely, the knowing God's will, in order to the doing of it. Psalm cxi. 10. *A good understanding have all they that do his commandments.*

4. Read the Scriptures with Special Attention. It is folly and lightness not to do so in the reading of human authors, but it is sinful and dangerous not to do so in perusing of this divine book. What greater contempt can be shewn of a man whom we hear speak, if we mind not at all what is spoken by him? This vile affront do all those put upon Almighty God who hear or read his word, but give it no attention; the virtue which God has put into his word, consists not in the letters and syllables of it, which are no more sacred than those of another book, but it is the sense and meaning which is divinely inspired, and which can never be understood by drowsy and inattentive readers.

5. Read the word of God with particular application, this is the proper end of our attention. Let us therefore, when we read, look upon ourselves as spoken to in what we read; when we read our Saviour's denunciation to the Jews, *Except ye repent, ye shall all perish*, Luke xiii. 5. We are to look upon it as spoken to ourselves, and to conclude the indispensable necessity of our own repentance. When we read that black catalogue of crimes in 1 Cor. vi. 10. which excludes persons from the kingdom of heaven, we are to believe that the same

crime will as certainly shut heaven-gates against us, as again those to whoom that epistle was directed. So in all the pre cepts of a good life we are to think ourselves as nearly and pa ticularly concerned, as if we had been Christ's auditors on th Mount. In like manner when we read the threatnings an promises, we are either to tremble, or to hope, according a adhere to those sins against which the threatnings are denounced or practise those duties to which the promises are annexed.

6. Read the word of God with a resolution to practice wha thou readest, otherwise all your reading serve but to encreas your guilt, and will aggravate your condemnation. As chris tianity is not a speculative science, but a practical art of hol living, so the Bible was not given us merely for a theme o speculation, but for a rule of life. Alas, what will it avail u that our knowledge is right, if our manners be crooked, an our practice be bad? We shall wish another day we ha studied the *Alcoran* rather than the *book of life*. Read the the holy lives and actions of God's children, not as matters o history only, but as patterns of imitation. When thou reades of *Noah's Uprightness*, of *Moses' Meekness*, of *David's De votion*, of *Job's Patience*, of *Josiah's Zeal*, labour to be in wardly endued with the same virtues, and to be outwardl adorned with the same graces. Woe unto us if we read the Bibl as historians, only to furnish ourselves with matter for discourse and not as christians, to regulate our lives according to the pre cepts and examples contained in it; otherwise it will undoubted ly prove the saddest history that ever we read in all our lives.

7. Let the word thou readest in the morning be much upo thy thoughts all the day after, as thou hast opportunity; i alone, either walking or working, meditate upon what thou hast read; thy thoughts may be busy, and yet thy hands no be idle; thy heart may be in heaven, whilst thy hand is at the plough. How is possible to profit by the word read, if we never think of it after we have read it? *David* tells us, that he had *more understanding than his teachers*, because the law o God was his study and meditation *all the day long*, Psalm cxix. 99. If thou art in company either with thy children o servants, Almighty God both directs thee, and commands thee also to make his word the subject matter of thy discourse with them, Deut, vi. 6. *These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest*

thy house, and when thou walkest by the way, and when ou liest down, and when thou risest up.

8. In reading God's word, compare Scripture with Scripre, and use plain Scriptures as a key to unlock obscure ones, r the Bible sweetly harmonizeth and agreeth with itself: ere are indeed some things hard to be understood, some lotty passages in Scripture to tame our pride, and preserve e sacred writings from contempt; but the truths necessary to lvation are plain, and of easy access to the weakest underndings. In the Scriptures, those waters of life, (says pious lshop Hall,) there are shallows, and there are depths; shalws where the lambs may water, and depths where the elants may swim. Let not the plainness of the Scriptures end some, nor the obscurity of the Scriptures discourage hers. But,

9. If you meet with any difficulties in Scripture which rermatch you, note them down, propound them to your minis's, and crave their help, in order to the right understanding them; you need not doubt of an easy access, and an hearty lcome upon this errand to your spiritual guides; only be re that you come to learn, and not to cavil; to have your lgments informed, and your consciences satisfied; not to ve any itch or vain curiosity gratified. Our blessed Saviour, ough willing to satisfy his disciples concerning his doctrine, t when they came to him with nice and curious questions, he ose rather to chastise that humour by a reproof, than to che'h it by a satisfying answer: see Acts i. 6. *Lord, wilt thou this time restore the kingdom to Israel?* He said, *It is not for to know the times and seasons, &c.*

If by frequent converse with the blessed Bible you have got Scriptures at your tongues-end, take heed that you never nish out a jest in Scripture attire, nor in a jocular humour ke any light and irreverent applications of Scripture phrases d sentences. O what an impious liberty have some men in s age taken, to scenes of ridiculous mirth in the Bible, to ly in the sacred dialect, and to play the buffoon with the st serious thing in the world! They bring forth Scripture ed in discourse, but it is as the *Philistines* brought forth mpson, only *to make them sport.* Those men ere long will id Almighty God in earnest, though they may be in jest; l, that he has magnified his word above all things, will not ak it, that any man shall make it vile and contemptible, by

rendering it the theme of his giddy mirth and propha
drollery. It is reported of our *Josiah*, King *Edward* VI, th
when in his council chamber, a paper that was called for ha
pening to lie out of reach, the person concerned to produce
took a Bible that lay by, and standing upon it, he reached do
the paper; the King observing what was done, frowned up
him, took the Bible into his hands and kissed it, laying it
again.

Of this action of the King's, let us make the following a
plication; how much it concerns all men, not only to abst
from every action that looks like a contempt of the Holy Scri
tures, but also, when they observe it in others, to discou
tenance the insolence, both by word and action give testimo
of the veneration they have for that holy book, which they
others despise.

Interesting Anecdotes.

Levity Corrected—The English Ambassador having to i
form Frederick the Great of a victory achieved by our soldie
began with, "It has pleased Divine Providence," "What" s
the King, "Is God Almighty, one of your allies?" "Y
Sire," replied the Englishman, "and the only one who d
mands *no subsidies!*"

Authentic and original—At the last meeting of the Sund
School Union, at Birmingham, one of the speakers urged t
company to contribute to the support of these institutions.
child immediately left the place, and having some old bones s
had picked up in the streets, returned with three-halfpe
which she laid on the plate. What a lesson to the wealthy!

Deplorable Ignorance—A minister was lately preaching in
farm-house, from the memorable words of our Lord, John
3. "Except a man be born again, &c." A servant girl v
much affected with the discourse, and was asked the cause

er distress. She replied, " that it was impossible she could be orn again, has her mother had been dead many years." A ergyman hearing this circumstance, mentioned the following, hich came under his own notice. A farmer upon being asked here he was going, said, " to the Chapel at ——— that he ight be born again." This reply led the minister to ask for an planation, when he found the man had been much perplexed know what it was to be born again. After some time, he ncluded that it receiving the sacrament of the Lord's supper.

A respectable Farmer in Warwickshire, hearing a sermon om the Parable of the Wedding Feast, was very uneasy for veral weeks, not knowing what was meant by the Wedding arment. At length he concluded it must be the coat in which was married, and which he kept many years, persevering in e fatal error untill his death. So true is it that, " The na-ral man receiveth not the things of the Spirit, &c."

Miscellaneous.

Sermon preached upon occasion of the Funeral of the Rev. Mr. Daniel Burgess, Minister of the Gospel, who died Jan. 26, 1712, 13, in the 67th year of his age, by MATTHEW HENRY, Minister of the Gospel. With a short account of him.

(Continued from page 404.)

They were in labours more abundant, and yet like their aster, did not fail or were discouraged, for though they knew d owned they were not sufficient of themselves for such a rvice, yet they found their sufficiency was of God, and they uld do all things through Christ strengthening them.

2. To support them under the hardships that were put upon em. Therefore God chose the service of such men as were espised, that he migh magnify his own power in keeping the irit he had made, and made fit for his own use, from failing fore him. One would wonder how the apostles kept up eir spirits; it was not by any power of their own, but under-

neath them were the everlasting arms; and when they w pressed out of measure above strength, so that they despair of life, yet they did not faint, being borne up by the power aGod that raised the dead. Then it was that Christ's streng was made perfect in Paul's weakness, when he was enabled r only to bear reproaches, and persecution, and afflictions Christ, and to say none of these things move me, but rejoi that he was counted worthy to suffer shame for Christ, to glo in tribulations, and even to take pleasure in them. Let it ne be said that it was by any power of their own, that the apo tles were enabled to bear shame so boldly, and sorrow so che fully, and to die daily, and yet live so pleasantly; no it w according to Christ's glorious power, and by his might that th were thus strengthened unto all patience and long suffering w joyfulness.

3. To give them success in that great work to which th were called. The world was to be enlightened with the lam and enriched with the treasure that was lodged in these earth vessels: by their agency the kingdom of the Redeemer was be set up upon the ruins of the devil's kingdom, the stream of t world was to be turned, the sea must be made to fly, and Jo dan must be driven back; this work shall be done, and ther fore such earthen vessels shall be made use of in the doing of that it may appear, that the victorious power that doth it, is n that of the apostles, but that it is a divine power; it is not wh they have wrought, but what God has wrought by them, make the Gentiles obedient; it is mighty through God to t casting down of imaginations, and the captivating of hig thoughts. The gospel of Christ is the power of God salvation, and in that, as in his Chariot, the exalted Redeem goes forth conquering and to conquer.

O the wonderful achievements of the gospel! the trophies its victory over the powers of darkness! The numerous in stances its of convincing, converting, sanctifying powers! ho many sinful hearts have by it been made to tremble, and ho many gracious souls to triumph! Had the preachers of it bee princes or politicians, had they been philosophers or orator this success would have been attributed to them; but when the are such despicable men, and so despised, men that like the master were of no reputation, it must be owned, that therefo so many are brought to believe their report, because the arm the Lord was revealed to them.

Now for the application of this.

1. Let us see how this Scripture is this day fulfilled, in the emoval of the master of this assembly from its head. The gos-el treasure was faithfully dispensed here, but hereby it appears o have been put it into an earthen vessel, that the vessel is roke, and is returned to the earth out of which it was taken. We are here bewailing the death of a minister of Christ, who vas entrusted with the gospel treasure, was enriched with piritual gifts and has been in his day instrumental through the race of God, to make many rich; but he hath finished his ourse.

My personal acquaintance with him was small, and therefore wished and laboured that this service had been put into the ands of some other person, every way better able to do him ustice; but since it is thrust into my hands, I think I need not tudy to do any other honour to his memory than to take notice f the honour God hath done to his ministry, in blessing it to the onversion and edification of many precious souls; which I find ere are multitudes ready to bear their testimony to, who though ey have many instructors in Christ, have called him their piritual father, for under his preaching the grace of God hath rned them from darkness to light, from the power of satan nto God; and those who have been effectually called he has een many ways instrumental to build up in their most holy ith. And this I know, there were many judicious christians, nd who had spiritual senses exercised to discern things that iffer, to whom his praying and preaching were both very ac-eptable and very serviceable, and who sat down under his hadow with delight. Yet none more mindful than he, that he as an earthen vessel, an instance of which comes to my houghts: I once saw a letter from him, to which instead f his name, he subscribed himself "dust and ashes." Now if those that have obtained mercy of the Lord to be faith-l, are to be esteemed very highly in love for their works sake, uch more are they to be so esteemed, who have obtained this rther mercy, to be successful for the sake of the fruit of their bours: two things he was an eminent example of.

1. Great industry and courage in his work, while his health nd strength were continued to him. It is a great blessing to ny man to have a good constitution of body, and especially to minister, and it is a great talent that must be accounted for; uch a one had and made a good use of it, for he laboured

more abundantly, on Lord's days, on week days, in season and out of season, and was in his element, when he was in his work. He took pains in preparing what he preached, and then took pains in delivering it, and did not think that either one would excuse for the other; if a sermon were well studied, it was no matter how dull and carelessly it was preached; or that if it was preached with liveliness, it was no matter how slightly and superficial the preparation was; no, he knew, they who are made fishers of men, have need to mind their business, both when they are fishing, and when they are mending their nets.

You that know fully his doctrine and manner of life, remember with what unwearied vigour he went on his work for many years; how he went from strength to strength, and his bow was renewed in his hand. With what courage and holy contempt he looked upon the reproach of men, and their revilings; and like the phrophet, set his face as a flint, for the advancing of serious godliness; and he found that in waiting upon the Lord he renewed his strength, and therefore would not hearken to those who suggested, master spare thyself. Those that are enabled to do thus have reason to be thankful, while those that are not, may be very useful, and ought not to be discouraged since God requires, and will accept and bless, according to what a man has and not according to what he has not. So much was his heart upon his work, that finding a complaint under his hand of his being unreasonably deprived of needed and desired ministrations, in which he would willingly give his pains as that which was a great grief and burthen to him; I have reason to think, that which at length sunk his spirits, and broke his strength, was not so much his working as his not working.

2. Great cheerfulness and holy confidence, when he saw the day of death approaching. Many that were very gay and pleasant while they are well, and in health, when they come to be sick, when painful threatning distempers grow upon them, when they find death working in them, and that they are already taken into custody of its messengers, how are they cast down, and how is their countenances fallen. But it was not so with him; the cheerfulness of his spirit being founded on a good bottom, continued to the last; and he walked through the valley of the shadow of death as one that even there feared no evil.

He looked back with comfort upon all the way in which the Lord his God had led him in this wilderness: and encouraged

is family to trust in God and his providence, from the expe-
ence which he had of God's goodness to him, and particularly
the abundant kindness he received from his friends, now in
is last illness, which he had a very grateful sense of, and for
hich he gave thanks to God.

He looked forward with comfort upon a blessed state on the
her side death; when he found nature sensibly decaying, he
id to some of his friends, well, if God has any more work
r me to do, he can repair these decays, and will do it; and
not, blessed be God, I have a good home to go to, and this
a good time to go home.

A little before he died, he said to those about him, he had
ur props which he staid himself upon, and that he found him-
lf firm, and they did not sink under him when he leaned on
em. 1. The Incarnation of Christ, and his taking our na-
re upon him. 2. His oblation of himself a sacrifice for our
ns. 3. His resurrection from the dead for our justification.

And the intercession which he ever lives to make for all
at come to God by him. These he resolved to rest upon;
us to him to live was Christ, and to die gain; Christ was all
all to him: thus, thus he ventured into the invisible world,
us embarked for eternity in the never failing bottom of Christ's
ediation, as a poor sinner in the arms of an all sufficient
aviour. And it is the excellency of our holy religion, that it
rnishes us with living comforts in dying moments, and en-
bles us to triumph over death and the grave, as those that
rough Christ are more than conquerors.

2. Let us see what improvement we can make of the truth
ntained in this text, and confirmed by this providence, that
e have the gospel treasure in earthen vessels.

1. It may be many ways instructive to us that are ministers,
id may remind us of our duty.

1. Are we earthen vessels? Then we have reason to be
ry humble and low in our own eyes; and to take great care
at we never think of ourselves above what is meet, but al-
ays think soberly. Let us watch over our own spirits, that
e harbour not any conceit of ourselves, or confidence in our-
lves, or contempt of our brethren, remembering what we are.
'e are but vessels, and have nothing that is valuable but what
e have received, and are entrusted with, and if we have re-
ived it, and received it but in trust, why then do we boast?

or what have we to boast of? we are no more, no better tha what the free grace of God makes us every day.

We are of the earth, and therefore it becomes us to abas ourselves before God, and to put our mouth in the dust, an acknowledge ourselves unworthy to speak to, or speak from th Lord of glory. We are of the same mould with others, and ther fore ought to condescend to the meanest of the flock of Christ f their good; and to be so far from lording it over God's heritag as to make ourselves the servants of all, as being less than t least of all saints, and the veriest dunghill worms that ev called God Father.

2 Are we earthen vessels? then let us not be indulgent our bodies, nor of their ease or appetites. What needs s much ado about an earthen vessel, when after all our care an pains about it we cannot alter the property of it, but britt it is still, and must inevitably be broken after a while. Let n this earthen vessel be enshrined and made an idol of, nor t belly made a God of: but let it know its place, and let it kept under, and brought into subjection, and kept employed a servant to the soul, in the service of God; our principal ca must be about the treasure, duly to dispense that, and abo the vessel, only in order thereunto. We then indeed mak much of our bodies, it is the most we can make of them, whe we make use of them as instruments of righteousness to God honour.

3 Are we earthen vessels? Then let us not be empt vessels; a vessel of gold or silver is of considerable value thoug it be empty; but an earthen vessel, if empty, is good for littl but is thrown among the lumber; let us get our hearts r plenished with the gospel treasure, in sanctifying grace for o own benefit, and in spiritual gifts for the benefit of other Let us be filled with the knowledge of God and Jesus Chris filled with the Scriptures, filled with devout affections and ho dispositions, that we may be thoroughly furnished for eve good word and work, and in order hereunto let us give atten ance to reading, to meditation, and as long as we live b still improving and adding to our stock, that we may brin forth things new as well as old; and it may appear, though w are still spending, we have still by the blessing of God on o studies, fresh supplies.

4. Are we earthen vessels? Then let us be clean vessels it is enough, that as earthen, we are mean by nature, we ca

. help that, but let us not make ourselves vile by sin. Let possess these earthen vessels in sanctification and honour, as ples of the Holy Ghost, which it is sacrilege to pollute: bodies of all christians are so, much more the bodies of nisters, with whom the gospel treasure is lodged, who are refore concerned to keep themselves unspotted from the world the flesh, lest if like Eli's sons they make themselves vile, y make even the sacrifices of the Lord to be abhorred, as od food is in a dirty vessel. If they must be clean that bear vessels of the Lord, much more must they be so that are mselves his vessels. Let our converse be with all purity, nor blot of any kind cleave to our hands; let us carefully avoid y lucre, and every filthy lust, every thing that looks like nd leads to it. And since it is our business to compass God's r, let us with the priests under the law, frequently wash in gospel laver; Lord, not my feet only, but also my hands my head, and my heart.

5. Are we earthen vessels? Then let us take heed of dash- one against one another, for nothing can be of more fatal sequence than that to earthen vessels, no, nor to the treasure osited in them. It is not only the duty of ministers, in con- nity to the design of their ministry, to be at peace among nselves, but it is their interest, for if they clash with one ther, both sides are in danger of being broken; no better come of it, when the potsherds strive with the potsherds of earth; they that think because they are stronger vessels y can crush the weaker, should remember, they are still earthen ones, and it may prove a crush to themselves. hat if some according to the light God has given them, nd up for a christian liberty, in those things wherein accord- to the light God has given them, yield to a christian obe- nce; since there are those on both sides that do it unto the rd, and give God thanks, why should they judge or set at ight each other? they are both earthen vessels, that have their rmities, and seeing through a glass darkly may be mistaken; y should they not bear with one another, and love one ano- r, strengthen the hands of one another, since both are in- ted with that treasure, which consists not in meats and nks, but in righteousness and peace, and joy in the Holy ost?

Let us therefore study the things which make for peace, and

unite our zeal against Popery, that common enemy; for, God for our sins should suffer that to prevail against us, will be a rod of iron to break in pieces all these potter's vesse and we cannot do it better service than to quarrel among o selves; for if we bite and devour one another, we shall so be consumed one of another, at least so far as to become easy prey to that great devourer.

6. Are we earthen vessels? Then let us bear contempt a reproach with patience, and not think it strange, or fret at it. would contribute very much to the quiet and repose of our o minds, if we could but learn to despise being despised, and to be disturbed or moved by it; now those who overvalue the selves, cannot easily bear to be undervalued by others: let therefore, not only by keeping a good conscience have this say, as to those who think and speak ill of us, that it is false a unjust, and our hearts condemn us not: But by keeping grace of humility in its strength and exercise, have this to say, to those who think and speak lightly of us, that they cannot h a meaner opinion of us than we have of ourselves; nor lay lower before men, than we lay ourselves every day before G What else can earthen vessels expect but to be despised, a thrown under foot? Let us make sure the honour that co from God, and then reckon it a very small think to be judged man's judgment.

7. Are we earthen vessels? Then let us often think of ing broken and laid aside, and prepare accordingly. We in use for a while, and it is our honour and delight to be e ployed in the service of Christ and souls. But what is strength, that we should hope to be always, or to be long t employed? And what is our end, that we should expect prolong our life? Is our strength the strength of stones, or our strength of brass? No, we are earthen vessels, and hastening to the dust; let us therefore work the works of H that sent us while it is day; let us fill up our time with t which will turn to some good account or other, and impro all our opportunities of doing goood, though it be in the low sphere of usefulness, as those that know and consider the d of our service is hastening off, and the day of our account hastening on. Let us follow our work with vigour and resol tion, that at length we may finish our course with joy a honour, in a believing expectation, that these earthen vesse ugh sown as you have seen, in weakness, dishonour, a

corruption, shall shortly be raised in power, and glory, and incorruption; these vile bodies, made like Christ's glorious one, according to the mighty working whereby he is able to subdue all things to himself, that in glory as well as grace, the excellency of the power may be of him.

2. This doctrine may be of use to you all. Are your ministers earthen vessels? 1. Thank God for the Gospel treasure, though it be put into earthen vessels; nay, thank God it is in such vessels, that it may be the nearer to you, and the more within your reach: and give all diligence to make sure your interest in this treasure. What will it avail us, that we have the gospel in our land, if we have it not in our hearts; that we have the sound of it about us, if we have not the favour of it within us? That we have Bibles in abundance in our houses, and in our hands, if we have not a Bible religion in our souls? You are laying up treasures of this world's wealth it may be, O that you would be so wise for your souls and eternity, as to lay up for yourselves that treasure which will make you rich towards God? Which will send you rich out of this world, when death will have stript you of all your possessions and enjoyments here.

(*To be continued.*)

A FEW OBSERVATIONS ON THE ARTICLE

ON PRIDE.*

To the Editor of the Fire Side Companion.

Sir,

Any one who proposes to commit his thoughts to paper, even for his own amusement or gratification only, should be very careful to avoid intemperate expressions, for they may fall into other hands, and be used to his disadvantage. But he who writes for the public eye, should always look twice before he takes one step. He should examine and re-examine his subject, lest he should take erroneous views of view of it, and expose himself to the ridicule instead of obtaining the approbation of his friends. When he takes up his pen, he should lay aside all his irritable passions, and instead of making use of a few incoherent, indigested expressions, and observations, he should endeavour, at

* See Page 391.

least (like Mr. Wesley) "to keep his temper, and write lik a christian, a gentleman, and a scholar."

Your Hales Owen correspondent ought, and no doubt doe know this, but he appears to have quite forgotten it when h wrote the article "On Pride" which he says his mind was led t by hearing a young lady say, a short time ago, that "people wer the better for a little pride;" but, continues he, "certainly thi is very wrong, and arises from the mistake of confoundin pride with prudence!" This is really too much. He not onl mistakes pride for vanity, but charges the lady's just observa tion as arising from a mistake which could never occur, th idea of which is truly ridiculous.

The sin which entailed the curse upon the fallen angels wa ambition. Instead of Pride being the fountain of all sin, it i that of good, if properly directed. A man may be proud o conscious integrity, he has reason to be so; but it is utterl impossible he should be so of an evil action of any kind, thoug of some he may be vain. It is vanity that "is insolent, self conceited," and excites "an unquenchable thirst for pre-emi ence," not pride. There is many an humble unpresuming indivi dual possessing infinitely more of this quality than the mos conceited coxcomb—the one is *proud* of an honest heart, th other is *vain* of his shape, his genteel address, the conquest h boasts he has made of all the pretty girls he ever saw, &c. &c qualities of which he cannot be proud. Vanity may be, an generally is accompanied by envy—pride considers it beneat its notice—the breast where real pride is centered, will give n place to such an unworthy disposition. It is vanity that is th opposite of humility; genuine pride walks hand in hand with it

It is unnecessary to follow your correspondent further Enough has been said to convince you, and I have no doub him also, of his error. If he candidly consider the subject, I am confident what I have said will be sufficient.

I am aware that your magazine is averse to controversy, ye the mis-statement may be injurious to many of your readers and much more so to yourself in the eyes of the judicious pa of them, and therefore ought to be early corrected.

June 13, 1819. R. F.

Religious Intelligence.

PRAYER BOOK AND HOMILY SOCIETY.

Extracted from the Evangelical Mag. for June.

Thursday Morning, May 6th, the Anniversary Sermon of this Society
is preached at Christ-Church, Newgate-street, by the Rev. D. Wil-
n, M. A. Minister of St. John's Chapel, Bedford Row. In the
ernoon, the Annual Meeting of the Society was held at the London
ffee House, Ludgate Street. Right Hon. Lord *Gambier* in the Chair.
The Report, which was read by the Rev. Mr. *Pritchard*, stated the
ogress of the Society, which had during the past year, distributed
,453 Prayer Books, including 15 in Greek, 48 in French, and nearly
0 in Hindostannee. Also 1117 Psalters, 314 volumes of Homilies,
,150 Tracts of ditto, and 1,325 Copies of the Articles. As to the
te of the funds of the Society, the receipts for the past year were
,141. 9s. 7*d.* and the expenditure £2,181. 10s. 6*d.* which left the
easurer *minus* about £40. beside which the Committee are under en-
gements to the amount of £760 more.
Beside the above publications, they have translated and are now
nting the Homily upon reading the Scriptures, in modern Greek,
lian, Spanish, and German. They are printing the three first
milies (including that on the Scriptures in the Welch and Manks
nguages, and are preparing translations in several others.
The usual resolutions were then moved and seconded by the Rev.
essrs. Dealtry, Hamilton, Matthias, Wynn, Burn, Wilson, Cunning-
m, and Owen; and by W. Wilberforce, Esq. M.P. The Chairman
osed the Meeting by earnestly imploring the blessing of God upon
e Society.

London Female Penitentiary.

The Annual Meeting of this Institution was held at Fremasons'
vern, on Monday, the 10th of May. The Right Hon. Lord Carring-
n in the Chair. The Report stated there had been 253 applicants,
whom 83 had been received into the house. That in the course of
e last year 30 had been placed out in service, and 33 reconciled to
eir friends: making together, 65 rescued from the paths of ruin
rough the means of this Society. The reports gave also an account
the power of God remarkably displayed in the very worst of cases,
good done to many who are now living and thankful witnesses of the
erposition of God for their deliverance by the efforts of the institu-
n. It appears that nine had received rewards during the last year
continuing one year and upwards in the same family, and that five
the former inmates within the same period had married. The Peni-
ntiary is now capable (by the erection of an additional room) of

receiving the increased number of 50 females, if the annual *income* the Society would allow, which at present would be improper, fr the expenditure having exceeded the annual receipts since the l report, in the sum of £600, to repair which excess, recourse has be had to a part of a legacy of £1,500 left to the charity by the will the late Stephen Maltass, Esq. In the last year a fever broke among the women, and 17 of their number were afflicted with it; t the disorder assuming a mild character, they were, by the blessing God, in a few weeks completely restored; this impeded the ope tions of the Society for two months, for which all due indulgence claimed by the Committee for any comparatively limited numbers those received, and now in the house. The meeting was attended the Rev. Messrs Burn, Anderson, Dr. Waugh, Morison, &c. and a by the Hon. Thomas Windsor, Messrs. Wilberforce, Babington, Gra W. Alers Hunkey, &c. The meeting was numerously attended, a the proceedings and speeches highly interesting.

British and Foreign Bible Society.

Wednesday Noon, May 5th, was held the Anniversary of this Socie at Freemasons' Hall, which was early filled with a very respectable sembly, the Right Hon. Lord Teignmouth, in the Chair; but we de the account of particulars till our next, as it would be impossible to any tolerable justice to the Meeting in the present month, on acco of the number of Societies which we have to mention.

Society for Promoting Christianity among the Jews.

Two Anniversary Sermons were this year preached for the benefi this Institution: the first on Thursday Evening, May 6th, at St. An Blackfriars, by the Rev. R. Cox, M. A.—the second on the follow morning by the Rev. E. Cooper, M. A. After which the Annual Me ing was held at Freemasons' Hall, Sir *Francis Baring*, Bart. (Preside in the Chair. who opened the meeting by observing, that the liberal with which that Society had hitherto been supported, fully proved estimation in which it was held by its Christian advocates and patr

He need not say, that the countenance shewn to it, could proc from nothing but a desire to emancipate and save a people who too long escaped the notice of Christian benevolence. He hoped t would offer up their prayers to God for the recovery of this fallen p ple, and for the salvation of the house of Israel. True it was, they had renounced and crucified Him who had decended from hea to earth, to die for their redemption. True it was that they had b scattered upon the face of the earth; they had been trodden down abased: yet there was no truth more strongly pointed out in the Sc tures than their future glory; they were again to be a people shall bend their knee to that Saviour whom their ancestors had reje and nailed to the tree. After these few words of introduction, a le was read from the Bishop of Gloucester, apologizing for his abse and expressive of his cordial good wishes to the Society.

he report was then read, by which it appeared, that the number hildren in the boys' school was 42. and in the girls' 38. Eight boys ten girls had been admitted in the past year, and four boys ap-nticed out to different trades. A boys School had been built at hnal Green, and £750 had been subscribed towards one for the s. The Rev. B. N. Solomon had been appointed a missionary to and, under the protection of the Emperor Alexander. One thou-l copies of the Hebrew Testament, and several thousand tracts in man and other languages, had been in the past year circulated on Continent. The donations, subscriptions, and contributions made he last year, amounted to £9,287, 15s. 2d. and the disbursements o 910. 4s. 9d.

fter reading of the report, the children belonging to the Schoo's e presented before the auditors, which had a very gratifying effect, n their healthful and neat appearance. After singing a hymn, they pectfully quitted the platform, with marks of great satisfaction fr m company.

lr. Wilberforce, M. P. then congratulated the Society on the pleas-sight they had just witnessed, and eloquently recommended the ob- of the Society. He was followed by Lord Gambier. the Rev. Lewis y, L. Richmond, J. Owen, D. Wilson, C. Simeon, and other gymen.

Naval and Military Bible Society.

n Tuesday, May 11, the thirty-eighth Anniversary of this Society place, as usual, at the King's Concert Room in the Haymarket. ne o'Clock his Royal Highness the Duke of Gloucester, one of the Presidents, took the chair, and requested the attention of the ing to the report.

ie report began with an account of the receipts of the Society, h, from subscriptions, collections, donations, auxiliary societies, amounted to upwards of £2,000. The present Committee had, at commencement of this labour, to liquidate a debt of nearly £650. h reduced their receipts to within 1,400*l.* and, though their dis-ments this year have exceeded their receipts by upwards of 980*l.* regret to say they have demands for Bibles and Testaments which have not been able to supply; they have, however, to the utmost ir power, supplied troops going to foreign stations. One cause of reat demand which has lately been made upon them, was a circu-tter, which, by the direction of the Commander-in-chief, (dated 8, 1818) was addressed to the commanders of the different regi- and corps in the British service, directing them to correspond the Committee of this Society concerning the troops under their particularly the sick in the Military Hospitals, and the children schools, with a particular reference to the design of this Society. g the past year 6,500 copies of the Scriptures have been distri-among the military; and in the naval department 2,600, making l of upwards of 9,000; which, though far from meeting the nu-s applications that have been made, it is hoped have been at-l with substantial benefit; and some pleasing testimonies have ceived from different parts to this effect.

The report concludes by recapitulating the good effects which h been produced by the distribution of Bibles and Testaments in the a and navy, which they are persuaded has not been inconsiderable; without assuming any merit to themselves for performing what must consider their imperious duty, they would say, "Not unto us Lord; not unto us, but to thy name be all the glory!"

After the report had been read, the meeting was addressed by L Gambier; Lord Northesk; Mr. Wilberforce, M. P. Hon. and Rev T. Noel, Rev. G. Clarke, Chaplain to the Royal Military Asyl Rev. G. Hamilton, of Ireland; Captain Pakenham; Rev. Me Beachcroft, Bunting, &c.

Select Poetry.

LINES

On receiving from Dr. Rush, at Philadelphia, a piece of the T under which William Penn made his treaty with the Indians, conve to the purpose of an Ink-stand. By Mr. Roscoe, of Liverpool. tree had been blown down in 1812.

From clime to clime, from shore to shore,
The war-fiend rais'd his hated yells,
And midst the storm that realms deplore,
Penn's honour'd tree of concord tells;

And of that tree, that ne'er again
Shall Spring's reviving influence know,
A relic, o'er th' Atlantic main,
Was sent---the gift of foe to foe!

But though no more its ample shade,
Wave green beneath Columbia's sky,—
Though every branch be now decay'd,
And all its scatter'd leaves be dry;

Yet, midst the relic's sainted space,
A health restoring flood shall spring,
In which the angel form of peace
May stoop to dip her dove-like wing.

So once the staff the Prophet bore,
By wondering eyes again was seen,
To swell with life to every pore,
And bud afresh with foliage green.

The wither'd branch again shall grow,
Till o'er the earth its shade extend—
And this---the gift of foe to foe---
Becomes the gift of friend to friend.

Biographical Sketch

OF

ROBERT RAIKES.

Born at Gloucester, A. D. 1735.

(FROM HILL'S MINIATURE PORTRAITS.)

"Blest be the man whose liberal heart
Our Sunday schools began;
To train the youth in virtue's path,
How Godlike was the plan!

If ought on earth could merit praise,
Or heaven's favour gain;
To lead the youth in wisdom's ways,
Must surely both obtain."

NEITHER high birth, nor literary distinction, claims the present attention of the reader. The splendour of the one, and the brilliancy of the other, are unquestionably of inferior consideration, when compared with the merits of persons by whose means knowledge is diffused, order and subordination preserved, infant virtue cherished, and religious principles inculcated and impressed. It would, therefore, be highly culpable to pass by unnoticed, a gentleman, to whose exertions the present times are indebted for a plan, the operation of which, if diligently attended to, will be felt by the latest posterity; a plan, simple

in itself, easy to be carried into execution, favourable to the happiness of individuals, and in a high degree beneficial to the community at large. To services like these, how insignificant the common objects of attention in mankind appear in the comparison!

The father of Mr. Robort Raikes descended from a very respectable family. He was of the same business as himself, a printer; and conducted, for many years, with much approbation, the Gloucester Journal. The education Mr. Raikes received was liberal, and calculated for his future designation in life. At a proper season he was initiated into his father's business, which he conducted with punctuality, diligence, and care. The production of Mr. Raikes's press were highly creditable to him. Several pieces, among which may be pointed out the works of the Dean of Gloucester, are such as will suffer nothing by any comparison with the productions of modern typography.

The incidents of Mr. Raikes's life are very few, and those not enough distinguished from the rest of the world, to admit of a particular detail. It is sufficient to say, that in his business he was prosperous, and that his attention was not so wholly confined to it, but that he found time to turn his thoughts to subjects connected with the great interests of mankind, and the welfare of society. By his means, some consolation has been afforded to sorrow and imprudence; some knowledge, and consequently happiness, to youth and inexperience.

The first object which demanded his notice, was the miserable state of the County Bridewell, within the City of Gloucester, which being part of the County Gaol, the persons committed by the magistrate out of Sessions, for petty offences, associated through necessity, with felons of the worst description, with little or no means of subsistence from labour; with little, if any, allowance, from the county: without either meat, drink, or clothing, dependent chiefly on the precarious charity of such as visited the prison, whether brought thither by business, curiosity, or compassion.

To relieve these miserable and forlorn wretches, and to render their situation supportable at least, Mr. Raikes employed both his pen, his influence, and his property; and finding that ignorance was generally the principal cause of those enormities which brought them to become objects of his notice, he deter-

ned, if possible, to procure them some moral and religious truction. In this he succeeded, by means of bounties and couragement given to such of the prisoners as were able to d; and these, by being directed to proper books, improved th themselves and their fellow prisoners; and afforded great couragement to persevere in the benevolent design. He then cured for them a supply of work, to preclude every excuse d temptation to idleness.

Successful in this effort, he formed a more extensive plan of efulness to society, which will transmit his name to posterity, th those honours which are due to the best benefactors of nkind. This was the institution of SUNDAY SCHOOLS—a an which, through many successive years, has been attended th the happiest effects.

> Delightful task! to rear the tender thought,
> To teach the young idea how to shoot,
> To pour the fresh instruction o'er the mind,
> To breathe th' enlivening spirit, and to fix
> The gen'rous purpose in the glowing breast. *Thomson.*

The design was suggested by the following circumstance:—Some business leading him one morning into the outskirts of he city, he was struck with concern at noticing the rudeness f some wretchedly ragged children, who were at play in the reet. Upon his lamenting to a woman who stood near him, he misery and idleness of these children, she remarked, that heir numbers and profligacy on a Sunday, when they were eft to their own direction, were still more deplorable. "It is hen," continued she, "a very hell upon earth: *we cannot ead our Bible in peace for them.*" Deeply affected with this ccount, Mr. Raikes immediately began to reflect upon the mportance of affording them some instruction on the Sabbath. Various difficulties presented themselves before him. At ength the word "TRY" was so powerfully impressed on his nind, as to decide him at once to action. An agreement was n consequence soon after made with proper persons, to receive as many children on Sundays as should be sent, who were to be instructed in reading and the church catechism. The curate of the parish readily undertook to superintend the schools, and examine the progress made by the children. This took place about 1781, and the good consequences shortly appeared in

the reformation and orderly behaviour of those who before w in every respect the opposite of decency and regularity. F three years the schools gradually increased, though principa confined to Gloucester and its immediate neighbourhood. E in the year 1784, the plan was adopted in several manufact ing towns in Yorkshire, among which Leeds and Bradfo seem to have taken the lead. In the former town *eighte hundred* children were speedily collected, through the exertio of William Hey, Esq. and the late Rev. Miles Atkinso The example produced an extensive effect. In that year t Sunday School at Stockport was opened, which has since e ceeded in size any other establishment of the kind, and h lately been patronized by one of the Royal Family.

In a short time, clergymen of considerable influence pu licly recommended the formation of Sunday Schools. T late venerable Bishop Porteus addressed to his clergy a very e cellent letter, pointing out their advantages, and prescribi various regulations for the proper conducting of them.

Within a few years of their first formation, Mr. Raikes receiv accounts of the institution of them, for *three hundred thousa poor children*, and he lived to behold his plans almost general adopted, to the great advantage of the poor, and security the rich.

The following anecdotes will serve as striking and pleasi instances of their importance and useful effects on particul individuals.

"One day," said Mr. Raikes, "as I was going to church, overtook a soldier just entering the church door; this was on week day. As I passed him, I said, it gave me pleasure see that he was going to a place of worship." "Ah, Sir," sa he, "I may thank you for that." "Me," said I, "why I d not know that I ever saw you before." "Sir," said the soldie "when I was a little boy, I was indebted to you for my fir instruction in my duty; I used to meet you at the morni service in this cathedral, and was one of your Sunday scholar My father, when he left this city, took me into Berkshire, an put me apprentice to a shoe-maker. I used often to think of yo At length I went to London, and was there drawn to serve a militia-man, in the Westminster militia. I came to Gloucest last night with a deserter, and I took the opportunity th morning to visit the old spot, and in the hope of once mo seeing you." He then told me his name, and brought himse

to my recollection by a curious circumstance, which happened whilst he was at school. His father was a journeyman currier, a most vile profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; and that he had left off going to the ale-house on a Sunday. It happened soon after, that I met the man in the street, and said to him, "My friend, it gives me great pleasure to hear you have left off going to the ale-house on a Sunday: your son tells me that now you stay at home, and never get tipsey." He immedtately replied that I had been the means of this change being produced. On expressing my surprise at this, on account of never having so much as spoken to him before, he replied, "No, Sir, but the good instructions which you give my boy at the Sunday school, he repeats to me; and this has so convinced me of the error of my former life, as to have led to my present reformation."

The beneficial effects of Sunday schools, are further most feelingly evidenced by the following circumstance:—

A gentleman was, some little time since, called upon to visit a dying female. He quickly obeyed the call; and entering the humble cottage where she dwelt, he heard, in an adjoining room, an infant voice. He listened, and found that it was the child of the poor dying woman engaged in prayer. "O Lord, bless my poor mother," cried the little boy, "and prepare her to die. O God, I thank thee, that I have been sent to a Sunday school, and there have been taught to read thy Bible; and there I learn that when my father and mother forsake me, thou wilt take me up. This comforts me, now my poor mother is going to leave me. May it comfort her, and may she go heaven; and may I go there too. O Jesus, pity my poor child, and pity my poor dear mother; and help me to say, "thy will be done."

He ceased, and the visitor opening the door, approached the bedside of the poor woman. "Your child has been praying with you," said he, "I have listened to his prayer." "Yes," said she, making an effort to rise, "he is a dear child. Thank God, he has been sent to a Sunday school; I cannot read myself, but he can, and he has read the Bible to me; and I hope I have reason to bless God for it. Yes, I have learned from him that I am a sinner; I have heard from him of Jesus Christ, and I do, yes I do, as a poor sinner put my trust in him. I

hope he will preserve me. I hope he has forgiven me. I a
going to die; but I am not afraid; my dear child has been t
means of saving my soul. O! how thankful am I that he w
sent to a Sunday school."

Thus, in the providence of God, this poor child, educat
at a Sunday school, became the spiritual parent of his mother

After having served his generation advantageously; acquiri
in the service the most distinguished and permanent respe
Mr. Raikes died suddenly in the city of Gloucester, A. I
1811, and in the 76th year of his age.

From what small circumstances often arise the most impo
tant events, and how extensively useful, single and compar
tively obscure individuals are frequently made! Whilst t
name of many a great hero will rot, or be recollected with a
horrence, the humble "Editor of the Gloucester Journal," w
be held in everlasting remembrance and honour. It is certai
if any reformation of manners is to be hoped for, it must
from a continual attention to the education of youth. "T
benefits which have sprung up in consequence of Mr. Raike
plan," says the writer of Literary Anecdotes, "are too obvio
to need a defence, were any person captious enough to ca
with an institution which requires only to be observed, to e
tort applause. Satisfied that the rising generation will feel t
influence of the benevolent intentions of Mr. Raikes, we ha
great satisfaction in joining our plaudit to those of the world
large; and without hesitation, place him in the same form wi
those, whose active benevolence entitles them to be looked
to with reverence and respect to the latest posterity."

Instructive Essay.

ON GLORIFYING GOD IN SECRET DUTIES.

(From Burkitt's Poor Man's Help, &c.)

GREAT is the condescension of Almighty God in holdi
communication with his church in their public assemblies, wh
with united prayers and supplications they make their solemn
addresses to him; but, O how adorable is his condescendi

e in stooping so low as to maintain a holy fellowship and
et communion with a single christian in his closet devotion !
s not enough, that in heaven, where we shall put on our
es of glory, that he will take us into his royal presence,
l admit us there to the sight and enjoyment of his face and
our, but will be now, whilst we are clad with rags of mor-
ty, and before our grave cloaths are thrown off, entertain us
o as his friends, and indulge us the liberty of giving him a
t in the remotest corner of our house? Verily such astonish-
love, and stupendous condescension, is rather to be ad-
red than expressed by us. Now there is required of a chris-
several secret duties, to the due performance whereof
mighty God, upon our humble prayers to him, will afford
the sweet influences, the secret aids and assistances of this
oly Spirit: as namely.

1. Holy and devout meditation, when the soul retires from
e world, and in a serious and solemn manner sets itself to
nk upon God, to consider his glorious attributes, to medi-
te upon his gracious promises, to admire his wonderful
ord and works.

2. Serious self examination, by which we make daily en-
iry into the state of our souls, and thereby arrive at a well
ounded knowledge of the safety of our state and condition,
comparing the frame of our hearts and the course of our
es with the holy rule of God's commandments, and observing
eir sincere conformity thereunto.

3. Secret prayer and supplication, which ought to be per-
rmed constantly and seasonably twice a day. As soon as
ou arise out of bed in the morning, begin the day with God,
id make a most hearty tender of yourself to his service and
ory, before you set about any worldly business; and never
ink of putting off your cloaths to lie down at night, before
ou have commended yourselves and all yours unto his protec-
on. For your encouragement hereunto, you have the practice
nd example of our blessed Saviour, whom you find early in
ie morning praying alone, St. Mark i. 35. and late in the even-
g, St. Matt. xiv. 23. and that this was our Saviour's usual
ractice, may be gathered from St. Luke xxii. 39. compared
ith St. Luke xxi. 37. Thus Christ sanctified this duty by
is own example, and by his promise annexed a gracious re-
ard to the faithful doing of it, St. Matt. vi. 6.

All this our blessed Saviour did when he was here on earth,

and now that he is ascended up into heaven, to what purp is he appointed our intercessor there, if we send up no pray to him, to be presented by him to the Father?

Besides this, the sense of our daily wants, one would th should sufficiently excite us to this duty, we standing in co tinual need of God; or if we could be supposed to wa nothing, yet the remembrances we have, that we hold all call ours by the mere mercy of God, should move us to ackno ledge him, and to pay our homage and adorations to hi Add to this, that there is no such way to make Almighty G entirely our friend, as by commending ourselves in the du of prayer to him, with a pious trust in his mercy, and an e tire devoting of ourselves to his service and glory. But O how inexpressible will be the comfort of going to God as acquaintance, when we are going out of this world, if we c truly say, as that devout man, Dr. Preston, did a litt before his death, *I shall change my place, but not my compan* how joyfully may we hope, and comfortably expect to go God when we die, with whom we held a constant good corre pondence, and maintained a sweet familiarity whilst we live Let these considerations, briefly hinted to thy thoughts, wor in thee a pious resolution to begin and end the day with God this will antidote and fortify thy soul against the contagion sin, and the temptation of sinners. Ecclesiastical history tel us, that when *St. Origen* fell into that great sin of offering in cense to an idol-God, that morning he went forth before h had performed his private devotions. We are never safe eithe from sin or danger, but when under the overshadowing care an providential wing of God; and prayer is the way and means t engage God Almighty's care over us, and concern for us. B prayer we fix our minds upon him, we lay open ourselves un to him, which give; our minds the sweetest and most soli satisfaction, that whatever providences befall us, are certainl intended by an unerring wisdom for our good, and in orde to our happiness.

Now, in order to our glorifying Almighty God in secre duties, let the following directions be observed.

1. Be sure that thou art private in thy private duties, let it b true secret prayer, and not have its name for nought: remembe our Saviour's advice, Matt. vi. 6. *Enter into thy close when thou prayest, and shut thy door*, and be sure to shut it s close, that no wind of vain glory may either get out or com

Some hypocrites pray in secret, but as they handle the
tter, they are not secret in their closets. Rather than be
ilty of this vanity, shut the door of thy lips, as well as thy
set ; not but that it is lawful to use the voice in private
ayer, provided it be not for ostentation, to be overheard by
iers; yea, and useful also, as it helps the attention of the
nd, and prevents wandering thoughts, by raising them up to
higher degree and pitch of fervency. Christian prudence
refore must direct thee what is best in this case.

2. Look that thou art free and open with Almighty God in
vate duties ; come not to God in secret, and then conceal
secret from him ; lay open thy very heart, and spread all
secret sins before him ; if thou art not free to confess, thou
st not expect forgiveness from God. Prayer is called in
ipture a pouring forth of the soul to God, because a gracious
son makes known all his wants and griefs to God, and does
s with much freedom of spirit: verily there is nothing that
nighty God resents more unkindly at his people's hands,
n their attempts to conceal either their secret sins, or their
ret wants from him, when he stands ready so graciously to
don the one, and so mercifully to supply the other.

3. Make use of the most proper and fitting season for
ret prayer, and take heed that one duty doth not interfere
h another, either with family prayer, or with public worship.
e beauty of christianity consists in the harmony of a christian
inance, but the devil takes a mighty pleasure in putting per-
s upon setting the ordinances of God at variance one
inst another. Look also that thy closet devotions do not
rfere with the duties of thy particular calling. God allows
e for the shop as well as for the closet ; as thou art to shut
closet doors to pray, so to open thy shop windows for
k ; and if we be not faithful in one, we cannot expect his
ence in the other. Go then, O christian, into thy closet be-
thou goest into thy shop, or else thou art an athiest; but
n thou hast been with God there, attend with faithfulness
business of thy calling, or else thou art but an hypocrite.
that says, *Be fervent in prayer*, says also, *Be not sloth-
in business.*

Take heed that your frequent performance of secret
es do not degenerate into a lifeless formality. What we
ery frequently, we are prone to do very carelessly : it is
eding hard not to grow formal in those duties which we

are daily conversant in. Endeavour therefore with your t most care and diligence to keep the fervour of your affectio in your daily approaches to God; and in order thereunto, would advise you to pray often, rather than very long, for it difficult to be long in our prayer and not to slacken our affe tions. Our blessed Saviour himself we find praying often, y and using the same words in prayer, St. Matt. xxvi. 44.

5. Rest not upon it, as an infallible evidence of thy sinc rity, that thou art found in the practice of secret duties. It possible for hypocrisy to creep into the closet. A man m perform secret duties, and yet indulge himself in many secr sins. But if thou delightest in searching duties as well secret, in the close examination of thy heart, in the impa tial trial of thy ways, in serious meditation on the threatnin of the word, so as to deter thee from the practice of all know sin, this will afford thee a good ground of hope that thy heart upright in God's sight.

6. Let not business divert thee, let not the sense of t own weakness and want of abilities discourage thee from t practice of secret duties, especially from praying daily by thyse Confess all thy sins, and lay open all thy wants before A mighty God, in the best manner thou art able, and questi not the acceptance of thy worthless services, since thou hast worthy a Mediator; and rather than the sense of thine ow weakness and want of expression should tempt thee to negle this duty, make use of the prayers at the end of this book for private person.

Interesting Anecdotes.

Christianity.—Infidels should never talk of our giving christianity, till they can propose something superior to Lord Chesterfield's answer therefore to an infidel lady was ve just. When at Brussels, he was invited by Voltaire to s with him, and with Madame C. The conversation happeni to turn upon the affairs of England, "I think, my Lord," s

Madame C. "that the parliament consists of five or six hundred of the best informed and most sensible men in the kingdom." "True, madame, they are generally supposed to be so"—"What, then, my lord, can be the reason that they tolerate so great an absurdity as the christian religion?" I suppose, madame, replied his Lordship, "it is because they have not been able to substitute any thing better in its stead; when they can, I don't doubt but in their wisdom they will readily adopt it.

Conscience.—The following we are informed, is a true relation of an event which happened in a neighbouring state not many years ago:—A jeweller, a man of good character and considerable wealth, having occasion in the way of business, to travel some distance from the place of his abode, took along with him a servant: he had with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watched his opportunity, took a pistol from his master's saddle, and shot him dead on the spot: then, rifling him of his jewels and money, and hanging a large stone to his neck, he threw him into the nearest canal. With this booty he made off to a distant part of the country, where he had reason to believe that neither he nor his master were known. There he began to trade, in a very low way at first, that his obscurity might screen him from observation; and in the course of many years seemed to rise up, by the natural progress of business, first to wealth and consideration; so that his good fortune appeared at once the effect of industry and the reward of virtue. Of these he counterfeited the appearance so well, that he grew up to great credit, married into a good family, and, by laying out his hidden stores discreetly, as he saw occasion, and joining to all an universal affability, he was at length admitted to a share of the government of the town, and rose from one post to another, till at last he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and judge; till one day, as he sat on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out full; the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the President of the Court (which

happened to be himself) in great suspense. Meanwhile he appeared to be in unusual disorder and agitation of mind: his colour changed often; at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small astonishment of all present. "You see before you, (said he, addressing himself to those who had sat on the bench with him) a striking instance of the just awards of heaven, which this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his heinous offence, with all its peculiar aggravations: "Now can I," continued he, "feel any relief from the agonies of an awakened conscience; but by requiring that justice be forthwith done against me, in the most public and solemn manner." We may easily imagine the amazement of all, especially his fellow judges. They accordingly proceeded, upon his own confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind.—See Fordyce's Dialogue on Education and Encyclopædia Britannica.

Flattery.—As Canute the Great, King of England, was walking on the sea shore at Southampton, accompanied by his courtiers, who offered him the grossest flattery, comparing him to the greatest heroes of antiquity, and asserting that his power was more than human, he ordered a chair to be placed on the beach, while the tide was coming in. Sitting down with a majestic air, he thus addressed himself to the sea: "Thou sea, thou art part of my dominions, and the land whereon I sit, is mine: no one ever broke my commands with impunity. I, therefore, charge thee to come no farther upon my land, and not presume to wet either my feet or my robe, who am thy Sovereign." But the sea, rolling on as before, and without any respect, not only wet the skirts of his robe, but likewise splashed his thighs. On which he rose up suddenly, and, addressing himself to his attendants, upbraided them with their ridiculous flattery, and very judiciously expatiated on the narrow and limited power of the greatest monarchs on earth.

Miscellaneous.

Sermon preached upon occasion of the Funeral of the Rev. Mr. Daniel Burgess, Minister of the Gospel, who died Jan. 26, 1712, 13, in the 67th year of his age, by MATTHEW HENRY, Minister of the Gospel. With a short account of him.

(Concluded from page 427.)

. Esteem the earthen vessels for the treasure's sake, that is into them; esteem them highly in love, as ministers of ist, and stewards of the mysteries of God, and as such e use of them, and shew respect to them: the greatest our and pleasure you can do them, is to draw from the trea- that is put in them, in the profiting by their ministrations, making your profiting to appear; as far as you find them ver Christ's errand, receive it, and them for his sake.

nd since they are earthen vessels, do all you can to ngthen their hands in their work, to forward it, and to fur- the success of it; and take heed of doing any thing to dis- age them. Throw not those vessels to the ground presently, use in something or other they do not please you; for mber they are earthen, and they are your own. They by their loose and irregular walking, or by their unruliness y their peevish strifes, sadden the hearts of faithful minis- do more than they think of towards the hindering of their cc, and the shortening of their days, and perhaps will have eat deal to answer for shortly.

Bless God that the breaking of the earthen vessel, is not oss of the heavenly treasure. Ministers die, but the word e Lord endures for ever, and a seed of ministers shall be d up to preach it, and a seed of christians to profess it, t which shall be accounted to the Lord for a generation. isters hold forth this light, but it shall not die in their rs; they hold this treasure, but it shall not be buried in graves; for though we see the end of the conversation of who have spoken to us the word of God, have seen their and shall see them no more; yet we are sure Jesus Christ same yesterday, to-day, and for ever. And therefore

since Christ has provided, that there should be a succession these earthen vessels, why should not you look out accordingl Apply yourselves to him that has the residue of the spirit, a that holds the stars in his right hand, and attend his conduct.

4. Let the glory of all the benefit you have, or may ha by the ministry of the gospel, be given to God, to him onl to him entirely, for from him the excellency of the power is.

No praise is due to us, we have a great deal in ourselves be ashamed of, and nothing to boast of, nothing to trust the more we do for God, the more we are indebted to h for employing us in his service, and enabling us for it; a therefore let every crown be cast at the feet of free grace, a every song sung to the humble tune of Psalm cxv. 1. "N unto us, O Lord, not unto us, but unto thy name give glor

5. Let the consideration of the frailty, and mortality your ministers, quicken you to make a diligent improvement their labours, while they are continued with you. You h the treasure in earthen vessels, therefore delay not to make yours, lest the vessels that are most likely to convey it to y should break, and others such should not be raised up, and y come short of it. Behold now is the accepted time; theref put not off the great work you were sent into the world ab to a further time: but to day, while it is called to day, h the voice of Christ, and heed it. Yet a little while the ligh with you, therefore walk and work while you have the lig He that will not send to you by a messenger from heaven, not send to you by a messenger from the grave; if you beli not Moses and the prophets, your ministers, when once in the grave, shall be no more reprovers to you; nor Sam be raised from the dead to advise Saul, who would not be vised by him while he was with him. By these therefore admonished now, at length in this your day, to know understand the things that belong to your peace, lest you c pair at the last, when they are hid from your eyes.

A Short Account of Mr. Daniel Burgess.

He was born about the year 1645, at Staines, in Middles where his father Mr. Daniel Burgess was at that time minis but afterwards removed to Sutton, in Wiltshire, and then

ollingburn Ducis, in the same County; a very considerable ing I am told, of about £400. per annum. And thence he as turned out by the Act of Uniformity, chusing rather to it it on the fatal Bartholomew day, 1662, than to wrong his nscience; and with what little he had of his own, by the essing of God, made a shift to maintain and educate a nu- erous family. This son of his being looked upon to be a ild of pregnant parts, he sent at nine years old to Winchester hool, and after sometime he was chosen into the foundation, here, as it is supposed, he continued till he removed to the niversity; he was entered Commoner of Magdalen Hall, in xford, in Michælmas term, 1660, when we take him to be out fifteen years of age, so great was his proficiency. That ouse then flourished much under Dr. Henry Wilkinson, that as then principal of it, but was turned out by the Act of niformity. His tutor was one Mr. Northmore, a Devonshire an, of great note for piety and learning, and an acute dis- utant.

One that was contemporary, in Magdalen Hall, gives us this count of him; that he was observed to be a very close hard udent, and his deportment in the house was in all respects ry good.

He continued there till he was of Batchelor's standing; but and some others his contemporaries in the same house, (Mr. rice and Mr. Cudmore) scrupling something that was re- ired of them for their degree, as I am informed, chose ther to wave taking it, than to submit to the impositions they ere then dissatisfied in. Soon after that he left the University, nd went to his father's in the country; and in a little while ent to be chaplain to Mr. Foyle, of Chute, in Wiltshire; and ence moved to the same post in the family of Mr. Smith, of edworth, in the same county, where he was tutor to his son, nd some other gentlemen's sons. After some years, he was urted by the Earl of Orrery, Lord President of Munster, ho was Mr, Baxter's great friend, to go over with him to eland, which he did about the year 1667.

The Earl set up a school at Charlevill, for the strengthening f the interest of the protestant religion in that kingdom, and ominated Mr. Burgess the head master of it; there he had the ducation of the sons of many of the nobility and gentry of that art of Ireland. After he left that school he was for sometime haplain to the Lady Mervin, near Dublin.

He was ordained in Dublin, by Dr Harrison, Dr. Rol and some other ministers there. There he married Mrs. Brisco by whom he had a son and two daughters.

He continued in that kingdom about sevenyears; but h father'growing infirm, sent for him over to settle near him, whi he did in the year 1674.

He took up his residence at Marlborough, in Wiltshi where he applied himself to the work of the ministry, as t difficulty of the times would permit, for he had the courage put to sea in a storm, and when very few non-conformists di He laboured abundantly, and with great success at Marlb rough, and in the parts adjacent; and afterwards preach statedly at Baden, and occasionally at Hungerford, Ramsbu Alborn, and other places thereabouts.

And as he was much followed by those that loved a valued his ministry, so he was greatly persecuted by those th hated it, and much hardship he underwent. Being once tak up for preaching, he was committed to the common jail Marlborough, were he had nothing either to sit down or down upon, but was forced to walk all night, till the next d his friends got a bed for him in at a window. He was likewi denied a copy of his commitment. But after some time came out upon bail; his prosecutions at assizes and sessio were very expensive to him, and as he laboured, so he suffer abundantly.

The violence of his persecutors in the country at leng forced him to London, about the year 1685, and there he w while the dissenters had some breathing time allowed them 1687, and then he began to be first taken notice of in t city; and some little singularities he had in his preachin made him to be the sooner and the more taken notice of, and little time his hearers were very numerous; (and among the divers persons of distinction) formed themselves into a societ and took a meeting place for him in Brydges Street, ne Covent Garden; divers of them were the remains of Dr. Ma ton's congregation thereabouts. There he continued mar years.

After that turn of the tide, in favour of the dissenters, he w advised by a great man, to take his advantage against tho in the country, who had prosecuted him beyond the law; b he said no, he had freely forgiven them, and would never m ditate revenge.

He often said he chose rather to be profitable than fashionable in his preaching, and that it cost him more pains to study plainness than it did others fineness; and that he would be willing to go out of the common way to meet with sinners, to persuade them return to their God. That is the best key, said he, that is the lock and opens the door, though it be not a silver or a golden one. And many have acknowledged that they came to him at first to scoff at him, and make a jest of what he said, but went away under such convictions about the concerns of their souls and another world, as it was hoped, ended in a happy change of their spirits.

In his preaching he insisted mostly upon the first and great principles of religion, which all good christians are agreed in, and one that was a very competent judge told me, he thought he had as good a faculty in demonstrating them, and making them plain and evident, as most men he ever heard. He much lamented, and vigourously opposed the growth of deism and infidelity among us; saying he dreaded a Christless christianity. He meddled not with party-matters, or matters of doubtful disputation, but plainly made it his aim to bring people to believe in Jesus Christ, and to live in all godliness and honesty. He was particularly careful to explain the two covenants of works and grace, and to guard against the two rocks of presumption and despair.

He was observed to be very serious in prayer, and not to allow himself there such liberties of expression as he sometimes took preaching. He had a great dexterity in resolving cases of conscience, abundance of which were brought him from other congregations as well as his own

He now and then used some plain similitudes or surprising turns of expression, or little stories, such perhaps as we find Bishop Latimer's sermons full of, (that celebrated preacher and martyr,) which by some were turned to his reproach; but it is certain many particular stories were maliciously fathered on him, that were abominably false, and were raised by a lying spirit only to obstruct his usefulness; and in the general he was industriously misrepresented by many, who it is to be feared therein discovered no kindness for serious godliness; a gentleman having once the curiosity to go to hear him, when I had done, could scarce be made to believe that that was Mr. Burgess; for, saith he, I never heard a better sermon in my life.

His moderation was known unto all men, and he ofte
said he cared not for being distinguished by any denomin
tion, but that of a christian of Antioch.

He was a most agreeable man in conversation, (which
all I can say concerning him of my own knowledge) ve
ingenious and pleasant, and his discourse good and to t
use of edifying. He had wit and learning, and could u
them aright.

He was much respected by many considerable men ; a
like St. Paul, passed by honour and good report, as well
by dishonour and evil report. The excellent Dr. Bates, I a
told, had a particular kindness for him. His delight w
much in his study, and there he spent most of the day ; a
was uneasy when he was interrupted, or called from it, unle
it were to do some good office. He went from strength
strength in his work, and chose rather to wear away than
rust away.

It is very well known, he had many very sore trials, in t
latter end of his time, and some of them went very near hi
the unkindness of some of his friends, much nearer than t
insults of his enemies; which yet, saith he, I have never i
clined to express my feeling of to any friend, save Eloa
Immanuel only. But it must, and shall be said to the prai
of new Covenant Grace, (so he goes on in the paper
have by me) of never failing grace ; all my nights are n
sleepless, all days are not restless, every friend is not foun
faithless, nor are all enemies found useless ; all disturbe
studies are not tasteless, all the disadvantaged sermons have n
proved fruitless ; all the various troubles have not been com
fortless, nor the comforts mixed with them successless.

Some grapes have been gathered from both sort of thorn
and the dung with which the tree is so much soiled, it
hoped will make it the more fruitful. Remember, saith h
what I add, when you see me not, and when I shall be seen
more ; I am near home, and whatever falls on me betwixt he
and home, I shall strive myself, and exhort such as you,
maintain a holy gospel alacrity and cheerfulness. Because it
most sure, 1. Our God approves it, and requires it in
our states. 2. Our Lord Jesus Christ is anointed to give
us, 3. Our holy infirmity helper is sent to work it in u
4 Our dangerous enemy is advantaged by our want of
5. It is our spiritual bread to strengthen us. 6. It is o

right armour to adorn and defend us. Hereof think you herefore in your supplications for yourselves, and for a poor ervant of the Lord, whose oblation and intercession we count ur best and only riches; content, I hope, as Luther spake, o let our names be vilified, so that his name may be hallowed nd glorified. I am sure new Covenant Grace is cordial and ery supporting, and I hope no day shall pass without my xperience thereof.

During his last sickness, which continued some months, nd was purely a decay of nature, he had a great composure f mind, and was very much in a heavenly frame. He xpressed an entire submission to the divine will, often re-eating the words of David, If I shall find favour in the eyes f the Lord, he will bring me again to see the ark and his abitation; but if not, here I am, let the Lord do with me s seemeth good in his eyes. He said if he must work no nore, he would rather be idle under ground, than idle above round.

His great weakness disabled him from speaking much, but nost that he did say was heavenly and profitable; he once said ittle before his death, I thank God I have been dying every lay in the week. With God, said he, is terrible majesty, and hat the guilty world will find e're long. Who can dispute an ll-knowing God, or evade his charges? But there is a Me-liator, an Immanuel, O for a Christ, or else I die. O for that ovenanting act, to make him ours!

The evening before his death, a friend that came to see him, peaking of public affairs, said it was feared there would be storm; he answered with cheerfulness, but God will house ome of his children first. And when he was so weak that ie could scarce speak, so as to be understood, he said, well, here is all trouble at the gate, but when got through it, no nore, no more; and when he seemed to be fainting away, nd one of his near relations there upon cried out in a fright, when he recovered himself he asked, what was the meaning of that shriek? We thought you had been dying, said they. And what if I had? said he, what needed that confusion? Thus willingly, thus cheerfully did he enter into the joy of the Lord. He was buried in St. Clement Danes' Church, Jan. 31st. 1712—13.

The books he published were these, Soliloquies, which he printed in Ireland. Mr. Noah Webb's Funeral in 1675,

when he was in Wiltshire. And after he settled in London, Call to Sinners, written at the request of Judge Rotheram, f the use of condemned criminals. Three Questions Plainly R solved. A Discourse of the Lord's Supper. Counsel to t Rich, with an Address to King William. Of Reconciliatio to God. Characters of a Godly Man, more or less Grown Grace. The Christian Decalogue. Hastiness to Anger R proved. Directions for Reading the Word of God Profitabl The Golden Snuffers, the first Sermon preached to the Societ for Reformation of Manners. Holy Contention for the Fait Duties of Parents and Children. Proofs of the Scriptures D vine Original. Sure Way to Wealth. Funeral Sermons o Mrs. Hook, Mr. Fleming, Dr. Rolls, and the Countess Ranelagh. A Sermon in the Morning Exercise, 1689, cor cerning the Conversion of Young People. The most Difficu Duty made Easy, or Directions to bring our Hearts to Forgiv Injuries. Foolish Talking and Jesting Described and Con demned, in a Sermon on Eph. v. 4. Rules for Hearing th Word, with certain and saving Benefit. Forty Aphorism concerning Riches, Poisons, and Antidotes; the Sins whereb Poverty tempts, and Helpful Considerations against them Mrs. Sarah Bull's Funeral Sermon. The Death and Rest, an Resurection, and Blessed Portion of the Saints, with th Work of the Redeemer and Redeemed. Man's Whole Dut and God's Wonderful Intreaty of him thereunto. Advice t Parents and Children, and a Latin Defence of Nonconformity entitled, Apellatio ad Fratres Exteros.

Mr. Editor,

The following method of destroying Caterpilllars o Trees, has been successfully tried in France, and its insertion i the Country Magazine may not altogether be deemed super fluous.

"Take a chaffing dish, with lighted charcoal, and throw small quantity of brimstone in powder on the coals, place it un der the branches that are loaded with caterpillars.

The vapour of the sulphur, which is mortal to those insects will not only destroy all that are on the tree, but prevents it fron being infested by them afterwards."

A pound of sulphur will clear as many trees as grow o several acres.

I am, Sir,
Your well wisher,
HORTICULTURIST.

Religious Intelligence.

Extracted from the Evangelical Mag. for June.

HIBERNIAN SOCIETY.

Friday afternoon, May 14, at one o'clock, a numerous and respect-
le meeting of the Friends of this Society, assembled at the City of
ndon Tavern, *Charles Grant*, Sen. Esq. one of the Vice Presidents,
the Chair. Mr. Grant said, that though he had come there to attend
duty as a member, he did not expect to be placed in that honour-
le situation; and coming immediately from other business, he did
t feel himself so well prepared as he could wish. The object of
s Institution, however he observed, was to disseminate knowledge
ong the poor of Ireland, and to infuse into their minds the blessed
ths of the Holy Scriptures.

The Rev. Mr. *Richings*, their Secretary, then read the report of the
mmittee. The following is a list of the Society's Schools, with
eir respective situations, and number of scholars in each, as per last
turn.

SCHOOLS OF THE HIBERNIAN SOCIETY.

Counties.	*Schools.*	*Scholars.*
Sligo	46	4192
Leitrim	59	5543
Fermanagh	59	4513
Donegal	47	3649
Cavan	35	3592
Roscommon	18	2038
Mayo	44	3781
Galway	22	1889
Longford	9	830
Tyrone	56	9005
Monaghan	50	6414
Clare	3	250
Evening Schools for instructing Adults in the Irish Scriptures	32	1280
	480	46,976

Which is an addition, within the last year, of 88 Schools, and 14,460
holars. Of these schools 215 were under the superintendance of
otestant Clergymen, 9 under that of Protestant Dissenting Ministers;
d 34 under Catholic Priests; 118 under the care of Noblemen and
ntlemen in their vicinity; 9 under the care of Ladies; and 63 had
visitors, being in situations not contiguous to the residence of either
ergymen or Gentlemen. The Catholic Priests who had engaged in
is work, had acted, it is hoped, from the best motives, and the
ciety had endeavoured to give them no just grounds of jealousy.
ey teach the children to read, put the Scriptures into their hands,
d leave them to read and judge for themselves.

The enlarged operations of the Society have made it necessary that

the expenses of this year should be increased, by the printing 40,000 Spelling books for the use of the Schools. For the circulati of the Scriptures in Ireland, the Committee have to renew their e pressions of fervent gratitude to the British and Foreign Bible Societ for 1,000 English Bibles, 2,000 English Testaments, 500 Irish Test ments, and 100 ditto in the Celtic character, which have been kind and gratuitously afforded for the service of the sister country.

Besides, there have also been purchased within the year, 8 Bib and 2,962 Testaments. It is pleasing to observe that the demand the Scriptures is increasing, not only by the augmented number the Schools, but by the growing desire of such as reside in their vi nity, to possess the sacred volume the distribution of which has p duced such beneficial results.

The estimation in which the Society is held in Ireland, may judged of from the circumstance, that a gentleman having establish two schools on his estate, has referred the superintendance to this S ciety, without transferring to them any of the expense. During t last year also, 800*l.* have been collected in Ireland towards the e penses. Notwithstanding this, the Society is still indebted to S. Mi Esq. their Treasurer, in a balance of 1,342*l.* 15*s.* 2*d.* The follow comparative statement will show the progress of the Society, fr year to year, from its commencement.

	Schools.	*Children.*
In 1814	145	8,342
1815	242	11,916
1816	320	19,312
1817	347	27,776
1818	392	32,516
1819	480	46,976

After reading the Report, the cause was this year eloquen pleaded by Lord Calthorpe, Rev. G. Hamilton, Mr. Mathias and M Wynn, Protestant Clergymen in Ireland, Mr. Wilberforce, M. Hon. and Rev. G. Noel, W. Blair, Esq. Mr. Ulrick, from Sligo, a several other ministers.

British and Foreign School Society.

On Saturday, May 15, the Annual Meeting of the British Foreign School Society took place at Freemason's Hall. At two o'clock the Chair was taken by His Royal Highness the Duke of K supported by the two Princes of Hesse, Mr. Wilberforce, Hon. H. Bennet, and a considerable number of subscribers and friends to Society. His Royal Highness briefly called the attention of the me ing to the great objects of the Society, and earnestly recommended t it should receive at their hands the most cordial support. The rep was read by Mr. Foster, from which it appeared that the Society gaining ground in the four quarters of the globe.

In America, James Lancaster was appointed to superintend schools.—Schools were rising in various parts of India, and even Sierra Leone more than 2,000 children were already under instructi Among the donations announced, were 100 guineas from the King Hayti, by Mr. Wilberforce: 500*l.* from a gentleman unknown:

guineas from the Duchess of Kent, to be followed by 10 guineas nually. Notwithstanding the liberality of the public, the demands e so great, and the regular funds of the Society, 800*l.* per annum, t meeting, more than half its expences, the Royal Duke recom- nded, that each person in the room, (which he calculated from 16 1800) would promise in his or her circle, to exert themselves to t their friends to put so small a sum as 10*s.* a-piece into their funds, d then the sought for aid would be obtained.

In the course of the meeting the chair was addressed by Dr. Schwabe. v. G. Hamilton, son to the late Bishop of Ossory; Lord Ebrington; n. and Rev. George Noel; Hon. H. G. Bennet, M. P. Mr. Wilber- ce; Rev. J. Townsend; G. Phillips, Esq. M. P. Mr. S. Billing, ember of the French Legion of Honour; Mr. Joshua Van Owen; r. Alderman Wood, &c. &c.

Irish Evangelical Society.

The Fifth Annual Meeting of the Irish Evangelical Society, was held the City of London Tavern, on Tuesday the 11th of May, the even- g before the Missionary services, and attracted a confluence of the st active and liberal friends to the spread of the gospel. We were armed with the christian spirit and christian eloquence which were splayed in the cause of Ireland: and could not but observe, that su- rior talents appeared to peculiar advantage, associated with an inspir- g subject and the best feelings.

The Rev. T. Bull, tutor of the College at Newport-Pagnell, offered olemn and introductory prayer. A report both interesting and en- uraging, was read by the Rev. Mark Wilks; and its adoption was oposed by the Rev. Dr. Collyer, in a speech, which for brilliancy, auty, and effect, has seldom been surpassed even by himself. The ev. Drs. Waugh and Bogue, the Rev. Messrs. Morrison, Matthew ilks, Griffin, Davis, and Messrs. T. Pellatt and T. Wilson, delivered ldresses which alternately affected and delighted the meeting. The ev Mr. Urwick, of Sligo, gave a most judicious account of his la- ours, and of the state of religion in the province of Connaught; and e Rev. Mr. Roberts, who has been at Tralee and other parts of the outh, poured forth a tide, or rather a torrent of impassioned eloquence hich bore every heart to that point of enthusiasm at which his zeal as anxious they should arrive. The friends of the society separated nder the most animating impressions.

From Carrickfergus Bay, and Lough Foyle, in the North, to Kin- le harbour in the South, and Tralee and Dingle Bays, in the West, e Infant Society has been able to extend its benevolence; and it has ations in each of the Four Provinces, and in at least twenty counties, cluding many villages, towns, and cities.

Several thousand children are instructed in the Sunday schools con- ected with the various places of worship; and the ministers and their eople visit schools rmote from their own residence, distribute tracts nd circulate the Scriptures.

More than twenty ministers and students, from England and Scot- nd, have been enabled to visit Ireland, and some of them have itine- ated for for many months.

At the formation of the society, Cork, Sligo, and Portarlington, ere destitute of ministers. They have been furnished with pastors

who are supported by their respective congregations. Youghal mu
have been abandoned, as assistance had been withdrawn. Mr. Gord
was continued, and the loss sustained by his death has been supplied.
Twelve students have been received into the Academy,—four hav
completed their studies, and three will finish their's in a few months.

*Places of Worship erected, or erecting, to be vested in the General Tru
of the Society.*

Manor Street, Dublin.—In this dark and remote neighbourhood, a
encouraging congregation has been collected, Prayer Meetings ar
well attended, and Sunday schools are established.

Kilmainham.—This suburb was proverbial for its profligacy, but no
Sunday schools and attentive hearers of the gospel promise to alter i
moral character. The congregation is able to defray the expense
maintaining public worship.

Bray.—A large village, contiguous to Dublin, and resorted to in th
season for bathing; there is the probability of considerable good bein
effected.

Limeric.—This city contains fifty or sixty thousand inhabitants; th
first chapel was too small, and a second has been built. Sunday schoo
and day schools prosper. A Church is formed, and the congregatio
will soon be able to support a minister.

Tralee.—A large sea-port town; the prospects in the town and neigh
bourhood very encouraging. Schools are commenced, and a Bibl
Association formed.

Select Poetry.

Lines from the Franklin Gazette.

The world is all a fleeting show,
For man's illusion given,—
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There's nothing true but heaven!

And false the light on glory's plume,
As fading rays of even,
And love, and hope, and beauty's bloom,
Are blossoms gather'd from the tomb,
There's nothing bright but heaven!

Poor wanderers of a stormy day,
From wave to wave we're driven,
And fancy's flash, and reason's ray,
Serve but to light our troubled way;
There's nothing bright but heaven,

Biographical Sketch

OF

MR. JOHN WHITTINGHAM.

The subject of this memoir was, for many years, a highly respected and useful member of the church of Christ assembling for divine worship in Birdport Chapel, in the city of Worcester. He was, by trade, a glover; and I apprehend, in the various fluctuations to which that trade was subject during the late war, he often found it difficult to maintain his family. I have frequently heard him acknowledge, with gratitude, the goodness of a kind providence, in providing and sending supplies, when most needed, and least expected; and it was exceedingly evident, that those repeated instances of the Divine goodness, tended much to strengthen his faith, embolden his confidence, and establish his hope in the faithfulness of that God, who hath said, "Seek ye first the kingdom of God, and his righteousness, and all necessary good shall be added thereto." Indeed, if at any time a cloud seemed to be hanging over his head, which, by reason of human infirmity, he was unable to pene-

trate, so that for a moment he seemed to move heavily and doubtingly; yet he seldom failed to find relief at a throne of grace—for he was a man mighty in prayer—and would return upbraiding himself, in the language of the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the light of my countenance, and my God." Psal. xlii. 11.

While I knew him, I have reason to believe there were few circumstances, if any, occurred, in which he was unable to exercise, under the influence of precious faith, an assuring hope, that, in the hands of a covenant God, all things were working together for his good; and yet I have known him exercised with severe affliction, both in his own person, in that of his beloved partner in life, and in the persons of his dear children, particularly one, whose affliction was severe and protracted, but which he hoped and believed was sanctified to bring him to the knowledge of himself as a sinner, to the knowledge of Christ as a saviour, and was eventually his passport to glory. Of this child he once wrote to me as follows: "Through mercy, I arrived safe at home, and found my family well, except him of whom I have no hope of ever seeing him so in this world. He, I think, is worse. It is some consolation to me, however, that this shall terminate in his everlasting good; and as he hath been the subject of many prayers, this is the way the Lord thinks best to answer them. I know he does all things well, and my mind acquiesces therein." But I have said he was a man mighty in prayer—I must also say, he was a man mighty in the Scriptures; and these rare talents he was frequently called upon to exercise. At an early period in life he was employed in the Lord's work, by going to the dark villages around him, and exhorting poor sinners to be reconciled to God, in which labour of love he was in dangers oft, and had his full share of persecution, reproach, and threatening, but none of these things moved him; his heart was in the work; and through grace he was enabled to persevere, and was made the honoured instrument of good—we hope—to many precious souls. During many of the latter years of his life, he was frequently engaged as a supply in neighbouring dissenting churches, where his labours were generally acceptable, and not unfrequently individually useful.

As a preacher, he was faithful, affectionate, and often strikingly impressive, although in the opinion of some, his style was

generally argumentative. His sentiments were those which usually called Calvinistic or Evangelical, and it was mani- they had not been adopted upon a merely superficial view their claim to general credence, but the result of attentive l prayerful examination of the divine word, "to see if things re so;" by which laudable and patient investigation, he was ıfirmed in the truth, and his mind furnished with arguments, which he often confounded gainsayers. He was not only a ıibe well instructed, but he was valiant for the truth: this will ppear from the following anecdote respecting him, which was rated to me many years since; of the truth of which I have t the smallest shadow of a doubt.

Mr. W. was preaching in a village, (I think in Herefordshire) d just as he began his sermon, a Socinian minister of the me of J—d—e, entered the house, drew near to the place ım whence he was addressing the people, and fixed his eyes on him in the most insulting manner, endeavouring to stare m out of countenance; but in this he failed, the little pertur- tion it at first occasioned soon subsided; feeling his heart arm, and the divine assistance graciously afforded, he spoke the Spirit gave him utterance. At the close of the service, Mr. J. approached him in evident rage, and exclaimed, "You e a liar! and for preaching such doctrines you deserve to be orse-whipped out of the village,"—or words to this effect. Mr. W. replied, "I preach no other doctrine than that which I be- eve to be revealed in the word of God, and such doctrine, od enabling me. I will continue to preach, not fearing the ice of man." Mr. J. replied, "If you preach thus this after- oon, I will rise and contradict you before all the people." Mr. W. said, "I mean to preach this afternoon, at the usual time, od willing, and shall not study to please you in particular; nd if you choose to contradict, I trust I shall have something o reply." Mr. J. attended the afternoon service, and brought friend with him; they both behaved in the same indecent manner as in the morning; Mr. W. was not at all intimidated, ut took the opportunity to enlarge particularly on the peculiar doctrines of the Gospel, so offensive to a Socinian ear; he re- ited the arguments on both sides the question, and so com- pletely exposed the falacy of the Socinian heterodoxy, that the lustering champion retired in silence, evidently confounded, nd never afterwards repeated the insult.

While Mr. W. was thus capable of rebuffing the scoffs of

professed and open enemies, he could also reprove in the spi
of love, and christian meekness; and seldom forebore so to d
if the occasion called for it, and it appeared to be his dut
for in this respect he regarded not the person of man, but had
constant eye to the glory of his Master. Perhaps I may
excused, if I give one instance of his faithfulness in this respe

He was invited to supply for a baptist minister who was i
disposed. It happened to be the day on which the Lord
Supper was to be administered. At the close of the afternoo
service, the stated minister came, with his head wrapped up
handkerchiefs, &c. to preside at the table: Mr. W. took h
seat amongst the communicants, expecting to be permitted
partake of the feast; but, to his astonishment, the elements we
refused him! When the service concluded, he retired with th
minister and deacons into the vestry, and there meekly reprove
them, for what *he* considered uncharitable and bigotted conduc
this of course induced an attempt on their part to vindica
themselves against the charge; he heard them with attention an
silence, till they ceased speaking; he then commenced a reply
which was so replete with soundness of argument, so consonan
with Scripture truth, and savoured so much of that charit
which never faileth, that his astonished opponents were (a
least) ashamed and silenced, if not fully convinced.

But I feel, were I to indulge myself in reciting, as they occu
to my recollection, the many striking excellencies of his charac
ter, as a Christian, and of his faithfulness as a Christian Minis
ter, I should swell this memoir far beyond my original intentio
or the allotted space in your Miscellany; I shall therefore con
clude with a communication received from a mutual friend,
few days after his decease, who was, I believe, an eye-witnes
of the closing scene, and an ear-witness of what may properl
be called his dying testimony to the truth as it is in Jesus.—H
says,

"Mr. JOHN WHITTINGHAM was a man universally belove
and respected within the circle of his religious acquaintance, a
being a faithful servant of God. He was particularly useft
among the young of Christ's flock, and was always ready to en
courage and advise them in the great things of the Gospel; s
that many looked up to him as a father in Christ. He was eve
ready to speak a word in season; and while he endeavoured t
administer comfort to those who were cast down, he never faile
to reprove sin, wherever he found it. As a member of society

is integrity and uprightness were ever conspicuous. In connection with the church of which he was a member, he was ctive, useful, and zealous; and in nothing did he feel more leasure, than in the prosperity of Zion. His labours as a minister of Christ, were for many years highly appreciated, and is great delight was to go into the adjacent villages to erect the tandard of the cross, to invite poor sinners to the Saviour, and o warn them to flee from the wrath to come. His ministerial alents were also occasionally exercised in the church to which e belonged, and there is reason to hope were accompanied ith the divine blessing. His views of the doctrines of grace ere clear and scriptural; and the comfortable assurance with hich he was indulged of his own personal interest in gospel lessings, inspired him with the most tender concern for the lvation of his fellow men, but especially his own household, hose eternal interests were particularly near his heart.

" Throughout the whole of his last illness, his confidence in od was unshaken; he died as he lived, resting upon, and usting in, the unchangeable love of God in Christ Jesus; of is he left ample and satisfactory evidence. Though the nature f his affliction, and the excess of his pain, prevented his speakg much, yet, what he did say was calculated to inspire the llest confidence in the minds of his friends, that he was ready be offered up, and having fought a good fight, and kept the ith, that God, his righteous Judge, would finally crown him ith a diadem of unfading glory. When he perceived the time his departure drawing nigh, he called his wife and family gether, and in the most affectionate manner took his leave of em. Taking his wife by the hand, he said, 'My dear, we ve lived many years happy together, and we are now about be separated; but remember, the same God, that has been r support until now, will continue to be your support when I n gone; it will be but a short time, and we shall meet again glory, to part no more for ever.' Calling his children, he dressed them affectionately, and exhorted them to trust in the od of their father, expatiated on his faithfulness, and told em that the precious blood of Christ alone could cleanse from n, and that through his mediation only, could they ever find rdon and peace with God. After entreating them to be kindly fectioned one to another, and particularly charging them to kind to their mother, he committed them into the hands of s God, and their God, praying that he would keep them from

the evil of this wicked world, and preserve them a seed to serve him.

On a friend entering the room, one of his daughters said, 'You have something to say to Mary'—He paused a moment and then said, 'Be thou faithful unto death, and I will give thee a crown of life;"—after another pause, he said, 'The eternal God be thy refuge, and underneath thee everlasting arms! May he bless thee with the chief things of the ancient mountains and the precious things of the everlasting hills! May the good will of Him that dwelt in the bush rest upon thee, and the love of Christ dwell richly in thy heart! When thou passest throught he waters, may he be with thee, and through the rivers then they shall not overflow thee; when thou passest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. The Lord bless thee in life and in death. Amen.'

"The next time she called he was much weaker, but looking at her earnestly, he said, 'Well, my dear friend, you find me still in the body; you have need of faith and patience, but the work of grace shall be completed in you. Farewell.' To another friend he said, 'The cross of Christ be your support in life, in death, and to all eternity.' To another, 'They that run in a race, run all; so run that you may obtain; take up your cross, despise the shame, and follow your dear Lord through evil and through good report. Be watchful and prayerful, lest ye enter into temptation.' During the last two days of his life, his weakness was so extreme, that he spoke very little, but seemed in great pain. In the night previous to his death, one of the female attendants asked him if he felt much pain? to which he answered, 'Yes:' and this was the last word he spoke. A change soon after took place. Death, to him the harbinger of peace, was about to execute his commission; his hands and feet became cold; and without a struggle, his happy spirit took its flight into the bosom of his God, about 9 o'clock in the morning of Wednesday, June 21, 1809."

I believe that no memoir of this excellent man has ever yet been published, and therefore, though the foregoing falls greatly short of depicting the excellencies of his character, of recording one hundredth part of the very interesting occurrences of his religious life, or the power of 'precious faith,' as exemplified in his death,—yet I shall be happy to snatch from oblivion *any* relict so deservedly valued; and shall be greatly obliged by your inserting it, soon as convenient, on the pages of your Fire-Side Companion.

SIMPLEX.

Instructive Essay.

Of glorifying God in Family Worship.

Man's chief prerogative and dignity, which he hath to glory of, is this, that he is the only creature in the whole world made to worship and enjoy his Great Creator. All the creatures are servants, but man only is a priest to God; they obey their Maker, he only worships him. This worship under the law was limited to a particular place, to wit, the Tabernacle and the Temple. But under the Gospel Almighty God has declared, that it is his will, that men pray every where, lifting up pure hands, without wrath and doubting. Almighty God, therefore, not only alllows christians the liberty, but enjoins them the duty of worshipping him with their houshold. And accordingly we find that religious housholders have, in all ages, constantly and conscientiously performed this duty. Devout Cornelius, his family religion stands upon record, Acts x. 2. He feared God, with all his house; that is, he reverenced and worshipped him. It is added, that he gave much alms to the people, and prayed to God always. Surely he that was so charitable at his door, to refresh the pinched bowels of his poor neighbours, could not he so cruel to his relation's souls within his house, as to lock up his religion in a closet from them.

To convince you of the equity and reasonableness of the duty of worshipping God daily in and with your families, consider,

1. That right which Almighty God has to your family worship, by virtue of that relation which he stands in to your families. He is the founder of your families, the continual preserver of them, and a daily benefactor to them; the very being of your families, as such, is from the Lord. He builds the house, he setteth the solitary in families. He has owned this domestical society, chiefly for his own glory, and next to that for our good and comfort. Your families then are God's by a

right of creation, and by a right of conversation also. H made them, and he sustains them. We and ours live upon hi bounty, are maintained at his cost; 'tis his fleece and his woo which we daily wear, and he giveth us richly all things to en joy. Now if the ox knoweth his owner, and the ass his mas ter's crib, shall a family which Almighty God doth hourly sus tain and nourish, neglect to pay their homage to him, and owr their dependance on him.

2. Consider the obligations you lie under to the perfor mance of this duty, both in point of duty and in point of in terest.

In point of duty: 1: As you are intrusted by Almighty God with the care and charge of your children, and servant also; for which reason every parent and master is in some mea sure a prophet, priest, and king, in and unto his household. As a prophet, he is to teach them by instruction and example As a priest, he is to offer up the daily sacrifice of prayer and praise for them. And as a king, he is to command his children and his houshold after him to keep the way of the Lord.

In point of interest also: 2. Have you not many family sins to confess, and many family wants to supply? Now is there any that can pardon the one, or supply the other, besides God? If thy children want bread, canst thou put it into their mouths before God puts it into thy hand? If they want grace can any work in their hearts, but the God of all grace? In a word: Do you not daily receive many family mercies from the hand of divine bounty? And is it not reasonable that they which eat of the same feast, should join in the same song of praise to the founder of it? When you awake in the morning, and find none of your families dead in their beds, or buried in the ruins of their habitation, but all of you preserved from death and danger, and delivered from the power and malice of evil spirits, and out of the hands of unreasonable and wicked men, is not this a mercy that deserves thy calling thy family toge ther jointly to offer up your thankful acknowledgements to the God of your mercies?

3. Consider that the very heathens at the great day will rise up in judgment, and condemn all such persons as live in the neglect of worshipping God in their families. For even they had their houshold-gods as they called them, unto whom they sacrificed morning and evening, that they might obtain their favour and be successful in their enterprizes. The old heathens

ere wont to say, Now we have sacrificed, let us go to bed. low many that call themselves christians say, Now we have ipped, let us go to bed. Oh! what shall we think of such ersons? Are they men, or are they swine? They are sunk ot only below heathens, but even as low as brutes, who never ook up to the hand that feeds them.

Now that your family worship may be performed in an ac-ptable and advantageous manner, let the following advices be bserved by you:

1, Take care that family worship be performed constantly id seasonably. By family worship, I mean especially family ayer, reading the Holy Scriptures, &c. Catechizing and in-ructing children and servants in the fundamental principles of ristianity, and praising God in singing. All which duties the mily Governor is to take care not only that they be performed nstantly, but seasonably; at such times as are freest in re-ard of interruption; particularly the morning is the fittest sea-n, when our spirits are fresh and lively, and before a throng worldly business crouds in upon us. You will find it is uch better to go from prayer to business, than from business prayer, in regard of the freedom of your minds from dis-acting thoughts. So when the evening comes on, delay not e performance of your duty to an unseasonable hour. Some asters call for the cushion to go to prayer, when they are more for the pillow, and to go to sleep, But supposing that this ould not be thine own case, thou art wakeful thyself, yet thou ghtest to consider the condition of thy poor servants, who ork hard in the day, and to take heed that thou dost not ex-se them to the sin and temptation of a drowsy praying.

2. Look upon it as thy obliged duty to pray morning and ening in thy family. Many masters pray neither morning nor ght with their houshold; some pray at night only, and then late, that a child is asleep in one corner, and a servant in other, and the master himself between sleeping and waking; n such, hanging down our heads, instead of lifting up our nds, be accepted as an evening sacrifice? Surely we can-t expect it. To convince you how reasonably Almighty God y expect from you a morning as well as an evening sacrifice prayer and praise, consider, 1. That under the law, Al-ghty God required thus much, namely, both a morning and ening sacrifice, which was called, The continual burnt-offer-

ing. 2, That we have no reason to think or suppose that A mighty God expects less, but rather more homage and spiritu worship from us now, having freed us from the burthen of su ceremonial observances as they were obliged to then. 3. Th the often-repeated commands of the gospel, which require us pray always, and to pray without ceasing, cannot reasonably thought to signify less than praying as often as the Jews offer sacrifice, which was morning and evening. And this may properly be called a praying continually, as the morning a evening sacrifices under the law were called a continual burn offering. So that if you do not pray morning and evening, y must suppose that Almighty God will accept of less service u der the gospel, than he did under the law.

3. Advice is this, spend so much time in family worshi and particularly in prayer, that those that join with you m be affected, but not so much time as to be wearied with the d ty. My meaning plainly is, be neither too short, nor yet t tedious. To arise up from our knees before our hearts are affe ed either with our own sins, or with God's mercies, is to co away from a duty no better than we went to it. And such over-hasty brevity argues very little delight that we take in t duty, but shows, that we are very glad to get out of God's pr sence as soon as we can. And on the other hand, too mu prolixity and length in duty has its inconveniences, and mak the duty burthensome, and persons the more backward to t performance of it. Let thy prudence then so guide thee in t management of thy duty, that God may have the glory, thys and others the benefit of thy attendance on him in ho duties.

4. Labour to preserve family peace; if you would accep ably perform family prayers, agree together in love, that yo prayers be not hindered. This is certain, that religion and t power of holiness, can never thrive or prosper in that fam where discord and contention dwells; you may as well hope live comfortably in a house on fire, as pray together acceptab when your spirits are inflamed with passion, or imbittered wi prejudice one against another; nay, verily, the body may well thrive in a fever, as such a family grow in grace. As t fire in the bones must be quenched, and the body brought to natural temper and disposition before it can thrive and gro healthy, so these unkindly heats must be quenched in a fami

before religion can thrive or prosper. That family will be unsuccessful in praying, that is much squabbling and brawling, often contending with, and clashing against one another.

5. Take heed of setting up family worship in opposition to public worship, or to suffer the one to interfere with the other. We can say our prayers, say some, in the chimney-corner, what need we go to church to do it? But at this rate, all sense of God and religion will be utterly lost in the world; and is not the communion of saints, and the fellowship of holy christians, a privilege worth thy prizing? How does the presence of devout souls sometimes fire and inflame our cold spirits, and cause them to grow into greater ardours and transports of zeal? Thus the divine Herbert sweetly expresses it:

God allows you time both for public worship and family duties, he expects the joint performance of both from you. Let piety and prudence so guide and direct you in the management of both, that God may be glorified, and your souls improved by both.

6. Let not the sense of thine own weakness, or want of gifts and parts, &c. discourage thee from the daily performance of this duty of praying in and with thy family; but in obedience to God set about it in the best manner thou art able, and he will pardon thy weakness, and accept thy sincerity. It is not enlarged parts and gifts, and florid expressions, that Almighty God looks at, but an humble, penitent, broken, and believing heart. Study your sins, your wants, and mercies, and get a sense of all these upon your hearts, and you will be able in some measure, to express your desires to Almighty God. But, after all, the want of suitable expressions does discourage thee from praying before others in thy family, make use of some of those many good books of devotion which are amongst us. Or if you have none of them, and are so poor that you cannot purchase them, make use of the prayers at the end of this book to express your family wants unto Almighty God, morning and evening.

Now for a close of this advice to family governors, concerning the performance of family worship, I shall only subjoin this one cautionary direction. Take heed of resting in thy family duties, and by no means think it sufficient to prove thee a saint, and evidence thee a sincere christian, because thou art frequent in family duties. Alas! a man may set up the worship of God in his house, and yet not enthrone God in his

heart. The duty itself is good, but the performance of it w not demonstrate thee to be so. Look, therefore, how thc daily walkest, as well as how thou prayest. 'Tis sad to pr tend to religion in the house, and to practise deceit and frau in the shop. Oh! how many begin with God by prayer i the morning, and keep the devil company in sin all the da after!

The neglect of family duties will certainly bespeak thee bad man. But the most constant performance of them with out a life suitable to them, will never prove thee a goo man.

Interesting Anecdotes.

Humanity.—Sir Philip Sidney, at the battle near Zutphen displayed the most undaunted courage. He had two horse killed from under him; and whilst mounting a third, wa wounded by a musket-shot out of the trenches, which broke th bone of his thigh. He returned about a mile and a half o horseback to the camp; and being faint with the loss of blood and probably parched with thirst, through the heat of the wea ther, he called for drink. It was presently brought him; but a he was putting the vessel to his mouth, a poor wounded soldie who happened to be carried by him at that instant, looked u to it with wishful eyes. The gallant and generous Sidney too the bottle from his mouth, just when he was going to drink, an delivered it to the soldier, saying, "Thy necessity is yet greate than mine."

A Chinese Emperor being told that his enemies had raised a insurrection in one of the distant provinces; "Come, then, m friends," said he, "follow me, and I promise you that we sha quickly destroy them." He marched forward, and the rebel submitted upon his approach. All now thought that he woul

the most signal revenge, but were surprised to see the cap- treated with mildness and humanity. "How," cried the t Minister, "is this the manner in which you fulfil your nise? Your royal word was given that your enemies should destroyed, and behold you have pardoned all, and even ssed some!" "I promised (replied the Emperor, with a rous air) to destroy my enemies; I have fulfilled my word; see, they are enemies no longer: I have made friends of n." Let every christian imitate so noble an example, and n "to overcome evil with good."

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liver Heywood.—There are some circumstances in the life Ir. Oliver Heywood, who was a persecuted minister of the nteenth century, which afford us pleasing ideas of the pro- ntial care of God towards his people. The following anec- , says his biographer, is authentic. It is said that his little of money was quite exhausted, the family provisions were ely consumed, and Martha, a maid servant who had lived s family several years, and who often assisted them, could lend no more assistance from the little savings of former . Mr. Heywood still trusted that God would provide, n he had nothing but the Divine promise to live upon. He

"When cruse and barrel both are dry,
"We still will trust in God most high."

Then the children began to be impatient for want of food, Heywood called his servant, and said to her, "Martha, a basket, and go to Halifax; call upon Mr. N——, the keeper, in Northgate, and tell him, I desire him to lend me shillings: if he will be kind enough to do it, buy us some se, some bread, and such other little things as you know we want: be as expeditious as you can in returning, for the children begin to be fretful for want of something to eat. non your hat and cloak, and the Lord give you good speed: e mean time we will offer up our requests to Him who eth the young ravens when they cry, and who knows what we need of before we ask him." Martha observed her master's ctions; but when she came near the house where she was cred to beg for the loan of five shillings, through timidity and fulness, her heart failed her, She passed by the door again

and again, without having courage to go in and tell her err
At length Mr, N———, standing at his shop door, and se
Martha in the street, called her to him, and said, "Are you
Mr. Heywood's servant?" When she had with an anx
heart answered in the affirmative, he added, "I am glad I
this opportunity of seeing you: some friends at M———
remitted to me five guineas for your master, and I was
thinking how I could contrive to send it." Martha burst
tears, and for some time could not utter a syllable. The ne
sities of the family, their trust in Providence, the seasonabl
of the supply, and a variety of other ideas breaking in upo
mind at once, quite overpowered her. At length she told
N——upon what errand she came, but that she had not cou
to ask him to lend her poor master money. The trades
could not but be affected with the story, and told Marth
come to him when the like necessity should press upon the
any future time. She made haste to procure the necessary
visions, and, with a heart lightened of its burden, ran hom
tell the success of her journey.

Though she had not been long absent, the hungry family
often looked wishfully out at the window for her arrival. W
she knocked at her master's door, which now must be
locked and barred, for fear of constables and bailiffs, it
presently opened; and the joy to see her was as great as w
a fleet of ships arrives, laden with provisions, for the relief
starving town, closely beseiged by an enemy. The chil
danced round the maid, eager to look into the basket of eatab
the patient mother wiped her eyes; the father smiled, and s
"The Lord has not forgotten to be gracious; his word is
from the beginning: the young lions do lack and suffer hun
but they that seek the Lord shall not want any good thi
Martha related every circumstance of her little expedition
soon as tears of joy would permit her; and all partook of
homely fare, with a sweeter relish than the fastidious Ro
nobles ever knew, when thousands of pounds were exper
to furnish one repast. Had you been present while this p
family were eating their bread and cheese, and drinking
water from the spring, you might perhaps have heard the g
man thus addressing the wife of his bosom: "Did I not
you, my dear, that God would surely provide for us? W
were you so fearful; O you of little faith? Our heavenly F
knoweth that we have need of these things. Jesus said to

iples, When I sent you without purse or scrip, lacked ye thing? And they said, Nothing, Lord."

The spirit of persecution raged so warmly against him, that worthy man was under the necessity of taking leave of his family, and going he knew not whither. But the question , how should he be equipped for his journey? He had a se: but the little money that remained must be left for the port of the family, for whom Mr. Heywood was much more cerned than for himself. One winter's morning, when it yet dark, the horse was saddled; and this good man, after ding adieu to his affectionate wife, and saluting his children their beds, set out, like Abraham, when he left his father's use, not knowing whither he went. He moved silently ng in by-ways for some time, for fear of being seen, till he got out of the neighbourhood. Having not one farthing in pocket to bear his travelling expenses, he committed himself the protection of Providence. He determined at length to ve his horse at full liberty to go what way it would, and thus velled on for a considerable part of the day, till both man and ast stood in great need of refreshment. Towards evening, the rse bent its course to a farm house, a little out of the road. r. Heywood called at the door, and a clean decent woman me out to inquire what he wanted. "I have reason," said , "to make an apology for giving you this trouble, being an tire stranger in these parts. My horse stands in need as ell as myself of shelter and refreshment for the night: if you uld any way make it convenient to furnish my horse with a tle hay, and a stand under cover, and myself with a seat by ur fire side, I ask no more." The good woman, a little sur-ised at his request, told him she would consult her husband. fter a few minutes, they both came to the door, and Mr. Hey-ood repeated his solicitation; but told them that he had no oney to satisfy them for any trouble they might have on his count; yet he hoped God would reward them. They imme-ately desired him to alight; the master led the horse into the able, and the mistress took the stranger into the house, invited m to sit down, stirred up the fire, and began to prepare him mething to eat. Mr. Heywood told her, "that he was con-erned to see her give herself so much trouble; that, being unable make her any recompence, he did not request either a supper or bed, but only that he might sit by the fire side till morning." The istress assured him "that for an act of hopitality she did not expect

any reward, and that, though the accommodations her house wo afford were but indifferent, he should be welcome to them, therefore she hoped he would make himself easy." A supper, they all sat down before the fire, and the master of house desired to know of the stranger, what countryman he —"I was born," said he, "in Lincolnshire, but I have a and family in the neighbourhood of Halifax." "That i town," said the farmer "where I have been; and some y ago I had a little acquaintance with several persons th Pray, do you know Mr. S——, and Mr. D——? and is Mr. F. yet alive?" The stranger gave suitable answers to th and many other inquiries. At length the kind hostess asked h "if he knew any thing of one Mr. Oliver Heywood, who formerly a minister at some chapel not far from Halifax, but now, for some account or other, forbidden to preach?" The stran replied," "There is a great deal of noise and talk about that m some speak well, others say every thing that is bad of him; for own part, I can say little in his favour." "I believe," said farmer, "he is of that sect which is every where spoken against; pray, do you personally know him? and what is it that incli you to form such an indifferent opinion of his character?" do know something of him," said the stranger; but as I do choose to propagate an ill report of any one, if you please, will talk on some other subject." After keeping the farmer his wife in suspense for some time, who were a little uneasy what he had said, he told them, "That he was the poor o cast of whom they had made so many kind inquiries." All then surprise, and joy, and thankfulness, that a merciful pro dence had brought him under their roof. The master of house said, "Mr. Heywood, I am glad to see you here, hav long had a sincere regard for you, from the favourable report have always heard of you. The night is not far spent. I hav few neighbours who love the gospel: if you will give us a w of exhortation, I will run and acquaint them. This is an obsc place, and, as your coming here is not known, I hope we sh have no interruptoin." Mr. Heywood consented; a small c gregation was gathered; and he preached to them with that f vour, affection, and enlargement, which attending circumstan served to inspire. On this joyful occasion, a small collect was voluntarily made to help the poor traveller on his way.

There is hardly any article under which a greater fund matter might be brought forward than under this of Providen

ndeed, the life of almost every individual presents us with ome singular events relative to the dispensations of Providence. Most men, who have any sense of the divine favour at all, have een something or other remarkable in the course of their lives, vhich must lead them to adore the wise designs and kind inter- ositions of him who governs the universe at large, and each in- abitant thereof in particular. But the above must suffice.

Miscellaneous.

Extracts of the Rev. Mr. Newton's Letters to Mrs. Newton.

How desirable and happy a state is it to be resigned in all ings to the will of God! and methinks it should not be hard o those who know who Jesus is, and what he has done for us; ie same hand that was nailed to the cross for our sakes, aches out to us every bitter cup of affliction; the same love iat moved him to suffer for us, appoints, sweetens, and sancti- es all our sufferings; our trials are moderated by his compas- ionate sympathy towards us, they are adjusted in number, easure, and every circumstance, by his unerring wisdom; and e is near at hand to supply strength, and consolation, accord- g to the degree of exigence: no trouble can befall us sooner, r last longer, or press us with greater weight than he permits; nd he only permits it for our benefit, to promote his gracious esigns in our favour; and e'er long he will lay the rod aside, nd wipe all tears from our eyes for ever, and shall we then omplain? What a proof is this of our depravity! Lord, we elieve, O! help thou our unbelief: take thy own course, ough rebellious nature may draw back; we bless thee that ou hast given us a better principle, which combats with the le propensity of self will, and rejoices to be in thy hands as ie clay in the hands of the potter.

I hope to hear that Mrs. —— finds it good to be afflicted, nd that under the decays of animal nature she experiences a appy increase of the divine life in her soul. Health is valuable, iends are valuable; but should the one be impaired, and ie other recalled, I am sure the Lord can give his children etter things than he will ever take from them. Thus the

apostle found it; as our tribulations abounded, our consolatio did much more abound. Let us pray and believe, and shall find it so too. The name of Jesus is as ointment pour forth, an ointment of inexpressible fragrance to revive wh fainting, of infallible efficacy to heal us when wounded; and is poured forth diffusing far and wide like the light of the su it surrounds at all times, and in all places. Say, my d friend, does not this odour strike your spiritual senses? wi out this, the whole creation would be a blank to an awake soul. O let us lift our hearts to him, and wait upon him ev moment, and who knows how soon we may be blessed w such an experience as is mentioned in Canticles vi. 11th a 12th. "I went down into the garden, &c. &c." yet bef ever we are aware, he may break our chains, set our souls liberty, and fill us with all joy and peace in believing.

From another Letter. *April*, 17

We are glad to hear that you and Mr.—— can say, chaste but not killed; indeed, believers in Jesus have reason to chastened but not hurt; pains in the breast, rheumatisms, in positions, crosses, of every kind, that fall to the lot of the ch dren of God, are seasonable and suitable mercies.

If their Lord send them afflictions, great or small, that sufficient proof they were needful, and that they could not h done so well without them; for he loves his people and d not willingly afflict them: could we see the admirable conn tions of his dispensations, what dependance one thing has u another, and how wonderfully adjusted in number, seas measure, and duration, to revive our graces, quicken us prayer, baffle satan's designs against us, and prepare the way new consolations; instead of feeling a proneness to compl we should be filled with admiration, and confess he hath d all things well. In this view I am persuaded we shall see thi hereafter, at present it is our duty and our privilege to beli that thus it is: we can have no peace in such a world as t but in proportion as we are enabled to resign ourselves to gracious disposal, and to feel the authority and consolation that word, Be still, and know that I am God, sovereign, wi faithful, powerful, and gracious. As to how we are in spiritu —we find new proofs daily of our own evil, and the Lor goodness: I should have a dismal story to tell you on this he if I could not tell you likewise of one on whom I live, wisdom, righteousness, sanctification, and redemption, but

Lord Jehovah is my strength and my song; in myself, I am nothing, I have nothing, can do nothing but sin, deserve nothing but wrath: but he is all in all; I have life, from his death, healing from his wounds, and am, upon the whole, in defiance of all Satan's assaults and evils, enabled to rejoice in Him as my God, my Saviour, and my portion.

To —— L.

I seldom miss one day in mentioning our expected interview, at the throne of grace: that if the Lord is pleased to permit it to take place, we may have sweet experience of his comfortable and cheering presence, for to what purpose can we meet, unless he meet with us. I compare a company of true christians to a parcel of empty vessels rang'd together, empty they must remain, unless the Lord fill them, but when they meet in his name, depending on his promise, they will not remain empty long, because he has engaged to fill them, he has said, he will pour water on him that his thirsty, and floods upon the dry ground, O my friend, there is a river whose streams make glad the city of our God, and blessed be his name, it is not at a distance like the *Ganges* but very near to each of us, though we are often like Hagar, weeping over our empty bottles when there is a living Spring before our eyes, but our sight is clouded by unbelief. I have read over your complaints again and again with a fellow feeling; I can easily understand you and sympathize with you; the character you have drawn of yourself is like me, as if I had sat for it. Do you complain of an hard and barren heart, so do I: do you groan under indwelling sin, so do I: have you cause to lie low in the dust crying unclean, unclean, surely I have more; however as perhaps we shall not settle this point, since I cannot shew you my heart, let this suffice that we are both bad enough, I would not speak a word to give you a better opinion of yourself, but methinks I would wish you to think more highly of the Lord Jesus Christ. O! that wicked Satan: how cunningly does the wretch transform himself into an angel of light! I see he attempts to deceive *you*, as he has deceiv'd me many a weary day. Who would believe it! but this proud spirit sometimes imposes on us by a shew of humility, I doubt not but he has suggested to you at times, that it would be presumption in you to lay a bold and steady claim to the precious promises, and that it would be more becoming such a great sinner as you, to stand at a distance, and to expect only little things from the Lord now and then: that the comforts and

consolations of the gospel were the property of holier folks, wh
had better hearts, or more strength than you. O the cunni
serpent, he well knows to what this reasoning tends. He w
allow you to have a very mean opinion of yourself, if he c
thereby discourage you from trusting in Jesus. He will n
quarrel with your promises, if you'll permit him to draw th
conclusion: he knows this *seeming* humility will in effect le
us to reproach the wisdom of God. Give the lie to his wor
and make us think of the Lord Jesus as if he was altogeth
such a one as ourselves. Has the Lord shewn us our misei
shewn us the remedy, made us willing to be saved in his ow
way, of free grace and holiness? has he awakened in us desi
after righteousness? drawn us to flee for refuge to a crucifi
Saviour? has he assured us that he is both able and willing
save to the uttermost? that the precious blood of Jesus cleanse
from all sin? that whosoever cometh to Him, he will in no wi
cast out? And shall we count it humility to account all the
gracious engagements as words of course; shall we dare to thi
he has said and done this only to amuse and disappoint us
and rather hearken to the suggestions of the father of lies? th
be far from us, my dear friend; let us not thus dishonour o
Saviour, and wrong our own souls. But let us imitate Abraha
who looked through all difficulties, to the power and love
God, and staggered not at the promise through unbelief.
rejoice indeed that the Lord has preserved you from the destructi
error of many who are satisfied with the mere sound of Gosp
truth; you cannot be content with any thing short of the e
perience and participation of his sanctifying grace. This is we
but why should you be tempted to doubt or deny what he h
actually done for you, have you no breathings after his holines
are you not convinced of your own insufficiency, are you n
willing to give the *whole* glory of salvation to Jesus? is n
his name precious to you, do you not desire to keep all
Commandments, and grieve when you are drawn aside; is n
sin your burden? If he was to appear unto you as he did
Solomon of old and say, ask what you will, do you not kno
what would be their first petition, whether for worldly blessing
or the light of his countenance? If you can give a comfortab
answer to these questions, why do you indulge distrust, are n
these evidences? Nay, are they not the best, the prime evidence
besides, how is it that you have maintained their profession
many years, while many around you have fallen to rise no more

Did you keep yourself? What has brought you through a housand difficulties, preserved you from ten thousand enemies, estored you wandering, revived you when fainting, repaired our breaches, and fed you with hidden manna? And will you question if the Lord be with you or no? consider David's argument, Psalm. cxxiv. If it had not been the Lord who was on your side, you had been swallowed up long ago. To know that we have the character of the Lord's people in kind is right nd necessary, but to judge of our state by the degree of them s unscriptural and uncomfortable; those who are taught of God, will never be able to think highly of their own attainments; he more they see of him, the more they will see of their own nworthiness; but this should not discourage, because the lood, mediation and promises of Jesus are invaluable. In a word, there is deep rooted in each of us a principle of self-ighteousness, which call for these humbling dispensations. But et us cleave to the faithful word, to trust in the Lord to lead s either through the fire or the water, as he pleases, since he as promised to be with us, to support us in and through all ur trials. and to cause them to work for our good; yet a ttle while and our warfare shall cease, this seed time of tears nall yield a harvest of joy.

Religious Intelligence.

Quarterly Extracts from the American Bible Society, August, 1818.

In addition to other encouraging circumstances, the directors notice, ith much pleasure, the recent formation, in this place, of an *Auxiliary emale Bible Society*. They are happy to see, in this event, and some thers of a similar nature, in different parts of the adjacent country, hat the females of this State manifest a disposition to follow the noble xample which has been so extensively set them by Associations of heir sex, in other parts of the United States. It is a circumstance hich adds no little glory to the American character, that, while other ountries have greatly outstripped us in the early establishment and mple resources of their male Associations, our females were the first ho have associated, to any considerable extent, for benevolent purposes. Female charitable Societies have spread through the land ith almost electrical rapidity; and they contribute no small part of he sums which are almost annually raised for benevolent objects. he station filled by women in society, no less than their natural ten-

derness, is admirably adapted to the successful application of thes ennobling charities; and certainly, the female character can neve shine with so bright a lustre, as when employed in relieving the wan of the distressed, and furnishing to the destitute the means of eterna life.

From the event just mentioned, the Directors would take occasio here to remark, that it is on Auxiliary Societies that every extensiv scheme of beneficence must rely for efficient and continued suppor It is by means of its numerous Auxiliaries that the British and Foreig Bible Society is enabled to pour out so vast a stream of beneficence a to make it the wonder of the world. It is on its Auxiliaries that th American Bible Society must depend for that patronage which ca alone enable it to reach those high destinies which Providence seem to have assigned it. It is by means of Auxiliaries only, that the gran scheme of spreading the Scriptures through the world, can be made embark every man's feelings; for it is by minutely extended Auxili ries only, that every individual in society can be personally calle upon to aid in the promotion of the noble cause. It is by means Auxiliaries only, that our own Society can hope to accomplish the goo of which it is capable; and the Directors anticipate the period as n far distant, when an Auxiliary Society in every county, and a Bib Association in every neighbourhood, shall, in this region, as they ha done in others, give perfection to the system of a universal distrib tion of the word of God.

On the destitute state of a great part of our own continent, the Am rican Bible Society appears, very naturally, to have fixed a steady a compassionate eye. Emulating, in the extent of its views, and t wisdom of its plans, the example of its great Predecessor in Europe, gives fair promise of accomplishing a similar career of glory. T untried field of Southern America will open to its growing power sphere of action sufficiently expanded; and we trust, that the maturi of its growth will be signalized by other triumphs than those whi on the same fields, once encrimsoned the banners of Cortez a Pizarro.

From the Secretary of the Barbadoes Auxiliary Bible Society, of F People of Colour.

Barbadoes, December 15, 1818

I HAVE the honour, to inform you, by order of the Committee of Barbadoes Auxiliary Bible Society of the people of Colour, that it happily fallen to their lot to be, in some measure, under the hand, t trust, of divine Providence, instrumental to the present and eter welfare of the souls of the poor and unenlightened of their colou numbers of whom are in a situation that will not admit of procu *spiritual comfort through their own means*. In consequence thereof, Committee beg leave most respectfully to convey to the British Foreign Bible Society, that they have established a Barbadoes B Society for the purpose of supplying such poor persons with the H Scriptures.

The Committee beg leave farther to state, that, on the propos such an Institution, they addressed a letter to the Rev. Mr. Gard

Rector of the Parish, soliciting his aid and patronage in their design; which he very readily and benevolently granted, recommending them to address our Governor, the Right Hon. Stapleton Lord Combermere, which was done accordingly; when his Lordship was pleased to give us, through our patron, his warmest approbation.

The Committee beg leave most respectfully to transmit a small, though sincere testimony of their good wishes towards the British and Foreign Bible Society; and in the hope, that, in the ensuing year, they may be enabled to offer a larger tribute, they request their acceptance of 25l. currency, or 18l. 3s. 7s. sterling. This sum will be handed by Mr. John Fercherson, a Member of the Committee, at president in England, together with their Resolutions, and First Report, which they earnestly hope may meet the approbation of the Committee of the British and Foreign Bible Society, to whom they will consider themselves highly indebted for any advice they may deem necessary to bestow on our Institution, and to whom they beg leave to offer their best wishes for the continual prosperity of their benevolent undertaking.

From the Rev. John Armstrong, B. A. Secretary to the Honduras Auxiliary Bible Society.

Honduras, January 12, 1819.

It affords me peculiar pleasure to be the organ of announcing to you the formation of an Auxiliary Bible Society in this settlement; and although our means are not commensurate with our wishes to promote the great object of your glorious Institution, yet, situated as we are, upon a remote continent, surrounded by vast and unenlightened provinces, in whose evangelization, by the introduction of the light of divine revelation, we shall be truly happy to bear a part, you will, I am sure, hail, with joy and satisfaction, our first attempts to co-operate with your Society, both by contributing our humble offering to your funds, and by proffering our services, as a channel through which you may pour fourth the waters of life into the more northern provinces of of New Spain, Indeed, there appears to exist, I am happy to say, a general thirst for the Holy Scriptures in this country; and while this is a blessing which has been reserved for your Society to confer, I trust, this Settlement may be, in some measure, the honoured instrument of conveying it.

I have the pleasure herewith to remit a bill for 100l. sterling, as our first contribution to your Society. May it prove but as the first fruits of a bountiful harvest!

I cannot but avail myself of the present opportunity of expressing my thankful acknowledgments to your Society, for the great assistance which has been afforded me, as Chaplain to this Settlement, in the liberal grants of Bibles and Testaments with which I have been repeatedly supplied, and which, I trust, have been greatly useful in the promotion of religious knowledge among us.

May the British and Foreign Bible Society continue to flourish, while there shall be a single tract of the universe unenlightened by the heavenly light of revelation, and until every individual of the human race shall be blest with the possession of the Holy Bible in his own native tongue!

Select Poetry.

MORNING.

In the morning ye shall see the glory of the Lord. Ex. xvi. 7.
When the sun riseth, even a morning without clouds. 2 Sam. xxiii. 4

The morning's golden gates unfold,
And Phœbus on his chariot roll'd,
Glancing a bright effulgent ray,
Proclaims the near approach of day.
Blithe o'er the dew-bespangled hill Ex. xvi. 13
The Shepherds drive their flocks, and thrill
Upon their pipes the hymn of morn,
Which through high heaven's expanse is borne,
A welcome tribute of their praise,
With a thousand warblers' lays;
The fleecy throng in concert bleeting,
While echo ev'ry note repeating,
Bears afar the pleasing sound,
Through all the woods and vales around.
The brilliant morning star now seen
Twinkling faintly, quits the scene.
Swiftly twilight follows night,
As bright the sun, and still more bright,
Ascends the eastern mountain's height.
Now wake my soul, and join the songs, Ps. v. 3
Which echo from each hill prolongs;
Join'd with the glad creation sing Judg. v. 3
The praises of the heavenly king.

Oh! praised be thy holy name, Ps. cl.
Thy everlasting power,
Thy noble deeds, and praised the same,
Thy greatness ev'ry hour.

Let praises from the trumpet rise,
The tuneful harp and lute;
Up to the wide o'erspreading skies
Oh! sound the mellow flute.

Praise on the high-toned cymbals play,
With hymns and grateful songs;
Praise him for another day,
Ten thousand thousand tongues.

R. F.

June 27th, 1819.

Biographical Sketch

OF

WILLIAM PENN.

Born in London, A. D. 1644.

(FROM HILL'S MINIATURE PORTRAITS.)

Convinced that virtue and abilities, in whatever garb, however distinguished, or wherever to be found, are worthy of being pointed out to the notice of mankind; this biographical sketch of the illustrious William Penn, as Voltaire in his Letters styles him, is here presented; a man who in his life-time exhibited an instance of the possibility of uniting probity with politics, moderation with zeal, and firmness with humanity. The Legislator of Pennsylvania is entitled to every mark of respect, and will not be forgotten so long as any part of the mild and equitable system which he established in that quarter of the world shall remain to resound his praise.

He was son of Sir William Penn, Knight, an eminent Engl
Admiral in the reign of Charles II. His father discove
great solicitude, respecting his education, placing him in scho
where he might improve, and eventually sending him to Chri
church College, Oxford, in the capacity of a Gentleman Co
moner. Here his ardent desire after pure and spiritual religi
began to shew itself; so that, withdrawing from the natio
way of worship, he, with certain other students of that u
versity, held private meetings, for the exercise of religi
This giving offence to the Heads of the College, he was at l
obliged to leave it, and return home. He continued to deli
in the company of sober and religious persons; which his fat
supposing to be a hindrance in the way to preferment, end
voured to deter him from: but not being able to prevail, he w
at length so incensed, that he turned him out of doors. H
anger, however, abating, he was sent to France in company wi
some persons of quality. He remained there a considera
time, till a different conversation had entirely dissipated his mi
and the attractions of company were thought superior to religi
On his return he was received with joy by his father, who fou
him not only a good proficient in the French tongue, but o
polite and courtly behaviour.

About the year 1666, and the twenty-second of his age, h
father committed to his care a considerable estate in Irela
which occasioned his residence in that country: where, inste
of frequenting the amusements of the place, he became seri
and retired; and being at Cork, he was informed, by one
the people called Quakers, that Thomas Loe, whom he h
before heard at Oxford, was to be at a meeting there. He w
to it, and by the powerful testimony of this man was effectua
convinced, and afterward constantly attended the meetings
that people, even through the heat and violence of persecuti
He was thus brought into the way of suffering; was app
hended with many others at a meeting, and committed
prison; but upon his writing to the Earl of Orrery, he was so
discharged.

This imprisonment was so far from terrifying, that
strengthened him in his resolution of a closer union with a pe
ple whose religious innocence was the only crime for wh
they suffered. But now his more intimate connection with t
Quakers, entailed upon him that reproachful name by which t

ect is distinguished. His companions' wonted compliments nd caresses were changed into scoffs and derision; he was ıade a bye-word both to profes: ors and profane.

His father, being informed of this, remanded him home, and e readily obeyed; and although there was no alteration in his ress, yet the manner of his deportment, and the serious concern f mind under which he appeared to labour, were manifest in- ications of the truth of the information he had received. His ɔn's being thus disposed was a great disappointment to him; ut finding him too steady to be brought to a general compliance ·ith the customary compliments of the times, he seemed willing ı bear with him in other respects, provided he would be un- ɔvered in the presence of the King, the Duke of York, and ·mself. After taking some time to consider this proposal, he formed his father that he could not comply with it. Every ıdeavour proving ineffectual to shake his constancy, his father ·e second time turned him out of doors, by which means he as thrown on the charity of his friends, and was necessitated ı receive his mother's kindnesses privately. However, after a ɔnsiderable time, his integrity was so far visible, that his father's ıger was so molified as to admit of his returning home; and ıough he did not publicly countenance him, yet, when his son as imprisoned for attending meetings, he would privately use s interest to get him released.

In the 24th year of his age, about 1668, he first appeared in .e work of the ministry, as one commissioned from on high to ·each to others that holy self-denial himself had practised. He so wrote several Treatises about this time, and particularly .at excellent one, entitled "No Cross, no Crown."

The following year he spent some time in Ireland, where he forded his friends some signal services, and settled his father's ɔncerns to his satisfaction. Returning to England in 1670, he as not long after apprehended in a meeting for preaching; and ɔmmitted to prison in London: but being tried for this offence the Old Bailey, he was acquitted by the Jury.

Not long after this his father died, perfectly reconciled to his ɔn, and left him a plentiful estate. With his dying breath his ·ther adjured him to do nothing contrary to his conscience: So will you keep peace within," added he, "which will be a ɔmfort in the day of trouble."

In the year 1672, he took to wife the daughter of Sir William ·pringett, formerly of Darling, in Sussex, who was killed in the

time of the civil wars. Soon after his marriage, he took up residence in Hertfordshire, often visiting the meetings of Frien He also published divers Tracts in answer to adversaries, a with a view to promote the cause of religion and virtue.

With George Fox and others, he travelled in 1677, i Holland and Germany, upon a religious visit to those parts, which he wrote an account, which was afterwards publish In this journey he was not only concerned to visit his frien but many religious persons belonging to other societies, a among others he had frequent conversations with the Princ Elizabeth Palatine, sister to the Princess Sophia, grandmot to King George II. She received him, and some of his frie who accompanied him, with great kindness: and divers r gious meetings were held in the family to mutual edifica and comfort.

After his return from the Continent, he continued to be s viceable to the society; and in the year 1681, an epoch in life commenced which changed the complexion of his fortu and gave a full display to his wisdom and virtues. K Charles, as a compensation for his services and sums due to deceased father, conferred by patent on William Penn and heirs the province of Pennsylvania, so called from his own na The Proprietor immediately drew up an impartial account the climate and produce; and proposed very easy terms settlers. Considering the royal grant, however, as conferrin title, but not a right, he wrote in the most affectionate terms the Indians, explaining his peaceable intentions, and express his wish to hold the lands not only by the King's patent, b also by their consent and love. Commissioners were acc dingly named to carry his just and benevolent views into e cution; while the natives, who were unaccustomed to be tre ed like men, listened with pleasure to the proposals made the conceived a high opinion of him, and entered into an amica treaty which was never violated.

In June 1682, accompanied by divers of his friends, he to shipping for the province: and after a prosperous voyage six weeks, they came in sight of the American coast, from whe the air, at twelve leagues distance, smelt as sweet as a new blo garden. Sailing up the River, the inhabitants, as well Du and Swedes as English, met him with demonstrations of joy a satisfaction.

After about two years residence there, having taken measu

cause his infant colony to thrive and flourish, he returned England, where he met with some trouble from false suscions, and reports of his favouring King James II. in his enavours to establish Popery: he wrote some pieces fully earing himself from this imputation.

The death of his wife, which took place in the year 1693, ded greatly to his sorrow, and caused him to declare, that "all s other troubles were light in comparison of it." After this currence, he travelled in the counties of Gloucester, Somerset, evon, and Dorset, labouring in the work of the Ministry, and ving meetings almost daily in the most considerable towns, d other places in those counties, to which the people in great mbers resorted; and his testimony to the truth, answering that of God in their consciences, was assented to by many.

In the year 1696, he again entered into the marriage state th Hannah, the daughter of Thomas Callowhill, merchant of istol. With her he lived comfortably during the remainder his life, and had issue by her, four sons and one daughter. ortly after, his eldest son by his former wife, named Sprintt, died of a consumption, in the 21st year of his age; a most omising and hopeful young man. This was a great loss to n. He also had much trouble and exercise from envious rsons, and some who had been of the Society, but were beme adversaries and opposers. At the period of the Revolun he was arrested on suspicion of corresponding with King mes; he was examined before the council, and obliged to e security for his future appearance. He repeatedly undernt this vexation from false charges, which induced him to ncealed himself, for some considerable time; but at length, be permitted to appear before the King and council, he vinated his innocence with such spirit and effect, that his calumitors shrunk from their accusations. After labouring in Irid in the work of the Ministry, in 1699, he visited Pennsylnia with his wife and family, where he intended to spend the mainder of his days; but in 1701 he was recalled to defend proprietary right, which in his absence had been violently acked. However, he supported his legal claims; and was ghly respected by Queen Anne, whose court he often sited.

In 1707, he was involved in a suit of law with the executors a person who had formerly been his steward, against whose mands he thought both conscience and justice required his

endeavours to defend himself. But his cause was attended w
such circumstances, that, though many thought him aggrieve
the court of chancery did not think proper to relieve him; up
which account he was obliged to live within the Rules of t
Fleet some part of this and the ensuing year, till the matter
dispute was accommodated.

Age advancing with attendant infirmities, he quitted the vi
nity of London, and settled at Rushcomb in Buckinghamshir
where he gradually declined, and on the 30th of May, A.
1718, departed this transitory life, in the seventy-fourth year
his age. His remains were interred on the 5th of June in t
burial ground at Jordans, a large meeting being held on t
occasion.

He wrote and published many valuable treatises, mostly
religious subjects, in his life-time; which, some years after h
decease, were collected together, and printed in two vols. fol
with an Account of his Life prefixed. Two editions of t
"Select Works," have been printed since. In these are insert
his letters to Dr. Tillotson, W. Popple, Esq. and the Princ
Elizabeth of the Rhine. They are very much and deserved
admired for the good sense they contain,

As a mild and beneficent man, of the purest virtue, integri
and conscience, he is an honour to any religious society; a
as a legislator, he is an honour to the country that gave him bi
and education. His ample fortune was reduced by his char
to individuals of his own sect, by the impositions which
suffered from ill-disposed persons, and the disinterestedn
which he shewed in raising a revenue from his own provin
When offered an impost by the colonists on certain goods,
returned thanks for this mark of affection, but declined its acc
tance. He seemed to consider the settlers as his children, a
thought it unbecoming a father to take from them any portion
their property. His friendly and pacific manner of treating t
Indians, produced in them an extraordinary love for him and h
people; so that they have maintained a perfect amity ever sin
with the English in Pennsylvania.

The following lines have been written; and by their Auth
were designed as an Epitaph:—

Here undistinguish'd, lies the mortal part
Of him who boasted once the purest heart;
Whom wisdom temper'd, and whom wit refin'd
Whose head was clear, as spotless was his mind:

Whose angel-laws each principle display'd
That virtue could inspire, and genius aid.
Come, Christians, Pagans, Turks, whate'er your name,
Who plunder others' world, to raise your fame;
Come, at this humble shrine with rev'rence kneel,
And whilst you read, with deep abasement feel,
What your rapacious madness never gain'd,
This wondrous man by peaceful means obtained.
Go, if you doubt the assertion quite sincere,
To PENNSYLVANIA go—and feel it there:
Or do you ask who was the best of men?
VIRTUE will tell you—'twas her favourite PENN.

T. CLIO RICKMAN.

Instructive Essay.

Of Glorifying God in our lawful Recreations.

IT being impossible for the mind of man to be always intent upon business, and for the body to be exercised in continual labours, the wisdom of God has therefore adjudged some diversion and recreation (the better to fit both body and mind for the service of their Maker) to be both needful and expedient; such is the constitution of our bodies, and the complexion of our minds, that neither of them can endure a constant toil without some relaxation and delightful diversion. As a bow, if always bent, will prove sluggish and unserviceable, in like manner will a christian's mind, if always intent upon the best things, the arrow of devotion will soon flag, and fly but slowly towards heaven. A wise and good man, perhaps, could wish that his body needed no such diversion, but finding his body tire and grow weary, he is forced to give way to reason, and let religion choose such recreations as are healthful, short, recreative, and proper to refresh both mind and body. To which purpose the following cautions may be necessary.

1. Look that your recreations be lawful, and such as have nothing of sin in them. We must not, to recreate ourselves, do

any thing which is dishonourable to God, or injurious to our neighbours, as they do who droll upon things that are sacred and who make backbiting discourse their recreation, and the entertainment of their friends.

2. Look that your recreations answer the end and design of their institution; not to pass time away, which we ought above all things to study to redeem and improve. Surely no man needs to contrive how to drive away his time, which flies so fast of itself, and is so impossible to recover. But the true end of recreation is the refreshing of the mind, and recreating of the body, to make them both the fitter for the service of God in the duties of our general and particular callings; therefore,

3. Be careful that your recreations be short and diverting such as may fit you for business, rather than rob you of your time. He that makes recreation his business, will think business a toil. The end of recreation is to fit us for business, not itself a business to us.

4. Take care that covetousness have nothing to do with your recreation. Let your end be merely to recreate yourself not to win money, for that will certainly bring you into a double danger; the one of covetousness and a greedy desire of winning the other of rage and anger at thy bad fortune, if thou happenest to lose. Covetousness will occasion thy cheating and couzening, and occasion thy swearing and cursing; and thus thou makest that which is lawful in itself unlawful to thee, by making it an occasion of sin to thee.

5. Let not your recreation be costly and expensive. Some persons have spent more in gaming vainly, than would build or endow an hospital, and maintain many families comfortably little considering that they are only God's stewards, and must be severely accountable to him for every inch of their time, and every penny in thy purse which is consumed in sin and vanity.

6. Take heed that your sports and recreations be not cruel. We ought not to refresh ourselves with spectacles of cruelty in seeing either men or beasts needlessly tormenting each other: that enmity which is among the creatures is certainly the effect our sin. What a heart then has that man, that can take delight in seeing the dumb creatures torment one another? Is it not enough for thee to behold the antipathies which thy sin has put into the natures of the creatures, but thou must barbarously

nake thyself merry with their miseries, who, in their kind, are ar more serviceable to the Creator than thyself?

7. Remember, young men, that God's eye is in the midst of ou, when in the midst of your sports and recreations; there- ore be wise and moderate in the pursuit of them. Do all ings as in God's sight, and you will do every thing to God's lory. Respect ought to be had to God in all we do, not in ur vocations only, but in our recreations also; and the remem- rance of God's all-seeing eye upon us will have an universal nfluence upon all our actions.

8, Take an extraordinary care that your recreations do not ngross *too much* of your precious time, which was given for obler purposes. Oh, how sadly do some young men addict hemselves to a life of pleasure, ease, and voluptuousness, nworthily wasting the flower of their youth, the strength of heir body, the vigour of their minds, drowning in a brutish ensuality the fair and goodly hopes of a virtuous education, ogether with the honour of their families, the expectation of heir country, and the improvement of their parts! As if Al- nighty God had placed them on the earth, as Leviathan in the ea, only to take their sport and pastime therein. Such persons eing lovers of pleasure more than lovers of God, are certainly n a most deplorable state.

9. But above all, take heed of making the Lord's day your ay of sports and recreation. This is a crime of a tremendous uilt. Woe be to that man which disturbs God's holy rest vith his unholy sports. God's holy day calls for holy delight, sa. lviii. 13. Not doing thy pleasure on my holy day. Thou rt a poor man, and stealest time from thy family for unneces- ary recreations on the week-day, it is theft; but to steal time rom thy Maker is sacrilege. Of the two, 'tis better to plough han to play, to dig than to dance upon the Lord's day.

Interesting Anecdotes.

Remarkable Death—The Georgia Analytical Repository, No. 3, contains the following singular account of the death of

Mrs. Daniel. On the morning preceding her death, Mr. a
Mrs. Daniel junior left her in perfect health, expecting th
return at dinner time; shortly after this hour they arrived, a
found the victuals on the table scarcely cold. To their unutte
able surprise, their mother appeared in her grave cloths, havi
also prepared and taken possession of a suitable place for h
corpse. To the earnest and affectionate inquiries which we
immediately addressed to her, she calmly replied, "I am adm
nished by a strong impression on my mind that my departure
at hand; I hope grace has prepared me for my change: I ha
no desire to remain any longer in this world. Pray be cor
posed, and resign me to the will of my God. I am going
the rest that I have long desired."

With the best means in their power to reanimate her feeb
body, they used all the remonstrances and entreaties that pr
dence and affection could suggest to banish from her mind t
idea of instant dissolution: observations were made on her ca
the natural appearance of her countenance; and hopes very co
fidently expressed that she must be mistaken in her views of
sudden a death: in reply she said, "I should be very sorry
find this to be the case, but am under no apprehension of it.
have received an assurance of being in heaven in a short tim
my soul is in perfect peace; I feel no pain, and am happ
compose yourselves, and leave me to my joys. Love and ser
God, and you will soon follow me to his presence! May G
bless you, my dear children, and keep you in the way of h
holy commandments."

With great composure she directed a pair of hose and a han
kerchief, which she had laid by themselves for the purpose,
be put on her corpse, as the only articles she had omitted
otherwise fitting herself for the coffin. Nothing like distorti
was seen in her features; no symptoms of alarm, nor the slight
degree of derangement, appeared in her conduct or conversatio
Life gradually retreated to the extremities of the system; h
breath began to fail, and in the course of a very few minu
she gently departed.

She had been remarkably healthy for many years, and ne
appeared more so than she was a little before her dissolution,
is supposed, that within two hours from the time she conceiv
herself warned to prepare immediate for death, she was in et
nity: several of her neighbours, who are worthy of the high

ıfidence, speak of her as a pious and excellent character. e extraordinary manner of her dissolution is said to have had ıappy effect, in connection with her dying counsel, on her viving relatives.

Dress.—Philopemen, the greatest soldier of his age in Greece, s usually clad in a plain dress, and often went abroad with- any servant or attendance: in this manner he came alone to house of a friend, who had invited him to dinner. The tress of the family, who expected him (as the General of the hæans), took him for a servant, and begged he would give assistance in the kitchen, because her husband was absent. ilopemen without ceremony threw off his cloak, and fell to cleaving of wood. The husband coming in at that instant, surprised at the oddness of the sight: "How now, Lord ilopemen?" says he, "what's the meaning of this?" "O," wered the other, "I am paying the interest of my bad ks."

Miscellaneous.

& CONVERSION FROM JUDAISM TO CHRISTIA- ITY OF MR. LAPIDOTH AND FAMILY,

Who were publicly Baptized at Vianen, in Holland, March 28, 1805.

THE conversion to Christianity of so large a family of the ish persuasion as that of Mr. Lapidoth, his wife, and thir- children, has been deemed an occurrence, both in its na- and circumstances, sufficiently important to merit the fol- ng narrative, in order to satisfy the laudable curiosity of e who feel interested in the everlasting happiness of their w creatures.

Mr. Lapidoth remembers very distinctly that, about his tenth

year, his conversation with Christian children, occasioned so reflections on the difference between the Jews and the Chr tians. Meditations upon the Messiah of the Jews, and t Jesus whom he heard of in his conversation with children ed cated in the Christian Religion, brought him so far, that he p posed several questions, which were the result of his reflectio to his Jewish master. The latter observing these doubts in scholar, strove to prevent their increase, by informing him t he must not ask any questions about such things: but this satisfying the scholar, he put into his hands an infamous lib called, "The History of Jesus," in the Hebrew language. T conduct increased suspicion, and excited the more curiosity see the accounts of that Jesus in the books held sacred by Christians.

Some time after he succeeded, with much trouble, in pr viding himself, secretly, with a New Testament, through t medium of a worthy Christian woman, who worked at aunt's as a sempstress. He perused it with the greatest eag ness; he soon found the amazing difference between its co tents and those of the before-mentioned work, which caused h to peruse and re-peruse it. The more he read it, the more we his ideas of the religion of his fathers increased and strengthe ed. With redoubled devotion, and a new sort of curiosity, began to search for further light, by reading the writings of t Prophets; with the intention of bringing the expectations his nation respecting the Messiah to that touchstone.

Having secretly continued these researches in the more a vanced period of his youth, he became more and more involv in a serious perplexity what to believe; which was increas through his not daring to open his heart to others; and fro those to whom he did discover himself by hints, he received proper instruction. His heart under all this was heavily d pressed, as by his increase in years, he began to feel the i portance of the affair; so that by the uneasiness of his min he was often compelled to pray fervently to God, to enlight him, that he might embrace the truth.

With the increase of this seriousness, new objections a difficulties arose in his mind; he resolved, therefore, to beg anew his researches. Reading the system of the Jews, a their sacred writings, occupied a considerable portion of leisure hours. His reverence for the new New Testament the mean time greatly increased; and the lifeless devotion whi

observed among his people, struck him more and more; their remonies gradually lost their value in his esteem, and became ntemptible. The great day of atonement, particularly, was evident contradiction to his prevailing ideas, and the feelings his heart; for, through the little light he had already acquir- into the Christian Religion, there remained nothing with hich he could satisfy himself. After this, entering into a la- rious and busy way of life, and obliged to take long journeys to other countries, his researches were subject to accidental ndrances.

Afterwards, enjoying farther opportunities of conversing with hristians, and now and then attending their places of worship, discovered a greater inclination towards Christianity. This clination was at length so strong, that he firmly resolved not to arry any person, but one whose ideas on this subject accorded ith his own. Several proposals of marriage being made to m by his friends, as is the custom among the Jews, he reject- them; and at length fixed his affections on his present wife, rah de Jonge, in whose mind, at that time, the like doubts gan to rise. He considered, therefore, that he should have me one to whom he could confide these most important se- ets of his heart, and who could share them with him. The irit of inquiry was hereby sensibly encouraged, but often ecked in reflecting on the divinity of our Lord Jesus Christ, e doctrine of the Trinity, and the infallibility of the New estament. His heart was thereby much exercised; and he ould have reckoned himself happy, if he could have believed at which as yet it seemed impossible for him to believe. Ne- rtheless he, as well as his wife, lost all inclination to the wish doctrine; and their ceremonies and form of worship en excited disgust; their manner of living also began to differ uch from that of other Jews.

The succeeding adversities of his life brought him under the rection of the Divine Providence, into a school of experience tter fitted for his improvement. In consequence of extensive mmercial connections with France, after experiencing many her misfortunes, he became the sacrifice of the covetousness id tyranny with which the famed reign of terror (by means of guillotine) appropriated to itself the property of the best com- ercial houses in the country; and his, till then prosperous rcumstances, received such unexpected and fatal shocks as casioned his complete ruin. His repeated efforts to recover

himself altogether miscarried, notwithstanding the best prospe
owing to the unfavourable circumstances of the times and
war; and every thing conspired together to give a turn decisi
ly unfavourable to his worldly affairs.

Their manner of life, which began more and more to dif
from that of the Jews, became from time to time the more c
vious, and led them to a more familiar conversation w
Christians, by which they obtained satisfaction respecting so
of their difficulties, and became acquainted with some use
books adapted to their circumstances; by these means th
were further strengthened in their conviction of the excellence
Christianity.

We scarcely need observe, that in proportion as these circu
stances became publicly known, it could not but occasion
unfavourable impression on the minds of their own natio
However, as their conviction had not arrived at such a maturi
as that a final transition to Christianity was much expected, t
impression did not prevent their rich relations from affording
liberal supply to their necessities, though their various promis
and threats deterred them from taking that decisive step whi
the Jewish nation, as is well known, is accustomed to consid
as the greatest scandal.

Notwithstanding this, their convictions increased, and becar
more firm. The vanity of all earthly things, of which the
former life had yielded such striking instances, sunk deeper a
deeper into their heart; their present situation gave now mo
opportunity to feel the want of true peace of mind, and to se
it in better things; no wonder then, that by the further clearir
up of objections their desire towards Christianity became mo
and more irresistible. Accordingly, with a fixed resolution
embrace it, Mr. Lapidoth, with his family, came, in the autum
of 1801, to Vianen to reside; and here his sentiments soon be
come very apparent, in his indifference towards the public cer
monies of the Jews, in his domestic management, and in his re
peated attendance at the place of worship of the reforme
Christians, all which greatly excited the hatred of the Jews, an
in the sequel, proved unfavourable to his outward concerns.

After living here for some months, in a retired manner, Mr
Lapidoth was delivered, in March 1802, of her twelfth child
by which not only the burden of a family, before very larg
was increased, but the minds of the parents were also deepl
affected by the necessity of permitting this child, contrary to th

onviction of their own minds, to be circumcised. This grief ney communicated to a pious christian lady who lodged in the ame house, and to whom they from time to time confided, in ome measure, their religious sentiments. She encouraged them o speak privately with the ministers of that place, and to dis-lose to them the state of their minds. This happened in Au-ust 1804, and Mr. Lapidoth was received by them with kind-ess, but at the same time with proper caution; and it was now onceived necessary to make suitable enquiries respecting their ersons, circumstances, and behaviour.

The result proving agreeable to their own statement, the mi-isters judged it to be christian charity, to assist them according o their desire, in attaining the knowledge and profession of hristianity.

This was undertaken by Mr. Wintgens, who continued his istructions weekly, with much pleasure and encouragement; nd at the same time, endeavoured to find out something or ther for the maintenance of this numerous family; which, on eir professing Christianity, and being then deserted by their elations, might preserve them from poverty, and afford them he means of an honest livelihood.

This continued for two years, in the course of which the dest daughter and son had more than once offered immediately o give in before the elders of the church, their confession of ith, and to be baptized, if only some way of maintenance could e procured for them; hoping thereby, not only to relieve their arents, but likewise to hasten their conversion. But all these ttempts proved in vain. Frequently they were put to great raits, and indeed they suffered great want, which was not nown till afterwards; but they found themselves strengthened o support it by their hope in Him for whose sake they uffered.

This perplexity naturally gave occasion to consult with se-eral neighbouring ministers; and in order to judge the better f the affair Mr. Lapidoth was sent to them. It was thought ecessary to convince him, that if he would, in spite of all diffi-ulties, embrace Christianity, the mere conviction of the truth as not sufficient; but that a hearty confidence in the love of ur Lord and Saviour Jesus Christ, would be necessary to fford any real advantage to his soul, and strengthen him to ear with resignation and fortitude reproach and want.

He seemed to feel the importance of this in the liveliest man-

ner: at the same time, it was conceived that as nine you children, of whom the eldest was an unfortunate object, receiv their necessary subsistence from the relations, though with more sparing hand than heretofore, it would be entirely d priving them thereof, and, obliging them, in professing Chr tianity, to enter on a state of complete poverty and distress.

In this perplexing state, Mrs. Lapidoth was, in the month December 1804, delivered of her thirteenth child, which, bei a son, obliged them to come to an immediate decision, whet they would, by circumcising the new-born infant, act contra to their convictions; or, by neglecting the circumcision, ta that important step on which depended the future peace their minds.

(To be continued.)

ON THE LOVING KINDNESS OF GOD.

Taken from an old Author.

The afflictions of human life are as many as the sparks t fly upwards, and they are more, because such is the make of c natures, that the sense of a small evil does impress us more th the sense of a far greater good. Our horizon is never so cle but the clouds will gather, and a storm threatens us, in the ve sunshine of prosperity. Troublesome flies will swarm and sti us, when we think ourselves most happy; how soon may c souls be as the waves of the sea, our bodies as a loathso hospital, our name a great blot, and the remainder of life a co tinued lamentation. Now a sense of divine love will eit prevent many of these afflictions or lessen them when they co upon us, it will cordial our spirits, that we shall not faint und them, and so influence our hearts that we shall be the better them; but alas! a wicked man has no armour to defend him, r cordial to support him: but a sense of divine love will keep c eyes open to see our God in the thickest cloud, in the burni bush and the fiery furnance, in the most barren wilderness, t most raging storm, and the darkest night; and the love of G will be as light to refresh us in the most disconsolate darkne The eye of a wicked man is dark, for the rays of divine lig are intercepted by a film of flesh, he when in affliction feels t blow, but does not see the hand that strikes or the hand that c relieve him.

Could I represent to you a christian in the most deplorable circumstance that even a melancholy mind can possibly imagine on this side Hell, the sense of divine loving kindness even in that melancholy circumstance would be to him as great a refreshment, as the burden of that supposed affliction could possibly be grievous; for he is not without hope or help, though as a trembling mariner in a leaky vessel, the sport of winds and the prey of waves without compass, pilot and anchor, when the winds roar and the billows swell, the tempest rages in a night dark as chaos, even then he can cry out, Lord, save me, for I am thine.

THE CHURCH-YARD.

When I enter into a Church-yard, I love to converse with the dead. See how thick the hillocks of mortality arise all round me, each of them a monument of death, and the covering of a son or daughter of Adam. Perhaps a thousand or ten thousand pieces of human nature, heaps upon heaps, lie buried in this spot of ground; 'tis the old repository of the inhabitants of the neighbouring town: a collection of the ruins of many ages, and the rubbish of twenty generations.

I say within myself, what a multitude of human beings, noble creatures, are here reduced to dust! God has broken his own best workmanship to pieces, and demolished by thousands the finest earthly structures of his own building. Death has entered in, and reigned over this town for many successive centuries, it had its commission from God, and it has devoured multitudes of Men.

Should a stranger make the enquiry which is expressed in Deut. xxix. 24. Wherefore has the Lord done thus to the work of his own hands? What meaneth the heat of this great anger? The answer is ready, Ver. 25, &c. Because they have sinned, they have forsaken the covenant of the Lord God, therefore the Lord has rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, even the land of corruption and darkness, as it is this day.

But have not other towns, cities, and villages their churchyards too? My thoughts take the hint and fly abroad through

all the burying-places of the nations. What millions o mankind lie under the ground in urns, or mingle with commo clay? Every ancient town and city in the world has burnt o buried all its inhabitants more than thirty times over: wh wide spreading slaughter, what lamentable desolation, has Dea made among the children of men! But the vengeance is ju in all; each of them are sinners, and the anger of God ha kindled against them to bring upon them the first curse that written in his book, In the day that thou sinnest thou sha surely die. Gen. ii. 17. Go to the church-yard then, O sinf and thoughtless mortal, go learn from every tomb-stone an every rising hillock, that the wages of sin is death; learn i silence among the dead, that lesson which infinitely concerns a the living; nor let thy heart be ever at rest till thou art ac quainted with Jesus, who is the Resurrection and the Life.

Henry on the Sixth Chapter of John.

To eat the flesh of Christ is an hard saying, but to believ that Christ died for me, and to derive from that doctrine strengt and comfort, in my approaches to God, my oppositions to si and preparations for a future state; this is the Spirit and Life o the saying, and construing it thus, it is an excellent sayin The reason why men *mislike* Christ's sayings, is because the *mistake* them. The literal sense of a parable does us no goo we are never the wiser for it, but the spiritual meaning is it structive.

The excellent Mrs. HUNT in her private papers, says:—

I begged of God great measures of his spirit to enable me t bear injuries, indignities and falsehoods, and to forgive as hoped he had forgiven me; and I would call to mind th those who avenge themselves, whether by complaints or an other way, put themselves out of God's protection, who alway takes care of those things that are entirely left to him.

Mrs. BLACKWELL gives six excellent rules for keeping a co science void of offence, which her conscience convinced her sh had not as she ought observed. 1st. To be devout in God

orship. 2nd. Study God's word. 3rd. Live as in God's ght, 4th. Look to the future Judgement. 5th. Use self-xamination. 6th. Repent immediately after sin committed.

Mr. CORBETT says:—My business under this affliction is to e careful about my own part, and to leave God's part to his are. My part is to do my duty and to get the benefit of the fliction; but to remove it is God's part; let me perform what elongs to me, and what belongs to God he will certainly per-orm in his own time and way. The sum of my duty is humbly o comply with the dispensation, and to behave myself suitably o it, and to please and honor God under it. Accordingly in his I labor, and in this way I seek for comfort, and first, I istify God and judge myself. God exercises his own holi-ess and justice in his chastisement.

His justice and holiness I approve, and accept the punishment f mine iniquity, and exercise an hatred of the sin, for which I ow smart. I will bear the indignation of the Lord, because have sinned against him, and I repent with a self abhorrence; nd I lie in the dust at his feet, and wait on him, until he have ercy upon me, and I am glad to receive mercy upon his terms

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A CAUTION TO THE DRUNKARD.

Sinner! beware! lest God in his anger cut thee off in the midst f thy sins.

Sinner! repent! for thou hast need of repentance. O Sinner! thou dost continue to pursue Drunkenness, Poverty, Wretched-ess and Disease will be thy companions; Discord with all her vil train will enter thy dwelling; all who meet thee will pass hee as a dung-heap; and after thou hast loaded thyself with all he miseries and diseases incidental to drunkenness, Death will ose thy wretched career; and lastly, when thou art summoned efore that Judge whom thou hast so wantonly forsaken and eglected, thy endless misery will be inevitable; for, he will rive thee from his presence, and banish thee unto the dreary nansions of eternal woe, where one gleam of hope can never nter. O Drunkard! if direful reflections seize thy soul, at the here recital of the awful fate that awaits thee, seize the reflecting oment, and prostrate thyself before the throne of him, whom ou hast so highly offended, and implore pardon; for while ou hast life, there is yet time to obtain mercy and forgiveness

of Jehovah; he is extending his merciful arms ready to receiv the repenting sinner; but if thou embrace not the present m mentous period, thou mayest in one hour, nay in one second time, be numbered amongst the silent dead, and know, then, f thee there is no hope.

ROBERTU

REFLECTIONS, MORAL AND DIVINE.

THOSE who put off repentance to another day, have a d more to repent of, and a day less to repent in.

In giving, let your object be the necessitous and deservi ng your end, their advantage, not your own praise; and yo guide, your circumstances and exigencies.

Blame not before thou hast examined the truth; understan first, and then rebuke.

Piety is the best profession; honesty is the best policy; vi its own punishment; and virtue its own reward.

They that deserve nothing should be content with any thing —Sinner, what deservest thou?

The knowledge of sin is the first step towards amendment for he that does not know he hath offended, is not willing to b reproved. You must therefore find out yourself, before yo can amend yourself. Some glory in their vices. And do yo imagine they have any thought about reforming, who place the very vices in the room of virtues? Therefore reprove thyself search thyself very narrowly. First turn accuser to thyself, the a judge, and then a suppliant. And dare for once displeas thyself.

In all your actions think God sees you, and in all his action labour to see him; that will make you fear him, this will mov you to love him. The fear of God is the beginning of know ledge, and knowledge of God is perfection of love.

If you neglect your love to your neighbour, in vain you pro fess your love to God, for by your love to God your love t your neighbour is acquired, and by your love to your neighbou your love to God is nourished.

Love for love is but justice and gratitude; love for no lov is favour and kindness; but love for hatred and enmity is a mos divine temper, a steady and immutable goodness that is not to b stirred by provocation, and so far from being conquered, that i is rather confirmed by its contrary.

Religious Intelligence.

From the Rev. T. Thomason, of Calcutta.

Calcutta, November 30, 1818.

THROUGH the liberality of the British and Foreign Bible Society, r stations are well supplied with the Holy Scriptures. We shall, wever, want a new supply of Bibles and Testaments as soon as you n send them; otherwise, the demand for them will not be suitably t, as the stock is low in our depository. Of printing paper we have fficient for the present. It is a great cause for thankfulness that this portant article has been abundantly supplied.

Some of the editions, I am sorry to say, are out of print; the rest, wever, shall be provided, and sent by an early opportunity. The o printed papers in your packet, respecting the Diocesan School mmittee, and the Calcutta School Society, will show you what hope- l operations are in progress. Every where we see joyful indications approaching good to the world at large.

om the Rev. Joseph Kam, stationed at Amboyna. Written on Board the Ship Timor.

February 2, 1818.

I WAS about six months on my voyage to Ternate, Manado, the north st coast of the Island of Celebes, and the Sangum, or Sanguai Is- nds. This was the most difficult voyage I ever undertook.

In these different islands I found upwards of 12,000 native Chris- ns, who were very ignorant, and particularly deficient in religious owledge, for want of the Bible in their native language, which is the alay. Truly, the harvest is very great, but the labourers are few. his applies to the coast of the Island of Celebes, among the Alfour ople. They are indeed very anxious to receive christian instruc- on. One of their chiefs (Major Nalle) came to me at the house of the resident, at Manado, to ask me, whether I could send him a good alay Schoolmaster, for his Negary, to instruct himself and his people the christian religion. They are more than a thousand in number. promised to comply with his request as soon as I reached Amboyna; hich rejoiced him much.

The President told me there are still a great many more who are sirous to have Schoolmasters to instruct them. More than 100,000 of e poor inhabitants of the Island of Celebes are under the Dutch go- rument. The whole number of native Christians in the colony, is om thirty-five to forty thousand, all of whom are very much in want assistance, especially in useful books.

om the Rev. T. C. Temme, Professor and Pastor of the German Lutheran Congregation at Luneburg, in Nova Scotia.

Luneburg, June 28, 1818.

A FRIEND having recently put into my hands the Thirteenth Report the British and Foreign Bible Society, I was rejoiced by the hope

of seeing one of the most urgent wants of my congregation of Ger supplied.

This congregation consists of 3000 families, who during the el years that I have been their pastor, have been languishing for Ger Bibles.

I can with considerable certainty calculate, that the 380 fam (among whom are many, who, since their arrival in this cou have never read a Bible, because they have not the means of ing for one) stand in need of, at least, 300 copies; viz. 150 of large, and 150 of the smaller size; and one third of that number be given gratis.

From the same.

December 12, 181

I HAVE the honour to notify to you, that, on the 18th of Novem I received a packet of 22 German Bibles, and 40 German Testame addressed to me, in the name of the British and Foreign Bible Soci as a provisional supply for our Germans. I beg to express my cerest thanks for this, as well as for the generous grant of 300 Ger Bibles, and 100 German New Testaments, mentioned in your estee letter of the 17th of September last; and I hope that their arrival give fresh encouragement to the families of our German Congregati to proceed in the study of the Holy Scriptures, and likewise pron my plan of establishing German Schools, both in Luneburg and Oakland.

God the Father Almighty be praised for this merciful assistance the helpless condition in which our German Churches and Schools h have been, ever since I came to this place. May he bless and rew his children in Christ, the instruments of his Divine Providence, present friends and benefactors!

From Mr. Divie Bethune, of New York.

New York, January, 13, 181

THE American Bible Society is enlarging its sphere of usefuln and continues to be supported. The Auxiliary Societies are ab two hundred. The Article of the Constitution, which constitutes ev Minister, who is a member, a Manager, has produced a great acces to the funds. It has become a fashion for every congregation throu out the country, to make their Pastors Life Members, by contribu and forwarding to the Treasurer of the American Bible Society th dollars. We have now eight printing-presses at work, and do binding, &c. at our own Depository—a large fire-proof building, stories high, under the direction of an Agent. I was Chairman, lat of a Committee to report a plan for the better regulating of the extensive operations of the Society. In this Report we stated, t during the first year of the Institution, beginning May 1, 1816, th were printed 6,410 Bibles; in the second year, 17,594 Bibles; in third year, 36,000 Bibles, Testaments, &c.; and, that it would be extravagant supposition, that the printing and distribution of Bibles Testaments, in the fourth year, will be equal, or nearly so, to the

gate of the three preceding years. We have an immense tract of ntry to distribute or circulate Bibles through. The new States, t of the Alleghany mountain, are five times the extent of the Atlan- States, and are peopling very fast.

From the Tenth Report of the Bible Society of Philadelphia, 1818.

NUMBER of German Bibles were distributed among German emi- nts. These strangers come to our shores generally in distress for comforts of this life; and unprovided with those "lively oracles" ch might have afforded them comfort in the midst of sorrow, and ted them to a home where changes and sorrows shall be unknown. Board, feeling deeply for their hapless condition, gladly em- ed the opportunity of furnishing them with the Scriptures. he demand for Bibles in the city and county still continues; and ugh the State appears to be increasing. With the increase of the and, the Board cherish the assured hope, that there will be found ncrease of means to satisfy it. The work belongs to Him in whose ds are the hearts of all men, and to whom the silver and the gold ng: and the revival of zeal, and the increase of means, are but the est, they fondly hope, of an abundant harvest. n the land in which God has been pleased to cast our lot, Bible So- ies have increased with a rapidity, and are increasing and acting a vigour, that promise much for the glory of our God and the wel- of our country. Already the stern, untutored son of nature arrests footsteps, as he hears the voice of salvation, listens with attention, bows with reverence to the message of the Lord. The Bible in its , but powerful language, makes it appeal to his heart and con- nce, and exercises over him his constraining power; so that by it, means, "the desert and the solitary place become glad, and the lerness rejoices and blossoms as the rose." Among those Institu- s which grace our land, the American Bible holds a conspicuous ce, for the extensive field and the vigorous tone of its opera- s.

Original Poetry.

LINES ON WOOBURN, BUCKS.

By the late Mrs. B———.

HAIL peaceful Wooburn, dearest native vale,
Where first I told my artless infant tale;
Yet borne away in childhood e'er I knew
What rural pleasures in this valley grew.

Delightful spot! for ever, ever dear,
To thee let grateful mem'ry drop a tear;
On thee may bounteous heav'n propitious smile,
Cheer thine inhabitants, and bless their soil!

How oft, at various times, my lot has been,
To visit friends in this romantic scene;
And in a spring or summer's morn to trace
The ever-growing beauties of the place.
Sometimes to walk through woods or flow'ry mead,
Or climb the hill and se the cattle feed.
There too, with transport, look around, and view
That peaceful cot where first my breath I drew.
Under that roof what happy hours I've spent,
Blest with society, and sweet content.
Perhaps conversing on some tender theme,
Charm'd with the beauties of yon winding stream;
Where sweet meanders swiftly glide along,
To crown the vale, and animate my song;
Or calm contemplating, or lost in thought,
Behold the village church not far remote.
See too its antient form, and gothic tow'r
From this lov'd dwelling or some shady bow'r.
And when the sun retires beyond the hill,
We hear the distant bell or murm'ring rill
Responsive echo in each gentle gale,
Borne by soft zephyrs through the lovely dale.
Then with a friend at silent eve to stray,
While the bright Queen of night illumes our way;
A friend whose gentle admonitions prove
His worth intrinsic, and his tender love.
And when, with fervent zeal, and full of truth;
He kindly warns from slippery paths of youth,
And bids to trust to nought below, but rise
To look for happiness above the skies.
Oh! how unlike the flatterers of the day,
Who wish to charm in order to betray.
Not so this friend—he always points the road
That leads the soul up to that blest abode.
Regard with ecstacy this happy pair,
Blest in each other, though not free from care.
Their mutual love with tender pledges crown'd,
While their dear offspring smiling sport around.
Long may they live, and be for ever blest,
Then leave this world of care, and flee to rest.

And now, dear Wooburn, lovely dale farewell,
Thy never-ending charms around I'll tell:
Accept the humble homage that I pay,
Though weak my tribute, yet sincere my lay.

Biographical Sketch

OF

THE DUKE OF MARLBOROUGH.

Born at Ashe, in Devonshire, A. D. 1650.

(FROM HILL'S MINIATURE PORTRAITS.)

HEROES, by the ancients, were supposed to partake of immortality; and hence, after the death of the body, they were placed among the number of the gods. They erected columns and other monuments over their tombs, and established a kind of worship in honour of their manes. They had six heroes of a superior order, who were supposed to be admitted into the community of the twelve great gods: these were Hercules, Bacchus, Esculapius, Romulus, Castor, and Pollux. In the distinction made between a great man and a hero, the latter is more daring, fierce, and enterprising; and the former more prudent, thoughtful, and reserved. In this sense, Alexander was a hero,

Julius Cæsar a great man. But in whatever light the charac of Churchill is contemplated, he will appear to be one of the few individuals, who, gifted with extraordinary endowmen has been favoured with propitious opportunities of displayi them. He was equally formed to shine at court, and to spre the terror of his arms over hostile nations.

The first rudiment of education he received in the vicinity his native place; being under the tuition of a neighbouring cle gyman: but after the death of his eldest brother, his father r moved him, judging it expedient, as he enjoyed a situation court, to introduce his son to fashionable life at a very early p riod; and at twelve years of age he was made Page of Hono to the Duke of York, afterwards King James II. by whom was much caressed, and zealously patronized.

In 1666, he was made an Ensign of the Guards during t first Dutch war; and this early indulgence of his passion for t profession of arms, as it was his chief delight, proved eventu ally his country's glory. Tangier being besieged by the Moor he obtained leave to serve against them, signally distinguishin himself, and making useful improvements in the military ar On his return to court he was as much esteemed by Charles by his patron the Duke of York.

When the Duke of Monmouth, in 1672, commanded a bod of auxiliaries in the service of France, Mr. Churchill attende him, and was soon after made a Captain in the Duke's own re giment. In all the actions of the famous campaign against th Dutch, he had his full share of danger and of glory; and at th siege of Nimeguen, which happened at that period, he distin guished himself so much, that he was taken notice of by the cele brated Marshall Turenne, who bestowed on him the name o the *handsome Englishman*, an appellation which he long re tained among the French. In 1673, he was at the siege o Maestricht, where he gained such applause, that the King o France made him a public acknowledgment of his service; an the Duke of Monmouth, who had the direction of the attac declared to King Charles II. that he owed his life to the braver of young Churchill. After this he speedily rose to the rank o Lieutenant Colonel; and was appointed Gentleman of th Bed-chamber to the Duke of York, and Master of the Robes.

In 1681, he married Sarah, daughter and co-heiress (wit her sister the Countess of Tyrconnel) of Richard Jennings, Esq of Sandridge, in Hertfordshire. The Duke of York recom

nded him in a very handsome and particular manner to the ng, who in 1682, created him Baron of Eyemouth, in the unty of Berwick, in Scotland, and made him Colonel of the rd troop of Guards. A little after King James's accession, was created Baron Churchill, of Sandridge, in the county of rtford, and made Brigadier-general of his Majesty's army in West: where, when the Duke of Monmouth came to sur- se the King's army, while the Earl of Feversham and the jority of the officers were in their beds, he kept the enemy in y, till the King's forces had formed themselves, and thereby ed the whole army.

When James showed an intention of establishing the Catho- religion in Britain, Lord Churchill, notwithstanding the at obligations he owed him, thought it his duty to abandon royal cause; but even then, did not leave him without ac- ainting him by letter of his intended conduct. Lord Churchill s graciously received by the Prince of Orange; and was by n employed first to re-assemble the troop of guards at Lon- n, and afterwards to reduce some lately raised regiments, and new-model the army; for which purpose he was invested th the rank and title of Lieutenant-general. In 1689, he s sworn one of the Privy-council, and one of the Gentlemen the King's Bed-chamber; and on the 9th of April following, s raised to the dignity of Earl of Marlborough, in the county Wilts. He assisted at the coronation of their Majesties King illiam and Queen Mary: and was soon after made Com- nder-in-chief of the English forces sent over to Holland; and re he laid the foundation of that fame which was afterwards read throughout Europe and the world. In 1690, he was pointed General of the forces sent to Ireland; where he made strong garrisons of Cork and Kinsale prisoners of war. The ar following, King William shewed the good opinion he had his conduct, by sending him into Flanders to put all things in adiness, and to draw the army together against his arrival. is Majesty was also pleased to compliment him by saying "he ew no man so fit for a general, who had seen so few cam- igns."

But such is the versatility of courts, that notwithstanding his luable services, and his extraordinary abilities, he was sud- nly dismissed from all his employments, in 1692; and not ng after, was, with some other Peers, committed to the ower, on an accusation of high treason: which, however, was

afterwards found to be a false and malicious allegation. M
borough consequently was liberated, and his accusers were c
demned to the pillory. About the year 1698, he was recal
to the Privy-council, and being restored to favour, was appoin
Governor to the young Duke of Gloucester, with this extra
dinary compliment from the King:—"My Lord, make h
but what you are, and my nephew will be all I wish to see hi
In July, the same year, he was declared one of the Lords J
tices of England, for the administration of the Government;
which great trust he was placed three times successively in
King's absence. In 1701, he was appointed General of
Foot, Commander-in-Chief of the English Forces, and Amb
sador Extraordinary and Plenipotentiary at the Hague: a
now the scene began to open which displayed his talents in th
full lustre, and crowned him with never-fading laurels.

Upon the accession of Queen Anne to the throne, he w
elected into the Order of the Garter; and after measures h
been concerted with the States, was declared Captain-general
all their forces with a very liberal salary. On the 4th of M
1702, the Allies declared war, and the Earl of Marlborou
put himself at the head of the army, where all the other Ge
rals had orders to obey him.

History has recorded the triumphs of Marlborough in indeli
characters, and the consequences resulting from the terrors wh
his prowess inspired, are probably felt even at this remote p
riod. No summary can convey any adequate idea of the i
portance attached to the illustrious actions of this celebrat
commander. Suffice it, therefore, to notice the rewards a
honours conferred upon him for his numerous and glorious e
ploits.

For his transcendent services in the first campaign, he w
created Marquis of Blandford and Duke of Marlborough, wi
a pension of 5000*l.*, out of the post-office, to devolve for ev
upon those enjoying the title. In 1703, he met Charles I
late Emperor, going to Spain, who presented him with a swo
set with diamonds. In 1704, having forced the lines at Sch
lenberg, he received a letter of thanks from the Emperor Le
pold, written with his own hand: an honour seldom done
any but Sovereign Princes. After the battle of Blenheim, whi
was fought with unparralleled bravery and success, and in whi
the French sustained the *serious* loss of 27,000 killed, a
12,000 taken prisoners, he received congratulatory letters fro

ost of the Potentates in Europe, particularly from the States-
eneral, and from the Emperor, who desired him to accept of
ie dignity of a Prince of the empire, which, with the Queen's
ave, was conferred upon him by the title of "Prince of Mil-
enheim, in the province of Swabia." After the campaign was
ıded, he visited the court of Prussia, where he had laid such
lans, and effected such measures, as entirely suspended the
isputes with the Dutch, relative to the estate of King William;
hich wise and prudent conduct caused the whole confederacy
acknowledge that he had performed the greatest service possi-
le to the common cause.

Upon his return to England, the Queen, to perpetuate his
emory, and as a mark of gratitude, granted the interest of
ie crown in the honour and manor of Woodstock and hundred
f Wotton to him and his heirs for ever; to be held by the te-
ure of presenting to the Queen, her heirs and successors, on the
niversary of the day on which the victory was achieved, at
ie castle of Windsor, a standard with three fleurs-de-lys painted
ereon. Orders were likewise issued to the comptroller of the
ublic works to erect a magnificent palace for the Duke, which
ceived the appellation of Blenheim. In 1705, he made a tour
Vienna, upon the invitation of the Emperor Joseph: who
ighly caressed him, and made him a grant of the Lordship of
Mildenheim.

After the campaign of 1708, the speaker of the House of
Commons was sent to Brussels purposely to compliment him:
nd when the distinguished hero returned to England, he was
gain complimented in the House of Lords, by Lord Chancellor
Cowper. All his important services, however, and all the high
onours conferred upon him, were not sufficient to preserve him
om being assailed by a clamorous populace, traduced by hired
bellers, abandoned by the Queen, and eventually disgraced.
So little dependance can be placed on popular applause, so little
s the highest merit regarded when the fluctuating tide of opinion
egins to change, that a bad man may meet the acclamations
vhere he deserves censure, and a good man reproaches where
ie is entitled to praise.

The ministry being changed in 1710, his interest daily de-
lined; and in 1712, on the first day of the new year, he was
emoved from all the situations he held under government.
nowing, however, that the more signally a man is distinguished,
he more he will be envied or traduced, he quitted the scene of

temporary ingratitude, and, landing at Ostend, visited his pri cipality of Mildenheim, and several towns in Germany, whe he was received with every mark of approbation, and all t honours due to his rank and character. Having spent nearly tw years on the continent, he returned to England, and enter London three days after the death of the Queen. His enemi it appears, during his absence, had lost their fury, and we softened into candour; for on his arrival into his native count he was received with every demonstration of joy. After bei welcomed by the nobility and foreign ministers, he attended George I. in his public entry through London, who appointe him Captain-general, Colonel of the first regiment of foot-guard one of the Commissioners for the government of Chelsea hosp tal, and Master-general of the ordnance. Some years before h death, he retired from public business.

He died at Windsor-lodge, A. D. 1722, in the 73rd year his age, and was interred with the greatest solemnities in Wes minster-Abbey: whence his remains were afterwards remove and deposited in the Chapel at Blenheim; where a noble mon ment is erected to his memory. His character and achievemen are ably delineated on the pedestal of a stately pillar, raised the honour of his Grace in Blenheim-park. This elegant pr duction, a part of which is here subjoined, is supposed to ha flowed from the classic pen of Lord Bolingbroke, and is said be as just as it is beautiful.

John, Duke of Marlborough,
The hero, not only of his nation, but of his age;
Whose glory was equal in the council and in the field;
Who by wisdom, justice, candour, and address,
Reconciled various, and even opposite interests;
Acquired an influence
Which no rank, no authority, can give,
Nor any force but that of superior virtue;
Became the fixed important centre,
Which united in one common cause
The principal states of Europe;
Who by military knowledge and irresistable valour,
In a long series of uninterrupted triumphs,
Broke the power of France
When raised the highest, when exalted the most,
Rescued the Empire from desolation,
Asserted and confirmed the liberties of Europe.

He left behind him a numerous posterity, allied to the noblest an greatest famities in these Kingdoms. The noble pile near Wood

ock, which bears the name of Blenheim-house, may be justly yled his monument: but, without pretending to the gift of ophecy, one may venture to foretel that his glory will long rvive that superstructure: and that so long as our histories re- ain, or indeed the histories of Europe, his memory will live id be the boast of Britain, which by his labours was raised to e the first of nations, as during the age in which he lived, he as deservedly esteemed the first of men. If he had foibles, as ey are inseparable from human nature, they were so eclipsed y the superior lustre of his virtues, as to be scarcely perceived, r willingly forgotten. How much he has been celebrated in oesy, is well known by Addison's "Campaign," and by Phi- os's "Blenheim." Mr. Addison, in his "Rosamond," has roperly assumed another and voluntary occasion of paying a ne compliment to his Grace's military exploits, and the glory y which they would be succeeded. Upon the Duke's removal om his places, an Ode was inscribed to him by Mr. Somer- lle, animated with the zeal of Whiggish enthusiasm, and con- ining some passages that are truly poetical. Another Ode, ot much inferior in spirit, was addressed to the hero, on his nbarking for Ostend, in 1712.

Instructive Essay.

OF HEARING THE WORD PREACHED.

From Burkitt's Poor Man's Help.

Our blessed Saviour being constituted and appointed by is Father, to be the supreme prophet and teacher of his hurch, when here on earth, he discharged this office personally, oing himself into all cities and villages, teaching and preaching he kingdom of God, St. Mark vi. Now he is ascended into eaven, he teaches his church ministerially, by his ministers and

ambassadors, whom he has enjoined, in his name, and by a
thority derived from him, to teach his people to observe
things whatsoever he has commanded them, St. Matt. xxvi
ver. 20. at the same time laying his people under a strict i
junction and obligation also, to take heed that they hear, (Ma
xi. 15.) To take heed (Mark iv. 14.) what they hear; and
take heed how they hear, Luke viii. 18. Where observe, th
as there is a law enjoining hearing, so there is also a rule to m
dify the act of hearing. And indeed, if we consider the majes
and authority of the person speaking to us in the Word, ho
deeply we are concerned in what we hear, the contrary effec
that the Word has upon its hearers, the paucity and fewness
those whom the word works savingly upon, and the shortne
and uncertainty of the time which we have to hear the Word i
such considerations cannot but excite our care, and cause
to take heed how we hear.

Now, that you may hear the word preached with the greate
profit, the following directions may be of use and advantage
you.

1. Hear the word of God preparedly. Consider serious
with thyself, whose Word it is that thou are going forth to hea
the Word of the great and holy God, by which you must
judged, 1 Thess. ii. 13. Fix your end and aim right in goi
forth to hear the Word, and that will have a special influen
upon your hearing; come not to the good Word of God wi
an evil frame of heart, either with pride, prejudice, or passio
but lay aside all filthiness, and superfluity of naughtiness, th
you may receive with meekness the ingrafted Word, which
able to save your souls. But especially take the throne of gra
in your way to hear the word of grace. The Word works n
as a natural agent, by any inherent quality of its own, but
moral instrument in God's hand. Now as it is God that giv
a blessing to the Word, so it is prayer that obtains such bles
ing, say, therefore, with David, Lord, open thou mine eyes, th
I may see the wondrous things of thy law; make me unde
stand the way of thy precepts. And if thou wantest words
express thy desires upon this occasion, make use of the pray
mentioned at the end.

2. Hear the Word attentively; fix thy mind upo
and apply thy thoughts unto, what is spoken; suffer not vai
thoughts, or drowsy negligence, to hinder your attention; for
shows a vile esteem that we have of the word of God, when w

ve place ordinarily to wandring thoughts and a drowsy eye in e hearing of it. It is said of Lydia, Acts xvi. 14, That the ord opened her heart, that she attended to the Word, which as spoken of Paul. Observe; first, her heart was opened, en her ear. From whence I gather that the great reasonof rsons not attending to the ministry of the Word is a defect in eir hearts; where the heart is open, the ear will not be shut. h! what great vanity of mind and levity of spirit does it argue men, to yield a far greater attention to reading romances, an when a message from God is delivered to them, even a mes-ge of life and death.

3. Hear the word of God reverently. Labour to remem-r and hold fast what thou hearest. To this the apostle ad-seth, Heb. ii. 1, Let us give the more earnest heed unto the ings which are spoken, lest at any time we should let them slip. lany complain of the weakness of their memory, they cannot member the word as they desire; let such take the following lvice, viz. Labour for a full and clear understanding of the atter delivered. The clearer apprehension we have of truth in ur understanding, the firmer impression will they make upon ir memory. Ignorance is one of the greatest hindrances to e memory. Again, labour to excite, and quicken, and stir up nd awaken your affections of desire and delight, in and towards he word of God. David says, Psal. cxix. I delight in thy recepts, I will not forget thy word. We also find it true by ommon observation—that passage in a sermon is best remem-ered by us which did most affect us. But especially, if you ould remember what you hear, be much in the present medi-tion of the word you have heard. The Word preached is ompared to seed sown; now meditation is the harrow that overs this seed. This must be used as speedily as we can, fter we have been under the ordinance, otherwise Satan, that ird of prey, will endeavour to steal away the precious seed out f our hearts.

4. Hear the word of God applyingly. Make a particular nd close application of the truths thou hearest to thy own oul. It is observable, that the word of God is compared in cripture to such things as do require a close and immediate pplication. As seed, that brings forth no increase as it lies in e chamber, but when cast into the furrows of the field; to read, which nourishes not when standing upon the table, but hen applied to the stomach; to rain, which fructifies not when

hanging in the clouds, but when drank in by the thirsty ear
This was the reason why St. Peter's sermon met with such su
cess, why so many thousand souls were converted by it, eve
hearer applied what was spoken to himself, then said, Men a
brethren, what shall we do? Acts ii. 37. Application is n
only the life of preaching, but of hearing also.

5. Hear the word of God believingly. All the want
success which the preaching the Word meets with, proceeds fr
unbelief, Heb. ii. 2. The Word preached did not profit, n
being mixed with faith in them that heard it. There is a m
tual relation betwixt Faith and the Word. No faith witho
the Word, it comes by hearing; and no profiting by the Wo
without faith; the Word fighteth boldly, and worketh mirac
lously under Faith's banner; it is the power of God unto salv
tion, but only to them that believe. Faith in the precept cau
eth subjection. Faith in the threatnings causeth humiliatio
Faith in the promises worketh consolation. Were the threa
nings and promises which are daily preached duly believed, wh
a mighty influence would they have upon the lives of me
The threatnings would affright us from sin, and the promis
allure us to duty.

6. Hear the word of God meekly. Take heed of ang
and passion, either against the message or messengers of Go
Many sinners are angry when the Word reproves them for th
sins, and threatens them for their abominations. 2 Chron. x
10. Asa was wroth with the prophet, put him in prison, w
in a rage with him. If such rage was found in a good a
holy man, whose heart was perfect with the Lord his God, wh
fury and indignation may we conceive oftimes to boil in a wic
ed man's breast, when his sins are discovered, reproved, co
demned, and threathened, by the ministry of the Word? An
therefore, St. James gives advice to receive with meekness t
engrafted word, James i. 21. Consider, O sinner! how u
seasonable and unjust thy anger and displeasure is, when t
sins are reproved by the ministry of the Word; either th
must be angry with the messenger, or with him that sends t
message; to be angry with the messenger is unreasonable,
God will reprove him, if he neglect to reprove theee, thy blo
shall be required at his hands; and to be displeased with t
message is unjust, for wilt thou impudently break and viol
the law of God, and not endure to be told of thy faults?
you say that this preaching of the terrors and threatnings of t

v, is the ready way to drive men to despair, I reply, that it is t the hearing but the rejecting of reproof that lays men open despair. Peter received our Saviour's reproof and repented; das rejected Christ's reproof, and that drives him to despair, and xt to the halter; he went and hanged himself, St. Matt. vii. 5.

7. Above all, hear the word of God practically. When the nister's duty is done, the hearer's work begins. He heareth ermon best, who practiseth it most. This practical hearing the Word will evidence thee to be an understanding hearer, al. cxi. 10. A good understanding have all they that do his mmandments. It will evidence thee to be a retentive hearer, cause this practising is the end of our remembering. It will idence thee to be a believing hearer. Who believed Moses's rd concerning the plague of hail, but they that made the cat- flee out of the field into their houses? Who are they that lieve the threatnings of the Word, but such as upon the de- nciation of the threatnings do flee from the wrath to come? christian! do not only hear and admire, but hear and amend; ey from thy heart the form of doctrine delivered to thee, and en thou art blessed in thy deed. To excite thee thereunto, nsider first, that this practical hearing of the Word glorifies e Word, and God in the word, above all. To come to the ord without any desire or design to glorify God by it, is the ight of prophaneness; to pretend; and not to do it, is the pth of hypocrisy. The apostle himself desires the prayers of e brethren, 2 Thess. iii. 1. That the word of the Lord may ve a free course, and be glorified. When is God glorified, t when his word is believed, entertained, practised, and obeyed? o encourage thee to practice what thou hearest, consider our viour's promise, John ix. 31. If any man be a worshipper of od, and doth his will, him he heareth.

8. Be careful to make an account of thyself after thou hast ard the word preached. God has indued every man with a ble faculty of self-reflection; he has a power of calling him- lf to an account for the several actions performed by him. ow when a christian, after hearing of the Word preached, is und in the exercise of this duty, frequently and faithfully in- rrogating his own heart, what he has heard, and how he has eard, it is a good evidence of his sincerity; both because, first, is a secret duty; and, secondly, a searching duty. This is not ie hypocrite's walk, who desires not to search himself, nor that

the Word should search him, he is for taking all upon trust, a nothing upon trial. And having called thyself to an account secret, how thou hast heard the Word in public, what ben thou received, and what assistance thou enjoyest; call, likew thy family (if thou hast any under thy charge) to give thee account what they heard, and how they understand, endeavo ing to inform their judgments aright as to the nature of th divine truths they have heard, and praying with them and them, according to the directions given before.

Interesting Anecdotes.

The late Rev. Samuel Pearce, of Birmingham, being o week-day evening in town, and not engaged to preach, asked friend, Mr. S., where he could hear a good sermon? Mr. mentioned two places. "Well," said Mr. P., "tell me t character of the preachers, that I may choose." "Mr. D. said his friend, "exhibits the orator, and is much admired f his pulpit eloquence." "Well," said Mr. P., "and what the other?" "Why, I hardly know what to say of Mr. C. he always throws himself on the back ground, and you see h Master only." "That's the man for me then," said the am able Pearce," let us go and hear him."

Rustic generosity in an Emperor of Russia.—The Emperc Avan, predecessor to Peter the great, was a man of genius an humour, though most polished by a good education, which wa not known in that savage empire. He loved frequently to dres himself like a beggar, and ramble ten or twenty miles roun Moscow, for Petersburgh was not then built. One day, whe he was out upon his rambles, appearing in most miserable rags he went begging round the whole village, and could get nothing

st, at the skirts of the town, he knocks at a poor man's door. poor labourer rose and let him in; he made grievous com- nts as though he was almost starved to death. "Come into back room," says the poor fellow, "I will get you some- g to eat. Accordingly, he prepared him some boiled eggs, some coarse black bread. "Here," says he, "is the best uals I can get, for I am but a day-labourer, and I have got or five chubby children, and my wife is like to give me her. Her mother is with her, and expects every minute the ul event." In about an hour the poor fellow stepped out brought in a brave boy. "Here," said he, "see what God ighty has given me." The emperor was astonished at the w's cheerfulness, and as he was weary, he laid himself down n a bed of straw, but he could not sleep for wonder and asto- ment. But the poor fellow went to bed, and slept. In the ning before he went out to work, the beggar said to him, onest friend, do put off the christening of your child till the noon; I will go to Moscow, and try to procure some rich id to stand as surety to your child." The poor man did not much regard to a beggar in rags, however, he waited till two o'clock, when on a sudden a great noise was heard at door, he looks out and sees some soldiers with their swords wn, on their prancing horses; immediately up comes the al coach, in which was the emperor in his royal robes. ome, honest fellow," say he, "I am that beggar that lay at house last night, give me the child, and let us go to church, stand surety to it." As soon as the ceremony was over, he e the boy back into his father's arms. "Take this boy to wife, bid her nurse it up for me; as soon as it is capable of od education, I'll take care of it. In the mean time take of thy family, live together, and be happy. Fare thee l."

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gnorance.—I was at Pewsey, says one, attending an old man nt indifferent character, approaching his end, and endea- red to impress him with a sense of his sinfulness, and the essity of looking to Christ for pardon and peace; but he per- ed he had always done his duty as well as he could, and had er done any harm to man, woman, or child, in his life. An woman, who well knew him, and observed my pity and

surprise at his ignorance and insensibility, came up to the be and seizing his elbow, shook it, and said, "John, thee must te the gentleman, thee art a great sinner." The ignorance, an hardness of heart of dying sinners, can only be known to thos who attend their departing hours.

The Rev. John Elliot, a minister of the sixteenth centur was a man of the most eminent piety—he was a man of praye and knowing by experience the utility of that exercise in pr vate, he was remarkable for promoting it among his friend When informed of any important public news, he would sa "Brethren, let us turn all this into prayer." When he paid visit to his most intimate acquaintance, he used to say, 'Com let us not have a visit without a prayer." More particular in the company of ministers, he would say, "Brethren, the Lor Jesus takes much notice of what is said and done among hi ministers when they are together; come, let us pray before w part." Once on a visit, finding a merchant in his counting-hous where he saw books of business only on his table, and all hi books of devotion on the shelf, he gave him this advice: "Si here is earth on the table, and heaven on the shelf; pray don sit so much at the table as to forget the shelf; let not earth b any means thrust heaven out of your mind."—Evan. Biog. vo ii. p. 108.

Miscellaneous.

ORIGINAL OBSERVATIONS, RESPECTING THE CAPE OF GOOD HOPE.

(FROM HULBERT'S AFRICAN TRAVELLER.)

THE intention of the compilers of the African Traveller, is professed to be, not merely the amusement of their readers, bu to promote the grand purpose of Geographical Science, Natura History, Colonization, Missionary exertions, &c.; and also to

ew to those persons who are desirous to emigrate, and anxious obtain that sort of independency which arises from the possesn of a tract of land under their own cultivation, that the itish Settlement of the Cape of Good Hope has peculiar adntages.

To a zealous disciple of Jesus Christ, seeking to promote the use of his Lord and Master, what an extensive field of usellness is open to his benevolent view. Kraals of Hottentots, llages of Dutch Boors, living as if there was no God in the orld—no Hell to fear—nor Heaven to gain. These are real jects of pious solicitude. That great good is and may be efcted by Missionary Labours, various accounts in the preceding ages are ample testimonials.

To enterprising Merchants there appears an almost certain rospect of success. The wines and other productions of the ape, will, in no distant period, be in high estimation in this untry; while, from the rapid improvement of the colony, our anufacturers will find a ready market for the produce of their genuity and industry.

The climate of the Cape is far from being unfavourable to itish Constitutions. A respectable commercial Gentleman ow resident in Shrewsbury, and who, prior to the year 1815, ad resided eight years at Cape Town and the adjoining neighourhood, has most obligingly furnished the Editors with the llowing particulars, in answer to questions by them proposed:

Q. 1. *Is the climate of the Cape of Good Hope healthy and favourable to Europeans?*

"The climate of the Cape I conceive to be very healthy and eculiarly adapted to European constitutions, even more so, an to the native Africans and Blacks. Were the Europeans t the Cape to be more temperate in the use of new wines, parcularly the lower classes and the soldiers, there would be an stonishing difference in the bills of mortality. From the situaon of Cape Town, it strikes me most forcibly, that the town vould be very unhealthy during the summer months, were the outh-east winds not to blow so repeatedly during this season.— Jpon the whole, the Cape is a fine healthy place; and during he eight years I was at the Cape, I enjoyed a better state of ealth, than I have ever done in this country."

Q. 2. *Do the farmers of the Cape enjoy the comforts of life?*

"The wine and corn farmers, twenty, thirty, forty, and e
fifty miles from Cape Town, certainly enjoy the comforts of
and, with few exceptions, they are pretty well informed. F
ther up the country, those farmers whose occupation consist
breeding cattle and sheep, appear to live in a miserable sta
but they generally live to a much greater age than the corn
wine farmers."

Q. 3. *Could you recommend the Cape of Good Hope as*
eligible situation for a British Settler?

"The Cape, no doubt would be a very eligible situation
English farmers to settle in, provided Government would f
nish them with a free passage, implements of husbandry, a
grants of land; but in my opinion it would not be advanta
ous to British emigrants, without such privileges. I belie
there has been application made to government for English f
mers, since the Caffrarian war, in 1813, in consequence of
representations made by Col. Graham, who pointed out th
part of the colony adjoining Caffraria, as a fine field for cultiv
tion. Many Dutch farmers have subsequently had grants
land in the neighbourhood of Graham Town.

The preceding brief, but invaluable intelligence receives eve
degree of confirmation from the following important informati
and judicious observations from a work recently published,
the importance of the Cape of Good Hope, as a colony to Gre
Britain, &c. By Richard Barnard Fisher, Esq.

Of the Soil of the Colony of the Cape.

Of that vast extent of the country, says Mr. F. which is n
occupied by the most rugged, sterile, and stupendous mou
tains and immeasurable deserts, particularly near the coasts,
barren sands, and immense lakes, both of salt and fresh wat
there are unmeasured tracts of land, of a soil extremely cong
nial to a vast variety of cultivation. Of course the soil is ve
different in different places, but the most prevailing are blac
peaty, or boggy sort of soil, like that of the fens of Lincolnshi
or the bogs of Allen, in Ireland, which have been recovere
and a sandy soil of various kinds and colours of sand. Eve
thing depends on the quantity of moisture on both these soil
and where the quantity is considerable, either from the rains
from springs and water courses, which in some parts are in abu
dance, the warmth of the climate produces the quickest veget

on, both as to seeds sown, or spontaneous productions of the arth.

Besides these two soils, there is one that very much resembles /hat we call brick earth, and of which are very good building iaterials made, and another of a saponaceous kind, or sort of iller's earth, of a reddish colour, with which the Hottentots ften colour their faces, and which is frequently used as fuller's irth or soap, by the English soldiery. Neither chalk, flint, or gravel is, I believe, from the best information, to be found i the colony.

Of the productions of the Cape.

A very wide and extensive field here most naturally opens self, in the which the natural philosopher would have the most mple scope for the display of his powers. It will be quite sufcient for our present purpose to enquire after such productions s may be of general use and of acknowledged value.

Independently, then, of animated nature, which, perhaps, is f more infinite variety in this than almost any other country i the whole world, I proceed to speak of the natural production f the soil; and to the speculative philosopher another extensive eld might present itself. But a sort of enumeration of the most eneral shall now satisfy.

Excepting the article of trees, and grasses, and some few uits and roots, few of the productions seem to have been indienous. But the general congeniality of climate is such as to dopt the production of other climates as its own. Corn and rain of almost every country in the whole world will grow in ifferent parts of the colony. European Wheats and Barleys hrive best and are most used, but the Indian wheat grows qually well, and is very productive. Rice is said to grow, but am not sure of it, any more than of the sugar cane; and hose who have asserted that fact have, I believe mistaen a cane very frequently met with for the sugar cane. Coffee nd cotton I have seen grow in great perfection, but not tea. European grasses, where there is great advantages of moisture, ill grow, but much difficulty attends their cultivation. The rasses of the interior of the country are very abundant, and exremely long and wiry. In those parts where they have no rass, green corn, principally barley, is used both as green food or cattle, and as provender for hay. The various sorts of ulse seem to do least well, and are not much attended to, even i the gardens. Besides the timber and trees of the country, /hich are wonderfully various in their kinds, Mr. Barrow reck-

oning upwards of forty, and Dr. Mackrill upwards of seventy the oak and the elm of Europe thrive well, but particularly the oak, although the growth of it is exceedingly slow. Many, but certainly not all (as has been asserted)of the tropical fruits are to be found in the colony, and very many of them apparently spontaneous. To some fruits the climate is evidently much more congenial than others. The vine, for instance, which certainly was not indigenous, flourishes to an extent unparalleled, while the peach, nectarine, and apricot, degenerate. The gooseberry currant, and raspberry, will not fruit at all; and nuts of every kind likewise degenerate. The various tribes of melons, cucumbers, goards, and pumpkins are luxuriant and abundant in the most unbounded degree. The fig, likewise, whether indigenous or not, is in great abundance. Oranges, lemons, and citrons, are of a recent importation in the colony, yet grow well and are very productive. Many of the West India fruits, whether or not originally brought from thence, thrive well.

To the immense and wonderful productions of flowers, which exceed description, must be added a long tribe of the most valuable medicinal plants, whose various virtues and valuable qualities, although so well known to the natives, are yet little known in our Materia Medica. They may still be well worth our serious attention. The Aloe particularly flourishes very abundantly in almost every part of the colony.

Buffon and other naturalists have treated so particularly of animals, that it would be impertinent in this place to speak of them, more than as a production that may be made of use and profit. I shall only, therefore, mention the elephant and hippopotamus, the one for its ivory and the other for its skin, and the breed of oxen. These are very numerous and may be made very productive in various ways.

In the mineral world, the productions of salt are very extraordinary, and capable of much valuable application; but excepting this article, I have not learnt that any of the ores have been discovered, although gold, in very small quantities, is said sometimes to be found on the shores, and coal has been supposed to rest in some of the mountains, and attempts have been made to discover it, but hitherto in vain. Precious stones, such as cornelians, agates, &c., are picked up in great abundance in some parts of the interior.

Present State of Religion at the Cape.

I have already hinted at what, on fair enquiry, will be found

ne the case, that the religion of the Colony is at a very low ebb. Notwithstanding all the pains that have been, and are now taking h comparatively a few only of the original natives, the Hottots, the slowest possible advances have been made, and the l and undisguised truth is, that these people, most certainly, not gifted with memory. Mr. Barrow mentions that they rer know their own age, and which, from their appearance, it often difficult to guess. The two other races of original natives in much too savage a state to attempt to civilize. With the tlers, then, and their dependants, whatever little there is of reion, it is to be found.

The Dutch, French, and Portuguese are either Lutherans or Clvinists by profession, and have each their church and their stors, one of whom, by way of pre-eminence, is called the ishop or Superior, but by whom that title is conferred, and what s his rights and authorities, I have not been able to learn. Among the slaves there seems no idea whatever of religion, except with the Malay slaves, who have houses of meeting on the evening of the Sabbath, and on particular days, where, under the lea of religious ceremonies, the most horrid and diabolical exsses are committed.

With the slaves in general, the day of rest to all the world esides, was, until lately, a day of the hardest and severest labour. On this day they were paid by their masters for their work, nd were thus enabled to purchase with their hire something to aintain them during the rest of the week, to help out the scanty ttance allowed them. This practice, however, I have lately unerstood to be abolished by the late Governor, Sir John Cradock. For the English settlers and the garrison, a colonial chaplain is ppointed, and service is very regularly and constantly performed n the Reformed Church in Cape Town. There are, besides, ectaries of different denominations, who have handsome places f worship. Except in Cape Town, there are not, in the whole olony, more than five or six churches, or any place of worship whatever. Such is the real and true state of the country in this articular.

The Clergy, of course, cannot be numerous. Besides their ordinary duties as Clergy, they have the direction of funds raised or the relief of the poor. They are tolerably well provided for out of the public funds.

Of the present state of Trade at the Cape of Good Hope.

The wine trade, and the whale fisheries present themselves as

objects of export from the Cape, which would very much facil tate the general trade of it; but neither the one nor the oth have hitherto had sufficient encouragement given them.

The wine trade has been in the hands of a very few rich, indo lent Dutchmen, who purchase the wine of the Boors from th interior, and have used it principally for their home consumptio or exposed it to countries where there have been no import dutie but have never sent any quantity to this country, in return fo English commodities, on account of the heavy duties. The st mulus, therefore, till now, has been wanting.

The whale fisheries can only be considered as in a state of in fancy, (for at present these are in a very few hands,) and requi every encouragement and assistance. That they might, wit proper attention, be made extremely productive, is a point have never heard disputed.

From these two articles, then, what a prodigious return woul be made; and the Cape market might then receive from th country not only an ample supply for its own colony, but woul soon become a market for other countries, particularly the isle of France and Bourbon and Java, all of them, at this momen excessively ill-supplied with any and every sort of European pro duce.

Speculative men have had an idea of making a sort of circuitou trade, by a merchant in this country sending to his correspondei at the Cape a cargo of such articles as the colony are well know to be in great want of, and which would, of course, find a read market; and, instead of receiving money or bills for the amoun take in a cargo of wines or other articles, such, perhaps, a corn, in the same bottom, to the West Indies, and disposin of these articles in the like manner, as at the Cape, freigh home with West India productions. And by this circuitou mode of trade, a great saving of time is proposed, as well as great saving of expense, as the three voyages would, in fact, b performed in nearly as little time as a voyage out and home is no performed.

There may be, probably, objections to this scheme. However this, or any other, may be well encouraged in idea, as it must b confessed that at present nothing can be more wretched than th state of trade, which is principally owing to the want of commo dities to make a return to the English market; and, in som measure, to the apathy and indolence of the Dutch settlers a merchants at the Cape. (*To be continued.*)

Religious Intelligence.

From the Seventh Report of the Blackheath Auxiliary Bible Society. May 16, 1818.

Some pleasing circumstances respecting the association at Paul's Cray, were related at the last anniversary of this Society. The children have, with their own savings, purchased 81 Bibles; keeping some for their own use, and giving others to their poor neighbours, who were solicitous to obtain them.

Within the last three months, a great part of Woolwich has been again visited; and the anxiety of the poor to obtain Bibles, is truly gratifying. Some are subscribing a shilling, some sixpence, and others three pence per week. One poor man, a labourer in the Royal Arsenal, has, for some time, applied sixpence out of his weekly earnings, to learn to read; which he has now accomplished, and he reads the Scriptures with accuracy. He also subscribed one shilling per week, to purchase for himself a Bible; and, having obtained it, he continued the same subscription to purchase one for his brother.

The committee of a Benevolent Society at Deptford, formed for the purpose of visiting and relieving the sick and distressed, having received information that a poor aged woman had met with a bodily injury, which had reduced her to a state of the utmost wretchedness, sent their visitors to her. They went on a sharp winter's evening, and found her lying on a heap of rags, not deserving the name of a bed, without either sheet or blanket, and her afflicted body covered only by a tattered silk cloak, and a ragged bed quilt. The window panes were broken; she had no fire, nor any money to purchase fuel. When the visitors expressed their concern at finding her in such deep affliction, she replied, "My distress is indeed great, but far short of what I deserve. I thank God that it is no worse, and pray for resignation to his will, that I may suffer without murmuring." Notwithstanding the extreme wretchedness of her situation, she appeared serene, and even cheerful; and, on being requested, gave them a short account of her former life. She had been brought up with respectable prospects, and received a suitable education; as was evident from the general propriety and correctness of her language. Until her fortieth year, she had lived comfortably. After that, in consequence of an adverse change in her circumstances, she opened a little school; but was frequently unable to procure the money due to her; and was, at length, from ill health and other causes, obliged to relinquish that employment. For a considerable time she had only nine-pence a week to support her; and during the last three years, she had subsisted principally on what she had picked up in the streets, and at fishmonger's stalls. "Three weeks

ago," said she, "I met with the accident which now confines me; a
though, during the time I have been thus confined, I have been de
tute of most of the necessaries of life, I can trust in my heavenly
ther." A Bible which she had received through the instrumentality
the Deptford Bible Association, lay on her tattered bed. She laid
hand upon it and said, "At six years of age I could read my Bib
but I have learned more from it during this affliction than I did bef
in all my life. Oh, what a treasure is the word of God!" The sa
persons frequently visited her afterwards, and uniformly found
evincing the same resigned, contented, and thankful disposition;
same tranquil reliance on the word of God; her Bible always appe
ing to furnish her chief support and consolation.

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*From the Fifth Report of the Auxiliary Bible Society of Boston in L
colnshire, May 28, 1819.*

When the Ladies Association was upon the eve of being formed,
was the opinion of some, that, probably, there was not any urgent wa
of Bibles in Boston, or that, if such want did partially exist, the poo
classes were not at all desirous of possessing Bibles, because, genera
speaking, they were in such circumstances as to enable them to p
chase copies, if so inclined. This opinion, which, in one shape
other, has unhappily paralyzed many a benevolent project, and whi
it is to be feared, still obtains too general currency, was found, up
investigation, to be in direct opposition to matter of fact. It was d
covered, that in three districts only, out of thirty-five into which
town was divided, one hundred families had no Bibles in their hous
and, as to their not being desirous to possess copies of the Scriptur
it is highly gratifying to inform you, that, in the short space of th
weeks after the Association was formed, not fewer than five hund
persons commenced subscribers for this very purpose. Numbers
these evinced a very earnest solicitude to obtain a copy immediate
and more particularly to some aged persons, who remarked, that th
might not live to become possessors of so rich a treasure, if they m
wait until their respective subscriptions were completed. The con
quence was, that many subscribed sixpence and even one shilling
week, in order to have their Bibles sooner; and numbers have purch
ed copies for their children. But, in addition to these pleasing and
couraging facts, your committee would further observe, that furnish
the poor with the Sacred Scriptures has not been the only advanta
arising from the Ladies Bible Association. It has produced its col
teral advantages also. By weekly visits to such poor families as
subscribing for Bibles, the collectors have obtained a correct acqua
tance not only with their moral, but also with their temporal dome
wants. These wants have kindly been supplied; the various distres
of numbers have been greatly alleviated; the sick have been furnis
with medicine: the hungry have been fed, and the naked have b
clothed. A Clothing Society also has been formed, and is principa
supported by the ladies, who are the active members of the associati
The feelings of regret, which numbers have expressed, in acknowle

to the ladies their inability to read the Bible, even if they possessed
nas led to the establishment of an Adult School: the sole object of
ch is to teach poor uneducated persons to read "the Holy Scriptures,
ch are able to make them wise unto salvation, through faith which
Christ Jesus."

he total sum collected by the ladies, from March 1818, to April
9, is 279l. 15s. 6d. of which sum 76l 8s. 2d. has been contributed by
subscribers, and 194l. 7s. 4d. by subscribers for Bibles. The num-
of the former, since the former Association, is 356, and of the lat-
846, making a total of 1202 Subscribers. Three hundred and fifty
have received their Bibles, of whom only twenty-three have discon-
ued their subscriptions. Of the above number of Bibles and Testa-
nts distributed, not more than six copies have been given gratuitously
e it has been formed, as was intimated in your Third Report, that the
n of selling the Scriptures to the poor, according to their respective
lities, has a decided advantage over gratuitous distribution.

From the Report of the Tewkesbury Auxiliary Bible Society.

June 18, 1819.

HE whole number of copies distributed since the formation of this
iety, is, of Bibles, 1301; of Testaments, 726; making, in the whole,
7. The amount of subscriptions, donatsons, and monies received for
ks sold, in the past year, is 385l. 16s. 3d.; and the sum of 396l. has
n remitted to the Parent Society.

'o the Ladies Association your Committee are greatly indebted.
it institution (which owes its origin to the judicious remarks made
the Hon. and Right Rev. the Lord Bishop of this diocese, as to the
at benefit that would result even from penny subscriptions, when his
lship did this Society the honour of presiding at a former anniver-
y) has become the grand agent in the distribution of the Bible
und us. Alive to all the tender sensibilities of their sex, prudence,
gence, and perseverence, have led them to seek out the abodes of
poor who were destitute of the Scriptures, and to devise the best
ns by which their want of them might be supplied. Since the for-
ion of the Ladies' association (not a year and a half) they have sold
3ibles, 421; of Testaments, 119; making 540 copies; and have now
scribed for 306 Bibles. To the mode of collecting from the poor for
les, some persons seriously object, as if it connected with it unkind-
s, and even cruelty; but, the fact is, that considerable benefit has
ilted, in various ways, to the parties contributing. In many in-
ices it has been productive of an increase of carefulness and industry
heir habits. It has given a higher tone to the feelings and morals of
ıy than they have usually possessed; it has induced them to take a
erous interest in the good of their fellow-creatures; and thus have they
taken of the pleasure of communicating, as well as of receiving benefit;
, in some instances, the collectors have witnessed, with delight, that
pleasure has not been inconsiderable; so that a real advantage is
arted to their moral character by receiving from them their little

contributions in such a cause. But, farther, it is evident, that the sa cred book itself has, on this account, been held in greater esteem, an has been more carefully preserved and read. And still more, the ver act of collecting the pence has been the occasion of discovering tha wretchedness, and of devising means for its alleviation, which otherwise had remained, with all its weight, without consolation or relief. Thes remarks are abundantly confirmed in the interesting Report of th Association lately published, where, we are told, "that the poor hail with delight and gratitude, the means thus afforded them of obtainin the Sacred Volume." The employment of the ladies, then, in thi work, is one of those that adds dignity to the female character.

Original Poetry.

THOUGHTS ON DEATH.

O Death! thou great unknown, yet dreaded power,
To whose decree each mortal must submit;
Fain to the courts my feeble thoughts would soar,
Where thou in awful majesty dost sit.

Why is it nature shrinks from thine embrace,
And shudders when she but believes thee near?
Why does each creature fly before thy face,
Nor without terror view the funeral bier?

Surely this world is not so kind a soil,
That to take leave should be so hard a task;
Hence Virtue mourns, while Guilt oft wears a smile—
And Vice and Infamy in pleasure bask.

Can then the wretched child of sorrow weep,
To see his kind deliverer draw nigh;
Will he not rather watchful vigils keep,
And wait thy visit with a longing eye?

Yet to the soul whom conscious guilt bows down,
Death, in an hostile guise, must needs appear:
Well may it tremble to behold thy frown,
And hear thee say, "To meet thy Judge prepare."

O teach me, then, while youthful blood runs high,
To view the time thy sable reign must come;
To contemplate my end as ever nigh,
And visit oft the mansions of the tomb.

Thus shall a life spent thus my soul prepare
With smiles to welcome thee as friend meets friend,
While my enraptur'd spirit thou shalt bear
To scenes of bliss which know no change nor end.

Hales-Owen. T. D.

Biographical Sketch

OF

LORD LYTTLETON,

Born at Hagley, in Worcestershire, A. D. 1650.

"Friendship is a rare and singular blessing, vouchsafed, perhaps, to few; but when bestowed, one of the most exquisite cordials in human life. It is that peculiar relation which is formed by a consent and harmony of minds, by mutual esteem, and reciprocal tenderness and affection. Multitudes are unqualified for a constant and warm friendship. Some ardent enough in their benevolence, and defective neither in officiousness nor liberality, are mutable and uncertain; soon attracted by new objects, disgusted without offence, and alienated without enmity. Others are soft and flexible; easily influenced by reports and whispers; ready to catch alarms for every dubious circumstance, and to listen to every suspicion which envy and flattery shall suggest; to follow the opinion of every confident adviser, and move by the impulse of the last breath. Some are impatient of contradictions; more willing to go wrong by

their own judgment, than to be indebted for a better or safer way to the sagacity of another; inclined to consider counsel as insult, and inquiry as want of confidence. Some are dark and involved, equally careful to conceal good and bad purposes. Others are universally communicative, alike open to every lie, and equally profuse of their own secrets and those of others. Now, though all these may possibly be useful to the community, they are totally unfit for close and tender intimacies. Entire friends are two souls in one body: they can give or receive nothing; all is common between them. The friendship that is formed insensibly, and without professing much is generally lasting."

The subject of this biographical sketch, had a bosom formed for friendship; it glowed with every noble, every generous passion. His Lordship was educated at Eaton, from which place he was removed to Christ-church college, Oxford. He was, from an early age distinguished for his proficiency in classical learning, and some of his poems were the fruit of his youthful studies. When he had completed his course at Oxford, he set out on a tour to the Continent, and his letters to his father during his absence, are replete with remarks displaying solid judgment and sound principles, while, at the same time, they afford a most pleasing example of filial affection and duty, joined with the unreserved confidence of intimate friendship. During his residence abroad, he wrote a poetical epistle to Dr. Ayscough, which is thought to be one of the best of his works, and another to Pope, elegantly complimentary of that great poet. Upon his return from the Continent, he was chosen representative in parliament for the borough of Oakhampton. At this time his father was a supporter of the existing ministry under Walpole. The son, animated with that patriotic ardour, which scarcely ever fails to inspire the bosom of virtuous and liberal youth, and which it is almost discreditable for a young man not to feel, took a contrary part, and distinguished himself among the opposers of administration. His name is to be found among those of the minority in almost every important debate, and he zealously concurred in every measure adopted by Pulteny, Pitt, and other leaders of that party. In 1735, he published his "Persian Letters," of which it appears by the testimony of Dr. Warton, he was rather ashamed at the close of life. Mr. Lyttleton obtained the notice and friendship of Fredric, Prince of Wales, and was appointed Secretary to his

Royal Highness; by his instigation, it is imagined, the Prince assumed the patronage of letters, the beneficial effects of which Mallet, Thomson, and others, experienced. It was probably on this account that Pope gave him the praise of pure patriotism, rather than from any regard to his political principles.

> "Free as young Lyttleton her cause pursue;
> Still true to virtue, and as warm as true."

On the death of Thomson, who left his affairs in a very embarrassed condition, Mr. Lyttleton took that poet's sister under his protection. He revised the tragedy of Coriolanus, and brought it out with a prologue of his own writing, in which he so affectingly lamented the loss of that bard, that not only Quin, who spoke the lines, but the whole audience, spontaneously burst into tears.

He had married in 1742, Lucy, daughter of Hugh Fortescue, Esq. and enjoyed in her society unalloyed happiness, which was, however, miserably interrupted by her death, in 1746; leaving him one son, Thomas, the late Lord, and a daughter, Lucy, who married Lord Valentia. On the monument of his beloved Lady, erected to her memory in the church of Hagley, he inscribed the following lines:

> Made to engage all hearts and charm all eyes;
> Tho' meek, magnanimous; tho' witty, wise;
> Polite as all her life in courts had been;
> Yet good as she the world had never seen;
> The noble fire of an exalted mind.
> With gentlest female tenderness combin'd,
> Her speech was the melodious voice of Love,
> Her song the warbling of the vernal grove.
> Her eloquence was sweeter than her song,
> Soft as her heart, and as her reason strong.
> Her form each beauty of her mind express'd,
> Her mind was Virtue by the Graces dress'd.

Besides these lines, her affectionate husband wrote a Monody on her death, which displays much natural feeling amidst the more elaborate strains of a poet's imagination.

On the expulsion of Walpole from the ministry, Lyttleton, in 1744, was appointed one of the Lords of the Treasury. He was always assiduous in his parliamentary attendance, and a vigorous supporter of the measures in which he partook, but never attained the station of leader. He spoke with ease and fluency, but was not eloquent in the usual sense of the word.

In early life he seems to have entertained strong doubts of the truth of revelation, probably from the corruptions of it, which he had witnessed on the Continent; but upon serious and impartial inquiry, he became a firm believer in Christianity, and wrote in its defence, "A Dissertation on the Conversion of St. Paul, which has ever been regarded as a masterly performance. This piece was written at the desire of Gilbert West, Esq. in consequence of Mr. Lyttleton's asserting, that, besides all proofs of the Christian religion which might be drawn from the prophecies of the Old Testament, from the necessary connection it has with the whole system of the Jewish religion, from the miracles of Christ, and from the evidence of his resurrection by all the other apostles, he thought the conversion of St. Paul alone, was of itself a demonstration sufficient to prove Christianity to be a divine revelation.

Speaking of the superior dignity of the language of the Bible, he observes:—"The two principal orators of the present age (and one of them, perhaps, a greater than has been produced in any age) are the Earls of Mansfield and Chatham. The former is a great man,—Ciceronian; but, I should think, inferior to Cicero. The latter is a greater man,—Demosthenian; but superior to Demosthenes. The first formed himself on the model of the great Roman orator. He studied, translated, rehearsed, and acted his orations. The second disdained imitation, and was himself a model of eloquence; of which no idea can be formed but by those who have seen and heard him. His words have sometimes frozen my young blood into stagnation; and sometimes made it pace in such a hurry through my veins, that I could scarce support it. He, however, embellished his ideas by classical allusions, and occasionally read the sermons of Barrow, which he considered as a mine of nervous expressions; but not content to correct and instruct his imagination by the works of mortal man, he borrowed his noblest images from the language of Inspiration. Mr. Edmund Burke also gives a happy dignity to parts of his speeches (a want of which is, in general, their only defect) by the application of *Scriptural expressions.*"

In 1749, he married again; but the conduct of his second wife proved so little to his satisfaction, that a separation by mutual consent ensued in a very short time. By the death of his father, in 1751, he succeeded to the title and estate. His taste for rural ornament he displayed at Hagley, which he rendered

one of the most delightful places in the kingdom. He occupied several posts under government; but at the dissolution of the ministry in 1759, he went out of office, and was, as a reward for his services, raised to the honour of a Peerage, under the style and title of Baron Lyttleton, of Frankley, in the county of Worcester.

From this period he chiefly devoted himself to the pursuits of literature, and to an extensive correspondence with the pious and learned. In 1760, he published "Dialogues of the Dead," a work abounding with good sense and sound morality, and which was well received by the public. In 1767 and 1771, he gave the world his "History of Henry II. in three vols. 4to.;" a valuable work, which had occupied a great portion of the latter part of his life, and on which he probably placed his chief expectations for future fame. He has given an accurate and comprehensive view of the English constitution, as it existed at an early period of our history, with which his book is concerned, and of the changes subsequent to the Norman conquest. The style of the history is good; its sentiments are judicious and liberal, favourable to the best interests of mankind. The poems of this nobleman preserve a place among the select productions of the British muse, rather on account of the correctness of their versification, the elegance of their diction, and the delicacy of their sentiments, than as exhibiting any uncommon poetical powers. As a politician, his speeches on the Scotch and mutiny bills, in 1747; on the naturalization of the Jews in 1753; and on the privileges of parliament in 1763, hold him out to public estimation. He died in August, A. D. 1773, in the 64th year of his age. His miscellaneous works were published after his death in one quarto volume.

His Lordship, among other qualities, had a remarkable facility of striking out an extemporary compliment, which obtained for him a considerable share of reputation; an instance is recorded, when Lord Cobham, in a numerous company, mentioned his design of putting up a large bust of Lady Suffolk in his beautiful gardens at Stow, he turned to his friend Lyttleton, and said, "George, you must furnish me with a motto for it." "I will," said he, and instantly produced this couplet:—

Her wit and beauty for a court were made,
But truth and goodness fit her for a shade.

"I looked over a volume of Lord Lyttleton's works," says

the Rev. Mr. Wesley. "He is really a fine writer both in verse and prose; though he believed the Bible, yea, and feared God!"

Instructive Essay.

GOOD IN EVERY THING.

—— We are bound to cast the minds of youth
Betimes into the mould of heav'nly truth,
That taught of God, they may indeed be wise,
Nor ignorantly wand'ring miss the skies.—COWPER.

"'Twere logic misapplied," to attempt to prove that the mind of man constitutes his superiority over the brute creation; and in proportion as that is cultivated or uncultivated, he rises above, or sinks towards their level. In proportion as that is enlightened by and to the truth, or obscured and darkened by error and ignorance, he draws nearer or recedes from human perfection—his services are more or less acceptable to God. How important is it then that it should be properly cultivated, that it should be early trained to judge with precision between right and wrong—to choose the one and reject the other—"to eschew evil and to do good!" It is indeed most important; for as the body is nourished by proper food and grows up strong and healthy, and without it, or with that which is improper, dies, or is weak and diseased; so surely ought the mind, which is infinitely more important, to be supplied with suitable food, or it will become deadened and depraved, instead of the most active and glorious mark of distinction bestowed upon man by his Creator. And as the body, when arrived at maturity, is able to obtain food for itself, if carefully nourished when not so; can a more powerful reason be urged why the mind in its infancy should receive particular attention, than that it has not only to select its food from abundance both of good and bad, assuming the appearance of good, but that upon the propriety or impropriety of this choice depends our peace and comfort here, and our eternal happiness or misery hereafter?

n evil tree cannot produce good fruit, neither can it be ex-ed that a mind nourished in idleness, ignorance, and vice, grow up active in application, wise in the objects of its h, or friendly to morality? It can, indeed, never be to- inactive, but is frequently indolent, and more so, mis- rously active. In either of these characters it never looks e fair side of the question, but makes the worst of every ; it takes the comb and throws the honey away; it pours the wine till it comes to the dregs, and then drinks; or ld it be inclined to taste the former, in order to have some- g to complain of and be dissatisfied with, shakes up the r with it, and then says it is thick, bitter, and unpalatable. here be a pin-hole, it is sure to make it large enough to at in the hand; and if none at all, it will endeavour to e one. It detests peace, and if there be no breach which n bring to a rupture, it will study how to create one. It a reprobate mind," doing "those things which are not enient; Being filled with all unrighteousness, fornication, edness, covetousness, maliciousness," &c. &c. Romans i. 29 to the end.

n the contrary, as a good tree cannot bring forth evil fruit; e mind that was early taught

> How weak the barrier of mere Nature proves
> Oppos'd against the pleasure Nature loves,

not fail to be a comfort to its possessor, and a blessing to by whom he is surrounded. Is he poor? he is contented. ead of looking up to those who are rich, and complaining, hy have I not houses richly furnished, splendid equipages, servants to minister to my pleasures?" he turns his eyes other way, and says, "Ah, here is a reason for me to be fied! here are some that are obliged to earn a crust 'with sweat of their brow;' here, too, are some, whom disease pain prevent from even that; and shall I curse the mother bare me, and the paps that gave me nourishment? No! 'better is a little with righteousness, than great revenues out right.'" Prov. xvi. 8. Is he rich? he is happy in be- able to render more effectual relief to the distressed. If he a desire for riches, it is for this purpose—but he knows that "profit not in the day of wrath,' that they "certainly e themselves wings; they fly away as an eagle towards ven.' (Prov. xi. 4. and xxiii. 5.) Therefore the utmost ex- of his wishes, is

An elegant sufficiency, content,
Retirement, rural quiet, friendship, books.

His "love" is "without dissimulation;" he "abhors that w
is evil; cleaves to that which is good." He is "kindly
tioned to others with brotherly love," "not slothful in busi
but "fervent in spirit, serving the Lord. Rejoicing in h
patient in tribulation; continuing instant in prayer; distrib
to the necessity of the saints; given to hospitality," &c.
xii. 9—13, &c.

Happening, a few days since, to look into a small F
work, entitled "Tablettes Mythologiques," I met with th
lowing tale:—Juno pursued Bacchus with the most inve
rage and fury; but he happily escaped all the danger to w
the jealousy of the *Queen of Heaven* exposed him. As
as he was in favour, he promised to Midas, king of Phr
who had humanely received him, when he was pursued, th
would grant him whatever he should demand. Midas, h
an unquenchable thirst for riches, desired that every thi
touched should be immediately changed into gold. Dre
wish of an avaricious heart! But he soon repented of it
when, to satisfy his hunger, he was about to take some
the moment he touched it, it became gold. Midas nearly
victim to his insatiable cupidity. Bacchus, however, had
on him, and took away from him his fatal gift, after havin
dered him to go and bathe in the river Pactolus, the wav
which afterwards rolled only gold sand!

Ridiculous as this tale may appear, I would ask, Does i
present a most striking likeness of man in a state of ignor
under the dominion of the passion of avarice? Does it not s
the unspeakable folly of allowing that passion to exercise
dominion over us, when the person so suffering it, is sure t
its victim. What an admirable lesson, then, it presents to
who thinks, while he reads, to the person described above.
is the same with every thing else; like the skilful chemist,
extracts a healing medicine from a poisonous herb, there is
thing so bad, but he will draw good from it: Is he sick
will enable him better to appreciate health when it returns;
lingers, he says, "whom God loveth, he chasteneth. He
the

——— Truths on which depends our main concern,
That 'tis our shame and misery not to learn.
Shine by the side of every path we tread
With such a lustre, he that runs may read.

l though there is nothing that he desires more, or rather, s better, than agreeable company, where he can enjoy "the t of reason and the flow of soul," yet "he is never less ne, than when alone"—for he can always find

> ——————— Tongues in trees,
> Books in the running brooks, sermons in stones,
> And GOOD IN EVERY THING.

gust 22, 1819. R. F.

Interesting Anecdotes.

Conscience.—A French bishop preaching, exclaimed, "A gdalene is present, she is looking at me; I will not mention name, but I will throw my book at her." He then raised arm as if to put his threat into execution, when all the wo- n in the church ducked their heads. "What," said he, "all gdalenes."

A young officer in the presence of the facetious Watty Mori- n, (as he was commonly called) a minister of the Kirk of Scot- nd, scoffed at the parade of study to which clergymen assigned eir right of remuneration for labour, and offered to take a bet at he would preach half an hour upon any verse, or section of a rse, in the Old or New Testament; Mr. Morison took the bet, d pointed out, "And the ass opened his mouth, and he spake." he officer declined epmloying his elocution on that text. Mr. orison soon won the wager, and silenced the scorner.

The following instance shows how low preaching ran in the eenth century: Mr. Tavernour, of Water Eaton, in Oxford- re, high sheriff of the county, came, it is said, in pure charity, t out of ostentation, and gave the scholars at Oxford a ser- n in St. Mary's church, with his gold chain about his neck, d his sword by his side, and accosted them thus: "Arriving the mount of St. Mary's in the stony stage where I now

stand, I have brought you some fine biscuits, baked in the o of charity, and carefully conserved for the chickens of church, the sparrows of the Spirit, and the sweet swallow salvation."—Fuller's Church History.

Miscellaneous.

THE CONVERSION FROM JUDAISM TO CHRIS IANITY OF MR. LAPIDOTH AND FAMILY.

(*Continued from page 496.*)

Several ministers were again applied to, of whom some w reluctant to give any positive advice; but others who, account of their years, experience, and situation in the chu were particularly looked up to, conceived that they were obli to answer, "If you suffer your child to be circumcised, Ch is become of no avail to you;" and assured them further, his name, that the Lord would not suffer them, for their p fession of the Christian faith, to be deprived of that which necessary to their support.

Mr. Lapidoth declared his lively joy at this advice, wh agreed so well with the wish of his wife and eldest childr and declared that, with an eye to that Lord, in whom he pla the happiness of his soul, he would quietly expect what sovereign will had appointed for him. Having returned to family, the account of this occurrence gave them universal j and it was unanimously resolved, under the expectation God's blessing, to go over to Christianity.

In consequence of this, Mr. Lapidoth wrote, in the n candid terms, to his Amsterdam relations, that, respecting circumcision of their child, they had their difficulties; and their ideas and sentiments were of such a nature, as to ind them to cause the child to undergo a sacred ceremony of any kind. On this, further and more explicit information be required, not only the parents, but likewise the three el children sent letters, in which, in the most respectful but o manner, they explained their intentions of being baptized, a by confession of the faith to go over to the reformed Chris

ch; declaring farther, that each of them, on the most ma- deliberation, had resolved to take this step, on which their e of mind depended, and at the same time heartily praying this their intention might not make the least alteration in dear bonds of consanguinity, as they, on their side, always ced to shew, that however they might consider the affair, Christian religion taught them always to perform, with the test faithfulness, their duty as children; and they prayed her to the Lord, that he would make them as happy as r children and children's children then felt themselves.

The affair now became public, and excited such a general rest as induced many to provide for this family, now quite aken. The necessary instruction being finished, the two ents and three eldest children were examined by Mr. Wint- s, on March 15, 1805, in the presence of two members of Consistory; and they gave such a satisfactory account of grounds of their conviction, and of their knowledge of the ristian faith, that, without difficulty, they were admitted to a blic confession of the Christian belief, which they made on nday, March 28, 1805, in the midst of the congregation, in Church of Vianen, and thereupon, together with the ten unger children, were by baptism solemnly incorporated into church of the Lord.

The Consistory of the Netherland reformed congregation at anen, having not only, according to the rites of the church ven their assent thereto, but have likewise not hesitated, in s extraordinary case, to give the following certificate to the nverts:

"We the ministers, elders, and deacons, forming the Con- tory of the Netherland reformed congregation at Vianen, ve no difficulty, on the request of Mr. C. N. Lapidoth, to de- are the following on his behalf, as well as of those belonging him.

"Since the autumn of 1801, when he and his family came live here, we have known this family, of Jewish origin, as ecent people, of a very orderly and irreprehensible conduct, ad particularly in their numerous children, we have observed ne visible good effects of an intelligent domestic education. heir refraining from many of the Jewish customs, and the ttendance of the father and the eldest son on the public wor- hip of the Christians, excited, gradually, suspicion of their in- lination to Christianity, and attracted our attention the more o their persons and behaviour.

"What they revealed to the ministers of their thoughts religion, was obliged to be kept secret for a considerable t by reason of their pecuniary and family concerns, till that t a few weeks since, applied to us with the request of being mitted to the confession of the Christian faith. We acquies therein, and after having, in the presence of some of been examined respecting the articles of the Christian fa and having given very satisfactory answers, they have, on Ma 28, 1805, made a public confession of faith, and recei baptism.

"What is known to us of their character, their course of and their present circumstances, gives us all reason to consi the step they have taken as the consequence of an honest c viction and hearty participation, and thus affords us occasion rejoice at their conversion to the kingdom of our Lord, wh we recommend them, and all who may read this, to the me of our Lord.

"By reason of the extraordinary case of these people, have not refused to give them, beside the customary certific of being members of the church, this extraordinary certific also, to send when and where may be necessary.

Done in Vianen the 29th April, 1805,

(signed) G. Cremer, Scribe.

It being publicly known that Mr. Lapidoth and his fam had embraced the Christian religion, and were all to be baptiz on Sunday, March 28, 1805, a great number of persons, n only of Vianen but of the surrounding villages, attended witness this solemn ceremony, upon which occasion the Re E. P. A. Wintgens addressed them in the following manner:

"You are gathered together in this place in great numbers and undoubtedly that which you will now see and hear, meri your attendance, but it requires also a silent respect, and th you should feel yourselves interested therein. If you dee the honour of your heavenly Father and his glorified Son importance—if you often utter from your heart that wish, whic we have just been singing, namely, the increase of God's king dom, you will certainly feel yourselves interested whenever th power of the gospel is manifest in the conversion of sinners.

"And should you not be sensibly affected at this time, whe a numerous family from among that people who once crucifie the Messiah, now comes forward, and for the honour of th crucified Nazarite, will openly attach itself to the service o

od's glorified Son, and will openly unite itself with us, in order adore that Lord who alone can save?

"Yes, christians! if we set any honour upon that name hich we bear, if we be accustomed to participate in the dearest terests of our fellow creatures, then this hour must be an hour f joy to us; then shall we conceive with thankfulness the high alue of our so long enjoyed, but alas! so little improved adantages; and thus will this solemn work produce a blessed ffect on our own minds. With this desire let us pray the Lord give us grace, and let us pay him the adoration of our earts."

Upon this a devout prayer was offered up, to obtain a blessg upon this solemn occasion; after which, the minister delered a discourse from John i. 10—13, and then addressed Mr. Lapidoth and his family in the following manner:

"Dear friends, you, together with us, are creatures of one and he same God; descendants of that people who, in times of old, ere favoured by God with his peculiar revelations and privieges, from among whom the Saviour of the world came forth; ho, by rejecting him made themselves miserable, but yet are ot cast off by God. With pleasure we saw, for some time ast, that you frequented our devotions in this house of prayer, nd united in the adoration which we pay to Jesus the rucified.

"With longing desire we looked forward to that period, hen we should hear you openly declare that Jesus of Nazaeth is the Messiah and Son of God, and that you should e solemnly taken into our congregation. Are you now ready o fulfil this our desire?—declare, then, openly, what you beeve; make your conviction manifest, and bind yourselves to ulfil all those duties which this conviction lays upon you. Do his in the presence of God with an upright heart, of your own ree will, and with thankfulness for the great mercy which he as shown you."

Here Mr. L. was required to avow his belief in the principal octrines of christianity, with his design, in the help of God's race, to lead a holy life, after having done which the minister dded,

"May the merciful God take pleasure in these your declaations and promises!—and may he, of his infinite mercy, give ou grace to persevere in your resolutions, through Jesus Christ! Amen.

"As you have now, my worthy friends, acknowledged Jesus before men, you will not refuse to follow that command, which, before his departure from the earth, he left to the promulgators of his doctrine. He commanded them to baptize with water all Jews and heathens who should acknowledge him as the Son of God, and join themselves to his followers."

The minister, descending from the pulpit, baptized the five converts, and returning again to it, further addressed himself to the baptized thus:

"In the name of Jesus Christ our Lord, and in the name of all who worship him in all places, I, as a minister of his gospel, admit you into the holy universal christian church. We all, who are gathered here together, acknowledged you from henceforward, to be members of Jesus's body, and to be our beloved and sisters in the Lord. We offer you our hearts, full of sincere affection towards you; and invite you to unite constantly with us in communion at the table of the Lord. We rejoice with you in the great privilege which you have this day obtained; and wish you all grace and happiness from him, with whom you will henceforward stand in the closest relation.

"He who was once in the world, but whom the world did not know---he, who eighteen centuries since, came to his people, your forefathers, according to the flesh, but whom they rejected---he is the promised Messiah, whom you have, years since, learnt to know, and now openly acknowledge as the Son of God, by whom the world was made; him you have accepted as your Almighty Saviour; to him you have, in this baptism, solemnly dedicated yourselves; and he, in this baptism, has given you the assurance that he will make you his dear children and heirs of salvation.

"Your descent from Abraham has no longer been deemed sufficient by you. The imaginary claim of recovering privileges long since forfeited, you have changed for hope in Christ; you have overcome your national aversion to a crucified Messiah; you have forsaken father, mother, and relations, for that Jesus who is more to you than all these; you have sacrificed to the peace of your mind, interest and the friendship of man. This the grace of our Lord hath enabled you to do.

"You have only to thank his divine direction, and his holy Spirit for it. On all occasions praise his care for you, and his having brought you in the right way, but honour him likewise in future by an unlimited confidence in his grace and omnipo-

tence. You will find in his mercy a recompense for all losses and trials. Remain faithful to him, he will not forsake you, he who has all power in heaven and earth, who gave his life for you, will cause every thing to go well with you. Put, with confidence, your earthly concerns in his hands, who has been so careful far your eternal welfare. Expect joyfully every good from that God who, by baptism, has taken you into union with himself: he will provide for you as his dear children, and will sanctify you through communion with him!"

After a further exhortation (which may be seen at length in the Evangelical Magazine for Feb. 1806.) Mr. W. concluded in prayer: the ten younger children were then baptised by his colleague, Mr. Gremer; the elder children already baptized being witnesses, and the solemn service finally concluded with the usual benediction.

ORIGINAL OBSERVATIONS, RESPECTING THE CAPE OF GOOD HOPE.

(Continued from page 524.)

It was jocosely said by Lord Chesterfield, of the two cities of Bath and Bristol, that pleasure was the trade of Bath, and trade the pleasure of Bristol But of the Cape neither the one nor the other can be applied with any sort of truth or propriety.

Pleasure certainly is not the trade of the Cape, nor have they any pleasure in trade.

Further Encouragement necessary to be afforded to the Colony.

To maintain and increase the importance of the colony of the Cape, as a colony, every encouragement ought to be given to it by this country: it would be well bestowed, and amply repaid.

How far the utter abolition of the slave trade may be a matter of policy, will not be for me to decide; but the proposed measure of the introduction of convicts from this country, may tend to facilitate the idea.

One of the greatest boons that could have been granted by this country to the Cape, has already been conferred by the generous resolution of the British Parliament, to reduce the duties on Cape wines: the benefit to the colony will be incalculable. There are, however, many other ways by which encouragement may be given to the colony without injury to ourselves. As it is extremely probable, in the event of so truly unexpected and so universal

a peace, that the emigration from this country must be very considerable, and the Cape holds out encouragement for settlers, no small number may be induced to try it; and as the Cape would be every day becoming more and more an English colony, nothing could be more agreeable to the colonists, than the complete suppression of the laws now in existence in the colony, and the introduction of the English laws, and trials by jury. The revenues of the colony would be perfectly adequate to the payment of judges' salaries, and other attendant expenses. The measure would not only be highly gratifying to British settlers, but I know it to be a measure that even the old African settlers have very long indulged a secret wish for, although afraid to express their opinions on the subject in Cape town.

The introduction of the English laws would tend to the introduction of English money in lieu of their present vile paper currency, which would unavoidably reduce the rate of exchange.

Another great encouragement would be, taking off all export duties on articles going to the Cape, which, while it would be assisting the colony, would, at the same time, be assisting our manufactures at home. Such articles as woollens, linens and silks, of British manufacture, would find the readiest sale, as also stationary and cutlery of every kind, pipe staves, and boots and shoes.

It has been thought, that the East India Company might give great comfort and assistance, by establishing a limited market for the sale of eastern luxuries, which might well be done without prejudice to their general trade, and the quickest vent would immediately be found for them.

Perhaps the greatest encouragement that could be given the Cape would be, the granting of lands to British settlers: and when so immense a number of people as must necessarily be out of employ by the reduction of the army and navy, it should seem fortunate so new and extensive a field should present itself: and if the scheme of the introduction of convicts should be adopted, British settlers would be at least on a footing with the African settlers, which, for want of useful labour, they never have been. The growth of corn, as well as of every other production, would by this means, be infinitely increased, not only for consumption, but for exportation.

The grand article of wine may be carried to any extent, and both East as well as West Indies, and the whole of America supplied with it; and from America the best return possible would

be made in the article of timber, almost the only thing the Cape is actually in want of.

The whale fisheries would become of real consequence and importance: and this, perhaps, may be the season of effecting that, which those best acquainted with the colony have always considered as a circumstance of the very highest import, although of late years very little talked of, or even thought of, and that is, of removing the head-quarters or capital of the Cape from its present situation in Table Bay to Saldanha Bay.

The Vineyard, the Farm and the Fisheries, (says this intelligent writer,) would afford employment to almost any given number of labourers.

The heat of the climate, even in the summer months, is never such that the Europeans could not work as many hours in the twenty-four, with as much ease as a labourer does in England; and he will do quite as much work in one day as a Mosambique, or Cape slave or Hottentot, will in three.

An attempt was once made, to increase the population, or rather the quantum of useful labour, by the introduction of Chinese; but while the scheme succeeded in the little island of St. Helena, it failed at the Cape, for want of proper exertions.

That a sufficient quantity of useful labour may be supplied from Great Britain and Ireland, without injury to our trade, commerce, manufactures and agriculture, is not I apprehend too much to assert. Of the population of Great Britain and Ireland (so rapidly does it increase) it has been said that without depriving this country of any useful labour for our trade, our agriculture, or manufactures, there would be a surplus of useful labour, of one million of persons, in the course of every five years.

For this surplus, the Colony of the Cape of Good Hope, which may be extended over the whole of Southern Africa, affords the fairest prospects, and the wildest fields for exertion.

Encouragement may be given to adventurers, in the easiest way possible to this country, by the grants of small tracts of land, and other trifling assistance. No addition of military force would be necessary; or if it should, it may be well raised and paid for by the Country, out of its own revenues.

A small share of facility to adventurers always increases their number, and it would more particularly so, in the present case, when so few difficulties, and so many advantages, will present themselves, as on minute enquiry will be found to be the case.

But if the spirit of adventure should not be found to prevail

to any great extent, the mode for the obtaining an immediate supply of useful labour for the Cape, in a limited way, by the employment of our convicts there, instead of sending them at an immense expence to Botany Bay, where their labour may almost be said to be entirely lost to this country, should not be overlooked. And the pupils of the philanthropic schools might be employed to great advantage, and become in another clime, what they are not likely to be in this—useful and perhaps valuable members of society.

With respect to both these classes of people indulgencies may, in due time, and under proper regulations, be granted so as to induce from them another mode of supply of useful labour, and become a foundation of future wealth and prosperity to the Colony.

Whether the persons thus proposed to be sent should be employed by the government, or dispersed over the Colony, the value of so much labour would be incalculable to the Colony, and ultimately a source of increasing wealth to the mother Country.

I cannot, however, but be persuaded, that if proper encouragement were once offered to adventurers, thousands would flock to the standard. The reports made to the House of Commons on the subject of Mendicity, sufficiently prove the number of persons that are beggars by necessity, and not by choice. The scarcity of labour is undoubtedly from the supply being greater than the demand. The idea of a Penitentiary large enough to receive all the beggars in the metropolis, or the species of workhouse that would apply to all, recommended by Mr. Colquhoun, would admirably assist the plan of collecting a quantity of useful labourers, and drafts from them might be judiciously made, and many valuable characters discovered.

But not only to such as I have already mentioned, does the colony of the Cape hold out a temptation, the largest fields for exertion are opened. Those whom the ravages of destructive war have saved, still without the comforts of a home, the kindness of friends and relatives, or a provision from government to gild the evening of their days, may, in the colony of the Cape or in Sourthen Africa, over which the whole colony may be made to extend, find a comfortable retreat, in a mild and wholesome climate, where nature has not been niggard of her stores, but only waits for their production, by the gentle industry of man. To such as are ready to make the experiment, government would

well to give every sort of encouragement, by grants of land, apportionment of useful labour, and grants of timber and aterials for building, or even the loan of those articles; and I persuaded the return would be abundant, at no very distant riod. To the healthiness of climate, may well be reckoned the vantages of abundant supply of cattle of all sorts, and the same fish, of fruits, and of wine. That these are temptations, I nk, must be allowed.

I wish to add one further observation on the supply of useful bour; namely, that if it be to be derived from the two sources spirit of adventure, and the employment of convicts—it should kept as distinct as possible, according to circumstanees; and uch as the spirit of adventure deserves to be encouraged, still it ight not be prudent to allow a multitude to embark inconsiderely, before a provision was made for the indispensable necessis of a first establishment.

To procure these, however, at Saldanha Bay, I trust, would no very difficult matter. And to this spot it is, that the spirit adventure should be more immediately directed.

I feel warranted and confirmed in this conclusion, from lately rusing an Essay on the Advantages to be derived from New olonies; from which, as every sentiment and opinion seem so rfectly agreeable to reason, good sense, and experience; and et, as they may not be very generally known, I hope to be excud in giving them in a detached way, in the very words, or at ast the translated words, of the author himself.

"Hitherto governments formed to themselves a political rule, ot to send for the foundation of their Colonies, any but indiviuals without industry, without capital, and without morals. A rinciple the most opposite possible to this must be adopted, for ice, ignorance, and misery can found nothing. They are calcuted only to destroy.

"Colonies which have been made use of as a means of punishent, and those which might serve for this purpose, have been nprudently confounded with those, whose commercial relations ught to be the source of riches to the mother country. We must arefully separate these two kinds of establishments. Let them ave nothing common in their origin, as they have nothing similar n their destination. The impression which results from the poluted origin, has effects which many generations are scarcely sufficient to efface.

"The pleasure of being able to attach to these enterprizes, so

many restless men who have need of projects, so many unfortuna men, who have need of hope.

"The act of putting men into their proper places, is, perhap the first in the science of government, is, assuredly the mo difficult: and the presenting to their imagination distant object perspective views, on which their thoughts and their desires ma fix themselves, is, I think, one of the solutions of this difficult In the developement of the motives, which have determined th establishment of the ancient Colonies, we easily remark, that the time they were indispensable, they were voluntary: that the were permitted by the government as an allurement, not as punishment.

"We observe this idea especially to predominate in them; vi that bodies politic ought to reserve to themselves, the means placing to advantage, at a distance from their immediate sea that superabundance of citizens, who, from time to time, thre ten their tranquility."

The preceding sentiments have the editors' entire approbatio and we further add, that, in our opinion, emigration is becon absolutely necessary, and that under present circumstances nothir will so effectually relieve the country from its enormous load parochial assessments, as due encouragement given by the Stat to individuals willing to establish themselves in any of our Co onies. A subscription throughout the nation, for the purpose fitting out vessels, purchasing implements of agriculture, &c. f the accommodation of such emigrants, would be ten times the re service to the country, in relieving its unemployed labourers, tha if applied by way of gratuity, or by providing employment f any limited period.—The disease is universal and radical, ar the cure must be no less general and effectual.

The demand for labour is not at present, nor from the gre improvements in machinery, ever likely to be equal to the numb of labourers found in the nation. Some must consequently b come robbers, others paupers, and the remainder a poor depe dant, half-famished race.

We most ardently recommend to the country the speedy ado tion of some plan calculated to strike at the root of this growi evil; and nothing presents itself, in our view, equal to what v have just suggested, and which is so clearly stated by Mr. Fish We conceive no part of the world, not even the most desirab situations in the United States to be equal to the Cape of Goo Hope, in point of advantage, for a British settler.

Religious Intelligence.

From the Rev. Dr. Henderson.

Carlscrona, January 29, 1819.

You will remember that, when we talked over the subject of my ·ing stationed another winter in Scandinavia, it appeared desirable, ıat some part of the season should be devoted to several places in the ·uthern and eastern provinces of Sweden, which had not hitherto been sited by any of your agents; and lying so much out of the ordinary ·ute, it was not likely that any of us would have so favourable an op·rtunity for some time to come. Much, therefore, as I could have ·ished, on several accounts, to have spent the entire winter in Copen·ıgen, I felt the superior call of duty to proceed into a neighbouring ·ingdom. Committing my dear partner to the care of that God, to ·hose service we have both of us devoted our lives, whose kind provi·ence has conducted us in perfect safety thus far on the journey of life, nd whose promise stands sure, that he will guide us to the end, and fterwards receive us to glory; I left the Danish metropolis on the 3d; and, the following day, being the Lord's day, I spent at the inn, ·here we had the delightful meeting with our dear Paterson, in the ear 1812, and where we were permitted to enjoy some hours of sweet ommunion with our God and Redeemer, and with each other, as fel·w-labourers in the important work of extending the boundaries of his eavenly kingdom. When I took a review of what had been effected, nd what had taken place in the experience of all three, since that ıemorable period, I was constrained to exclaim: What hath God ·rought!—surely he leadeth his people wonderfully, and doeth all ·ings well!

At that time there did not exist a single Bible Society in Denmark, r Iceland, or even in Russia itself, although, as you will recollect, we rojected the formation of such an institution in all three countries; ·hereas, now the greater part of Northern Europe, and Northern Asia, planted with flourishing Biblical establishments.

At Lund, I met with the most affectionate reception from the Bishop, nd such of the professors as I had time to wait on; and I was much ratified to learn, that the important Auxiliary Bible Society, which ·as formed three years ago, at that University, has continued to ex·ibit the most conspicuous signs of progressive activity. The unabated eal of the Right Reverend President, in recommending the subject, n every proper occasion, to the attention of his clergy, has led to the ıost important results, as to the discovery of the existing wants of the criptures, the planning of suitable measures for releaving that want,

and the excitement of very general attention to the value and impo tance of the Bible, as a revelation of the divine will, for the salvati and happiness of lost mankind. Much also of what has been effect by this Society, is, next to the divine blessing, to be ascribed to the u wearied diligence and perseverance of the Rev. Mr. Norman, profess of the Oriental languages, on whom is devolved the care of the depot as well as the office of secretary. Besides the depot at Lund, simil collections of Bibles and Testaments have been established at Malmo Ystad, Christianstadt, Carlshamn, amd Carlscrona, under the care one or more individuals, who have engaged to attend to their prope distribution. It is surely calculated, in no small degree, to afford s tisfaction to every one, who, from proper motives, has lent his aid to t Bible Society, to know, not only that the Institution is rapidly diss minating the seed of the divine word, which is destined to be the instr ment, in the hand of the Holy Spirit, for regenerating our fallen rac but that moral effects, more or less comprehensive in their extent, a actually resulting from its operations. In proof of this, I beg leave transcribe the following extract of a letter from one of the rural dea in Sweden: "I have endeavoured to trace in this contracted sphere the effects produced by the distribution of the Scriptures; and it h been with the most lively satisfaction, and a heart lifted up to our d vine Shepherd, who has himself promised to feed his sheep, that I hav found many houses, where the afternoon of the sacred day of rest wa formerly spent in idle conversation, and foolish pleasures, or, what worst of all, in drunkenness and swearing, the inhabitants of which no employ the hours in which they are free from secular business, in th study of the divine word, and in seeking the text and passages whic had been referred to in the sermon. A reformation of manners is vis ble in these people; and, strengthened by the power of God, I sha persevere, according to the best of my ability, in carrying on this goo work among my hearers. It is an eternal truth, that the word of Go is quick and powerful."

Having bid adieu to our friends in Lund, I prosecuted my journey t this place, where I arrived this morning, in the continued enjoyme of health and strength. My principal object in visiting Carlscrona, i to endeavour, if possible, to effect the establishment of a Bible Societ for the Swedish navy. I have already opened the matter to the s perintendent and dean, and intend to wait to-morrow on the comman ing admiral, the governor of the province, and other individuals of i fluence in the town.

From the same.

Calmar, February 3, 1819.

In my last, dated Carlscrona, January 29, I informed you of my i tention to try whether it would not be practicable to form, in that tow a Bible society, for supplying the Swedish navy with the Holy Scri tures. The more I reflected on the subject, the more I felt convince of the urgent call for such an institution, and the important moral a spiritual benefit which, by the blessing of God, it could not fail to co municate to a numerous, and hitherto, in this respect, much neglect class of society. Carlscrona is the Portsmouth of Sweden, the depot nearly twenty sail of the line, and containing, besides the other inh

tants of the town, a population of between seven and eight thousand uls, belonging to the admiralty. Most of the common seamen being arried, and the pittance allowed being extremely scanty, even such them as are innured to habits of economy, find it a matter of no small ifficulty to procure a partial supply of the food of this perishable life. t follows, of consequence, that comparatively few are in possession of ie sacred volume, or able to provide their families with that invalu- ble treasure.

In conquence of the notice communicated by the governor to the dif- rent authorities, a most respectable meeting was convened in the own-hall, on the 2nd. instant. His excellency took the chair, sup- orted on the right by the commanding admiral, and on the left by the ommandant of the town, while a number of officers, civil and military, ccupied the more prominent places in the assembly. We had also the ssistance of the superintendent and dean, and several of the clergy. The royal chaplain, the Rev. W. Holm, having solemnly deposited a arge folio Bible on the table, and briefly, but most appositely, referred o it, as the fittest symbol of the Society to be formed, the governor tated the object of the meeting, and then called upon me to step for- vard, and communicate to the gentlemen present what I had already nentioned to him in private. Having done this, I promised them as- istance, to the amount of 200l. from the British and Foreign Bible Society. His excellency read to the meeting a plan for the constitu- ion of the Society, of which a Provisional Committee was formed, out of the gentlemen whose names had been entered on the lists as subscri- bers to the Institution. His excellency charged me to convey to your Committee the high sense which the meeting entertained of the obliga- tion under which you have laid the Swedish Nation, by the generous assistance which you have given to the Bible Societies in this country, thus furnishing so many poor with the means of acquiring the most im- portant of all knowledge, that of the only true God, and of Jesus Christ whom he hath sent. He then took me affectionately by the hand, and, wishing me all possible success in my future exertions to spread the divine word, dissolved the meeting; while aspirations of praise and thanksgiving ascended to that God whose providence had brought about this joyful event.

From the Committee of the Bible Society at Stavanger in Norway.

Stavanger, March 6, 1810.

On receiving your esteemed favour of the 24th of December, last year, we find its contents far beyond our expectation; and with the most ardent gratitude we regard the extraordinary benevolence of the British and Foreign Bible Society towards the poor inhabitants of this country, by the considerable gifts of 200 to 300 Bibles, and 2000 Testa- ments. We bless the givers, and promise, in a conscientious manner, to direct that which is intrusted to us for attaining the design; which is, the propagation of the divine word among the people, whereby many souls may be gained for virtue and truth.

(Signed) Sioren, Loewold, Lange.

Select Poetry.

THE ORPHAN BOY,

FROM THE PERSIAN, BY CHARLES FOX.

Whence art thou, whose warblings wild
On my ears so sweetly dwell?

'I'm a helpless Orphan Child,
'Bringing water from the well.
'If my songs thine ear offend,
'I will quickly silent lie;
'Here I am without a friend!
'Moslem! speak—I'll list to thee.'

Little Innocent, awhile
Will I shade me from the sun;
With thy songs an hour beguile,
And reward thee when 'tis done.

'Much, I fear, my accents rude,
'And my songs would worthless be,
'Should my singing be pursued,
'Hopeful of a gift from thee.
'Unconstrain'd, with simple voice,
'Did my words unheeded flow;
'I must never more rejoice:
'Grief's the lot of man below!
'With my father's last embrace,
'This he said, and dropp'd a tear,
'Left our home with hurrying pace,
'Bade my mother nothing fear.
'He was doom'd in fight to fall,
'Quickly were the tidings known:
'Soon she heard the angel call,
'Died, and left her child alone.
'Friendless—unprotected—here,
'Want must still my portion be;
'Pity, then, my lot severe,
'Gentle Moslem! pity me!'

Child of sorrow! wealth is mine;
Pity leads my heart to prove
If a spirit dwells in thine,
Fraught with gratitude and love.
I will take thee, Orphan Child!
And adopt thee as my own;
Cease not then thy warblings wild,
Though thy toilsome days be flown.
I'll protect thy tender years;
Henceforth thy instructor be;
Little warbler, dry thy tears;
Leave thy cruse, and follow me.

Biographical Sketch

OF

WILLIAM COWPER.

Born at Berkhampstead, in Hertfordshire, A. D. 1731.

THE amiable subject of this sketch, attained to the summit f poetical fame. To all who possess a taste for literature; ho feel the softer emotions of humanity; and to the religious ind especially, the name of Cowper will be ever dear.

His constitution was remarkably delicate from his infancy, id his mind was so tender as to be easily depressed into melan- oly. The rudiments of learning he received at Market-street, ertfordshire, and when nine years old, he was sent to West- inster school. The literary advantages acquired by him at at celebrated seminary, were purchased at the expence of s future peace. A public school affords free scope for the uelty of the greater boys towards their helpless juniors; and owper's tender age and constitutional timidity, exposed him eculiarly to this species of oppression. It produced an indeli-

ble effect upon his mind through life; and it affords the cl by which his future circumstances are to be explained. Occ sional smyptoms of derangement, in his early youth, may a parently be ascribed to the same cause.

Having remained at this school for nine years, and laid in large store of classical knowledge; at the age of eighteen was articled to an eminent attorney; and three years afterward he entered as a student of law in the society of the Inner Tem ple His genius and inclinationss were no better adapted this pursuit, than his acquired habits. While in the temple, renewed an intimacy with Messrs. Colman, Thornton, an Lloyd, who had been his school-fellows, and contributed thr papers to the "Connisseur," conducted by the two forme Being nominated, by the interests of his family, to the lucr tive post of Reading-clerk, and Clerk of private Committe in the House of Lords, he conceived so great a dread of officia ing before the assembled peers, that, notwithstanding the del and danger to which it exposed his temporal prospects, he d termined on relinquishing the appointment. He had no reached his thirty-first year, and having lost his father, fro whom he inherited no adequate fortune—disappointed too his earthly hopes, the conflict of his mind may be conceiv from the following verses addressed to one of his female rel tions:—

"O prone to pity, gen'rous and sincere,
Whose eye ne'er yet refus'd the wretch a tear;
Whose heart the real claim of friendship knows,
Nor thinks a lover's are but fancy'd woes;
See me——ere yet my destin'd course half done.
Cast forth a wand'rer on a wild unknown!
See me, neglected on the world's rude coast,
Each dear companion of my voyage lost!
Nor ask why clouds of sorrow shade my brow,
And ready tears wait only leave to flow;
Why all that soothes a heart, from anguish free,
All that delights the happy——palls with me!"

If these emphatic lines afforded a promise of the future e cellency of Cowper's productions, they were equally predicti of his future distress. They breathe the same wounded spi with many of his latter pieces. The principal difference co sists in the author's acquaintance, at the former poriod, wi the consolations of the gospel: and his knowledge of th worth, with a sense of their loss, at the latter. The brea

vas already made which nothing but the balm of salvation ould heal. The season was at hand when that restorative be- ame indispensibly necessary.

In lieu of the more advantageous offices which he had re- inguished, he accepted of the appointment of clerk of the ournals in the House of Lords, hoping that his personal at- endance would not be requisite: but this expectation also was rustrated, for an occasion soon occurred which rendered it bsolutely necessary for the clerk to appear at the bar of the ouse; which had such an effect upon his nerves, that he was bliged to resign the place. A morbid melancholy seized him; nd it was found necessary to place him under the care of Dr. Cotton, who kept an asylum at St. Alban's, usually entitled ne College. He remained there eighteen months: the latter art, however, of this period saw him not only in the posses- on of his restored faculties, but in the enjoyment of peace ith God through our Lord Jesus Christ. But our limits will ot admit the lengthened detail which, descriptive of this ami- ble man, is so desirable.

In 1765 he settled at Huntingdon, where he formed an cquaintance with a clergyman of the name of Unwin, in whose mily he became an inmate. In the summer of 1767, Mr. Unwin was killed by a fall from his horse; on which Cowper, ith Mrs. Unwin, on the invitation of Mr. Newton, retired om Huntingdon, and settled at Olney. Of this place Mr. Newton was curate. To a collection of Hymns published by at gentleman, our Poet contributed sixty-eight, many of hich are truly sublime.

The cordial esteem and filial affection which Cowper had at rst entertained for Mrs. Unwin, gradually assumed the simili- ude of a conjugal attachment. They had no prospect of paration during life; and without a matrimonial union, so timate a connexion was liable to malevolent aspersion. This nion, however, he proposed, and the time for accomplishing was fixed, when alas! his relapse into constitutional melan- oly frustrated their design. It afforded an occasion of prov- g that Mrs. Unwin was worthy to have been the wife of owper. This relapse occurred in his forty-second year; and, ven years elapsed before he sufficiently recovered his spirits to mploy his mind in composition.

In 1782, a volume of his Poems appeared, which did not

excite much attention; but the second volume in 1785, stamp his reputation as a first-rate poet, particularly by that exquisi piece, the "Task." Lady Austin, for whom the poet had peculiar regard, being a great admirer of the sublime Milto requested him to try his powers in blank verse: and on h asking her for a subject, she replied, "O you can write upo any; let it be on this SOFA." Thus originated one of th finest poems in our language. The same lady was also th occasion of the popular ballad of "John Gilpin," which we known story she related to amuse Cowper in one of his gloom moments; and it had such an effect upon him, that he turne it into verse.

Among the numerous books which Cowper read, in th long evenings of winter, was Pope's elegant version of Home His own familiar and accurate knowledge of the origina prompted him frequently to complain of the translator's devia tion from his author, and to express his wish that some perso equal to the performance would produce a more exact versio Lady Austin naturally urged him to undertake it; and upo completing his "Tirocinium," which was designed to ave from the rising generation the evils he had observed at publi schools, he began to translate the Iliad. The version is not s pleasing as that of Pope, but it is said to exhibit a more faith ful picture of the original.

After the publication of his Homer, he was solicited by bookseller to prepare a splendid edition of Milton's Poetica Works; in which the Latin and Italian Poems were to b translated, and notes on the whole subjoined by Cowper Both these projects were frustrated, but a prose translatio executed by him, while correcting his Homer, was publishe in 1792, by Mr. Newton, who had requested it. About th time his attention was directed to the life and works of Milto Mr. Hayley, to whose elegant account of Cowper's life the rea der is referred, was engaged in a similar design, which brough about an intimacy between them, which continued till Cow per's death. It was in consequence of this connection, an increased infirmities, that our author suspended his exertion on Milton.

In 1794 he had the pleasure to receive from Earl Spence (who was distantly related to Cowper), his Majesty's grant o a pension which Dr. Johnson and Mr. Gibbon had successive

enjoyed. It was nominally £300 per annum, but the royal bounty only yielded pleasure to his friends, for he was now sunk into a state of complete dejection, from which he never fully emerged.

In December, 1796, Mrs. Unwin died; but the condition of Cowper was such, that he seemed not to feel the loss of a person whom he had so long and sincerely loved. He continued, however, to write occasionally, and also finished a revisal of his Homer, which has been printed since. Some short Latin and Greek poems he translated into English, and two of Gay's Fables into Latin verse. Another of Gay's Fables he attempted, but had only translated two lines, when at the close of January 1800, he was seized with dropsical symptoms; and on the 25th of April he expired.

On reviewing the faint outlines of this extraordinary genius; at the same time reflecting on his peculiar affliction, the reader, in Cowper's own beautiful lines, may exclaim :—

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sov'reign will.

Instructive Essay.

A BRIEF VIEW OF THE EXCELLENCE OF THE CHRISTIAN DISPENSATION.

The dignity of the dispensation under which we live is not the institution of man, but the wise and gracious plan of God to make us happy. With this view, he raised up the people of the Jews, kept them distinct from all others, and gave them

such a portion of knowledge as might, in due time, prepare for the display of the gospel. With this view, a succession of priests was kept up, the eye of prophecy was enlightened, and the hand of Omnipotence stretched forth. After thus preparing the way, our great Redeemer himself appeared upon the earth, lived in humiliation and sorrow, and died in agony and disgrace. During the time of his personal ministry, he had every attestation of deity in his favour, and the power of God was often exerted in a most signal manner. After his ascension, a larger measure of knowledge and power was given to his disciples, than had been afforded them before. They asserted his character, and affirmed that he had risen from the dead, in the very place in which he had been crucified. They were endued with a miraculous skill in tongues for the very purpose of spreading the gospel through the different parts of the world: and with what success they did it, and how, in the face of danger and death, they maintained their cause, whilst many of them perished in their sufferings, is well known, and will draw tears of admiration and gratitude from all succeeding ages.

When we see the Saviour descending from heaven as a witness for God, and behold his sufferings and death, we cannot help being astonished at so stupendous a scene, and enquiring into the purpose it was intended to accomplish. One, among many great ends which are answered by it, is, removing the ignorance and error in which we are by nature involved, and giving us the knowledge of God, and our true happiness. If there be a moral Governor of the world, it must be of great importance to know upon what terms we stand with him, and what expectations we may form from him. A sober reflecting man could scarcely feel himself at ease, till he attained to some certainty in points of so much consequence; and yet how little information we can derive from reason, in enquiries of this nature, may be seen from the experience of past ages, and those the most enlightened and refined; who after all their researches have not been able to come to any agreement, or to gain any satisfaction. We may discover by the light of nature, the existence of a Being who is possessed of all possible perfection. The works of God sufficiently display his goodness, wisdom, and power; but with respect to the application of these in any particular instance it leaves us entirely at a loss.

We have no measure which we can apply to the operations

f an infinite mind; and therefore, though we may be assured
at the divine Being possesses all the attributes which com-
ose supreme excellence, it is impossible for us to say in par-
cular instances, what path of conduct may best consist with
ose perfections in their most extensive operation. Indeed to
scover not only the leading attributes of the divine nature,
it to be acquainted before-hand with every direction they
ill take, would be fully to comprehend the Most High. When
erefore without the aid of revelation, we attempt to foretel
ie dispensations of the Almighty, we are lost in a maze, and
'e obliged to rest in vague and uncertain conjectures. This
olds true more especially when applied to the conduct of pro-
dence with respect to only a small part of creation. In this
ise our uncertainty is doubled, since we know that all the
orks of God form one vast system, and that the regulation of
'e parts be subservient to the administration of the whole.
ut this situation is ours. Confined to a point in our existence,
id limited in our ideas, we cannot tell what relation we bear
other Beings, or how it may seem fit to divine providence
dispose of us in relation to those higher and more ultimate
esigns which are continually carrying on.

Our meaning may be illustrated by the following instance:
is certain that the divine Being is in the greatest degree com-
assionate and good; but if a number of creatures render
emselves unhapy by a wilful rebellion against him, a singu-
r instance would arise. It would be impossible to say whe-
er the exercise of compassion *here* would best comport with
e highest goodness, and the greatest happiness, in the general
dministration of providence; because no one could trace every
elation which the parts bear to the whole.

This you will perceive, is a case entirely to the point; for
isorder and sin *have* entered into the world. It is evident
at things are turned out of their natural and original channel,
at they are not what they have been, nor what they *ought* to be
Men have corrupted their way." A change so singular in the
'eation, a situation so striking, and so little to be apprehended
nder the government of a holy and perfect Being, naturally leads
s to look for a resolution in the dispensations of providence. In
ich a state, some new and awful interposition of the divine
and might well be expected. There is something at the same,
me in the idea of having provoked the displeasure of God.

when seriously thought of, too heavy for the heart of man bear. We cannot leave his presence, we cannot resist power, we cannot evade his stroke. Hence, mankind in ages have had their fears awakened, and have taken a gloo survey of an hereafter. They saw death busy arround the carrying their fellow creatures out of their sight. Anxio and fearful for themselves, they sought for *them* in the drea of poetic illusion, and followed them in the gloomy visions unenlightened fancy. They found that life was filled with v nity and sorrow; they knew not but death would extingui their existence, or transmit them to still greater misery. Th had just light enough dimly to shew them the Judge of the u verse seated on his throne, in wrath, clouded with darkne and beset with judgments. They had no certain access to hi no acceptable worship to pay him, no assurance that th prayers would be answered, or their sins forgiven them. Th saw not the issue of things, nor could they take any lengt ened view of futurity. They knew not, therefore, how cherish any great hopes, to form any high and extensive plan they were confined to the present moment, and all beyond were covered with confusion and horror. The first chapter St. Paul's Epistle to the Romans, sufficiently illustrates t truth of these remarks.

Herein then appears the supreme excellence of the Christi dispensation; in the midst of this darkness it rises like the s in its strength, and all these gloomy shades melt away and a lost in the brightness of it. It no longer leaves us to the conje tures of reason, which has always erred, nor to the fluctuati opinions of men; but all it declares, it confirms by the auth rity of God. The truths it discovers were proclaimed by t Son of God himself, who lay in the bosom of his Father fro eternity; who was acquainted with all his counsels, and cr ated all his works. It raises no hopes within, but what a built upon the promise and oath of Him who cannot lye. the mystery of Christ's Incarnation, who was God as well man; in the humiliation of his life, and in his death upon t cross, we behold the most stupendous instance of compassi whilst at the same moment the law of God received more ho our than it could have done by the obedience and death of an or of all his creatures. "Mercy and truth are met togeth righteousnes and peace have kissed each other." In this di

ensation of his grace, he has reached so far beyond our highest opes, that if we love him, we may be assured that he will ith it freely give us all things. Access to God is now open t all times, and from all places; and to such as sincerely ask , he has promised his Spirit to teach them to pray, and to elp their infirmities. The sacrifice of Christ has rendered it ust for him to forgive sin; and whenever we are led to repent f and forsake it, even the *righteousness* of God is declared in he pardon of it. Whilst we contemplate the gospel, conso- ation pours itself in on every side, and refreshes our inmost ouls. It gives us the prospect of our sins being pardoned, our prayers accepted, our very afflictions turned into blessings, nd our existence prolonged to an endless duration. We see Christianity as yet but in its infancy. It has not already reached he great ends it is intended to answer, and to which it is con- tantly advancing. At present, it is but as a grain of mustard eed, and seems to bring forth a tender and weakly crop; but e assured it is of God's own right hand planting, and he will ever suffer it to perish. It will soon stretch its branches to he river, and its shade to the ends of the earth. The weary will repose themselves under it, the hungry will partake of its ruits, and its leaves will be for the healing of the nations.

Those who profess the name of Jesus, will delight in con- emplating the increase and grandeur of his kingdom, and their expectations will not deceive them. "He must reign till he hath put all enemies under his feet." The religion of Jesus is not the religion of one age, or of one nation. It is a train of light first put in motion by God, and which will continue to move and to spread, till it has filled the whole earth with his glory. Its blessings will descend, and its influence will be felt to the latest generations. Uninterrupted in its course, and boundless in its extent, it will not be limited by time or space. The earth is too narrow for the display of its effects, and the ac- complishment of its purposes. It points forward to an eternity. The great Redeemer will again appear upon the earth, as the judge and ruler of it; will send forth his angels, and gather his elect from the four winds; will abolish sin, and death; will place the righteous for ever in the presence of his God, and their God, of his Father, and their Father.

If our religion be such as we have attempted briefly to des- cribe,—"What manner of persons ought we to be in all holy

conversation and godliness?" We are conscious that a mere general belief of the Christian revelation will not purify the heart, nor regulate the conduct. We may calmly assent to the most interesting and solemn truths of Christianity, and afterwards suffer them to slide out of our minds, without leaving any impression behind them. If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance; and that habit has more force in forming our characters, than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. Hence it is, that the world, by continually pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How then must we correct this influence and by faith overcome the world, unless we habitually turn our attention to religion and eternity? Let us make them familiar with our minds, and mingle them with the ordinary stream of our thoughts; retiring often from the world, and conversing with God and our own souls. In these solemn moments, nature, and the shifting scenes of it, will retire from our view, and we shall feel ourselves left alone with God. We shall walk as in his sight, we shall stand, as it were, at his tribunal. Illusions will then vanish apace, and every thing will appear in its true proportion and proper colour. We shall estimate human life, and the worth of it; not by fleeting and momentary sensations, but by the light of serious reflection and steady faith. We shall see little in the past to please, or in the future to flatter; its feverish dreams will subside, and its enchantments be dissolved. It is much, however, if faith do not upon such occasions draw aside the veil which rests on futurity, and cut short the interval of expectation. How often has she borne aloft the spirits of good men, and given them a vision of better days, and brighter hopes! They have already entered the rest which remained for them; they have "come to an innumerable company of angels, to the spirits of just men made perfect, and to God the judge of all." From these seasons of retirement and religious meditation, we shall return to the active scenes of life with greater advantage. From the presence of God we shall come forth with our passions more composed, our thoughts better regulated, and our hearts more steady and pure. Let us not imagine that the benefits of such exercises is confined to the moments which are spent in them

r as the air retains the smell, and is filled with the fragrance of ıves which have been long shed, so will these meditations ıve a sweet and refreshing influence behind them.

If our religion be genuine, it will be a source of the warmest d most interesting feelings. It will be a spring of consolation thin, which will often be full and pour itself forth. If the spel have not taken a share in the feelings of our hearts, if it ve not moved the great springs of our hopes and fears, we ay be assured that we have never experienced its force. It is led with such views as cannot fail to interest and transport us. esides, if we do not feel the gospel, as well as believe it, how n it support against the overwhelming influence of what we *do* el? The world steals upon us, and engages our affections on l sides. Its prospects enrapture, and its pleasures are seducing . Will a religion, which rests only upon opinion and a conction at times extorted from us, keep us firm against those asults, and stem the force of a torrent which never ceases to flow? his can be done only by opposing hope to hope, feeling to feeling, d pleasure to pleasure.

Perhaps one of the chief reasons why Christianity does no ore purify our hearts is, that we are apt to confine it to seasons worship, and to shut it out from the ordinary concerns of e. It is a great and fatal mistake to imagine them so separate, at we can innocently and usefully engage in the one, without y regard had to the other. Our temporal affairs should never suffered to mingle with the exercises of religion, but religion ould always regulate the conduct of our temporal affairs. And e reason of this is obvious. The world and the fashion of it e passing away, and our union with it will soon be dissolved; hilst the relation which we bear to God and eternity is ever the me, and extends to all times and to all places. The character hich, as Christians, we sustain is our highest character; and e hopes, which, as such, we indulge are our highest hopes. is but reasonable, it is but just, therefore, that a desire of disarging the one, and attaining the other, should sway the *whole* our conduct. Perhaps we shall be ready to think that this vice is impracticable. You will urge the necessity of attending your worldly callings, which, you will say, cannot be carried , unless you give them the greater part of your time and atıtion. Be it so. Remember we do not advise you to spend ore of your *time* in religion, than in your ordinary concerns.

This would extinguish all human industry. But if we be sinc in our profession of religion, we shall regulate our pursuits it, and engage no further in any of them than is consistent with spirit of it. In the midst of all our other concerns, we shall make religion the centre of our hopes, and the consummatio our wishes. An ordinary mechanic devotes more of his time the labour of his hands, than to any other concern; but it is his laborious employment that interests his heart: it is his de of procuring subsistence, and of warding off the inconvenien of want.

Finally, Let each of us examine ourselves, whether we b the faith or not; let us prove our own selves; let us not shr from the severest test to which conscience and the word of G can put us. If we be indeed found sincere, after thus search our hearts, our faith will grow more firm, and our consolati more steady. Or if it appear that we have been hitherto dece ing and being deceived, (awful idea!) we shall at least have opportunity of once more lifting up our eyes for mercy, and reading our danger in our sin, not in our punishment. But hope better things, and things which accompany salvati Having fled from the wrath to come, and laid hold on eter life, we rejoice in the prospect of meeting together at the gr day, when we shall have washed our robes, and made th white in the blood of the Lamb. Then, brought out of mu tribulation, and redeemed from every nation and tongue, a people, his elect shall be gathered, he shall give up the kin dom to the Father, and God shall be all in all. Alas! the vo of individual praise is weak and feeble; but how will our hea swell with adoration and delight, when, while we are prais Him, He shall receive from millions of beings, and millions worlds, the same incense!

Interesting Anecdotes.

Ignorance.—During one of Mr. Whitfield's excursions in Yorkshire, he preached in a field near Sheffield, to a large audience, a very affecting sermon on the sufferings of Christ: a poor woman, who was driving some asses loaded with bricks, stopped for some time to hear him. When he mentioned the circumstance of his having suffered for sinners, without the gates of Jerusalem, upwards of seventeen hundred years ago, she said, addressing herself to one of the asses, goading it, "Go, Robin, as it is so long since, I hope it is not true:"—and away she went. Though there is a considerable alteration for the better, in the religious aspect of our country, especially in that part where the above circumstance occurred, since the time alluded to, yet it is to be feared, there are many in our land who rise in the knowledge of the gospel but a few degrees higher than the old woman now mentioned.—Let the thought rouse the christian teacher to greater attention and activity.

Miscellaneous.

AFFLICTIONS BENEFICIAL TO MANKIND.

Bozaldab, Caliph of Egypt, had dwelt securely for many years in the silken pavilions of pleasure, and had every morning anointed his head with the oil of gladness, when his only son, Aboram, for whom he had crowded his treasures with gold, extended his dominions with conquests, and secured them with impregnable fortresses, was suddenly wounded, as he was hunting, with an arrow from an unknown hand, and expired in the fields. Bozaldab, in the distraction of grief and despair, refused to return to his palace, and retired to the gloomiest grotto

in the neighbouring mountain; he there rolled himself in the dust, tore away the hairs of his hoary beard, and dashed the cup of consolation that Patience offered him to the ground. He suffered not his minstrels to approach his presence; but listened to the screams of the melancholy birds of midnight, that flit through the solitary vaults, and echoing chambers of the Pyramids. 'Can that God be benevolent,' he cried, 'who thus wounds the soul, as from an ambush, with unexpected sorrows, and crushes his creatures in a moment with irremediable calamity? Ye lying Imans, prate to us no more of the justice and the kindness of an all-directing and all-loving Providence! He, whom ye pretend reigns in heaven, is so far from protecting the miserable sons of men, that he perpetually delights to blast the sweetest flowrets in the garden of Hope; and like a malignant giant, to beat down the strongest towers of happiness with the iron mace of his anger. If this Being possessed the goodness and the power with which flattering priests have invested him, he would doubtless be inclined, and enabled to banish those evils which render the world a dungeon of distress, a vale of vanity and woe. I will continue in it no longer!' At that moment he furiously raised his hand, which despair had armed with a dagger, to strike deep into his bosom; when suddenly thick flashes of lightning shot through the cavern, and a being of more than human beauty and magnitude, arrayed in azure robes, crowned with amaranth, and waving a branch of palm in his right hand, arrested the arm of the trembling and astonished Caliph, and said, with a majestic smile—'Follow me to the top of this mountain.'

'Look from hence,' said the awful conductor; 'I am Caloc, the angel of peace; look from hence into the valley.' Bozaldab opened his eyes, and beheld a barren, sultry, and solitary island, in the midst of which sat a pale, meagre, and ghastly figure: it was a merchant just perishing with famine, and lamenting that he could find neither wild berries nor a single spring in this forlorn uninhabited desert: and begging the protection of heaven against the tigers that would now certainly destroy him, since he had consumed the last fuel he had collected to make nightly fires to affright them. He then cast a casket of jewels on the sand, as trifles of no use; and crept, feeble and trembling, to an eminence where he was accustomed to sit every evening to watch the setting sun, and to give a signal to any ship that might happily approach the island. 'Inhabitants of heaven!' cried

Bozaldab, 'suffer not this wretch to perish by the fury of wild beasts.'—'Peace,' said the angel, 'and observe.' He looked again, and behold a vessel arrived at the desolate isle. What words can paint the rapture of the starving merchant, when the captain offered to transplant him to his native country, if he would reward him with half the jewels of his casket. No sooner had this pitiless commander received the stipulated sum, than he held a consultation with his crew, and they agreed to seize the remaining jewels, and leave the unhappy exile in the same helpless and lamentable condition in which they discovered him. He wept and trembled, intreated and implored in vain. 'Will heaven permit such injustice to be practised,' exclaimed Bozaldab. 'Look again,' said the angel, 'and behold the *very ship* in which, *short sighted* as thou art, thou *wishedst* the merchant might embark, *dashed* in *pieces* on a rock: dost thou not hear the cries of the sinking sailors? Presume not to *direct* the *governor* of the universe in his disposal of events. The man whom thou hast *pitied* shall be *taken* from this *dreary solitude*, but *not* by the method thou *wouldst* prescribe. His vice was *avarice*, by which he became not only *abominable* but *wretched*; he fancied some mighty *charm* in *wealth*, which, like the wand of Abdiel, would gratify every wish, and obviate every fear. *This wealth* he has now been taught not only to *despise* but *abhor*: he cast his jewels upon the sand, and confessed them to be *useless*; he offered part of them to the mariners, and perceived them to be *pernicious*; he has *now learnt*, that *they* are rendered *useful* or *vain*, *good* or *evil*, only by the *situation* and *temper* of the *possessor*. *Happy is he whom distress has taught wisdom!* But turn thine eyes to another and more interesting scene.'

The Caliph instantly beheld a magnificent palace, adorned with the statues of his ancestors wrought in jasper: the ivory doors of which turning on hinges of the gold of Galcona, discovered a throne of diamonds surrounded with the Rajas of fifty nations, and ambassadors in various habits and of different complexions; in which sat Aboram, the much lamented son of Bozaldab, and by his side a princess fairer than a Houri.—'Gracious Alla! it is my son,' cried the Caliph—'O let me hold him to my heart!'—'Thou canst not grasp an unsubstantial vision,' replied the angel: 'I am shewing thee what would have been the destiny of thy son, had he continued longer on the earth.'—'And why,' returned Bozaldab, 'was he not permitted to continue? why was I not suffered to be a witness of so much

felicity and power?—'*Consider the sequel*,' replied he that dwells in the fifth heaven. Bozaldab looked earnestly, and saw the countenance of his son, on which he had been used to behold the placid smile of simplicity and the vivid blushes of health, now distorted with rage, and fixed in the insensibility of drunkeness: it was again animated with disdain, it became pale with apprehension, and appeared to be withered by intemperance; his hands were stained with blood, and he trembled by turns with fury and terror; the palace so lately shining with oriental pomp, changed suddenly into the cell of a dungeon, where his son lay stretched out on the cold pavement, gagged and bound, with his eyes put out. Soon after he had perceived the favourite Sultana, who before was seated by his side, enter with a bowl of poison, which she compelled Aboram to drink, and afterwards married the successor to his throne.

'Happy' said Caloc, 'is *he* whom *Providence* has by the *angel* of *death* snatched from *guilt!* from whom *that power* is witheld, which, if *he* had *possessed*, would have accumulated upon *himself* yet greater *misery* than it could bring upon *others*.'

'It is enough,' cried Bozaldab, '*I adore* the *inscrutable schemes* of *Omniscience!* From what *dreadful evils* has my son been rescued by a death, which I *rashly bewailed* as *unfortunate* and *premature;* a death of *innocence* and *peace*, which has blessed his memory upon earth, and transmitted his spirit to the skies!'

'Cast away the dagger,' replied the heavenly messenger, 'which thou wast preparing to plunge in thine own heart. Exchange *complaint* for *silence*, and *doubt* for *adoration*. Can a *mortal* look down, without *giddiness* and *stupefaction*, into the *vast abyss of eternal wisdom*? Can a mind that sees not *infinitely, perfectly comprehend* any thing among an *infinity of objects mutually relative*? Can the *channels* which thou commandest to be cut to *receive* the *annual inundations* of the *Nile*, contain the waters of the *Ocean*? Remember that *perfect happiness cannot* be *conferred* on a *creature:* for *perfect happiness* is an attribute as incommunicable as *perfect power* and *eternity*.'

The angel, while he was speaking thus, stretched out his pinions to fly back to the empyreum; and the flutter of his wings was like the rushing of a cataract.

An Eastern Custom illustrative of Psalm lxxii. 8---11.

In Mr. Hugh Boyd's account of his embassy to the king of Candy in Ceylon, there is a paragraph which, perhaps, singularly illustrates a passage in the lxxii. psalm; and shews the adulation, and obsequious reverence, with which an eastern monarch is approached.

Describing his introduction to the king, he says,---"The removal of the curtain was the signal for our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs: then rising on their knees, they repeated in a very loud voice, a certain form of words of the most extravagant meaning that can be conceived;---that the head of the king of kings might reach beyond the sun; that he might live a thousand years, &c."

Compare this with the passage of scripture above referred to: *He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall before him; and his enemies shall lick the dust:* viz. The wild unconquered Arabians shall be brought to abject submission. This is beautifully emblematic of the triumph of Christ over those nations and individuals whom it appeared impossible for the gospel to subdue. "The kings of Tarshish, and of the isles, shall bring presents: the kings of Sheba, and Seba, shall offer gifts. Yea, all kings shall *fall down before him:* all nations shall serve him.

THE BATTLE OF MARENGO.

At a distance from the theatre of war, it is scarcely possible to form an adequate idea of the horrors which are produced by the furious conflict of hostile armies. The public accounts, though necessarily deficient in circumstantial detail, have from time to time been sufficiently distressing; but the description which has been given of the awful scene *following* upon the sanguinary battle of Marengo, has superadded an unparalleled load of misery. Humanity will be afflicted at the recital, and bedew her face with tears: Piety will look upward, and say, *Thy kingdom come!*

The following extract is taken from an account of the Cam-

paign of Italy, by Joseph Petit, Horse-Grenader in the Consula Guard, who fought by the side of Bonaparte.

" The clock at Marengo struck ten, when we were returnin slowly towards San Juliano. Numbers, harassed with fatigue but more for want of sleep, dosed upon their horses' backs, bu were every instant roused by the painful cries of those who wer borne across firelocks or temporary hand-barrows; or of thos who, abandoned and scattered in the fields, implored our aid Thus every humane and sensitive heart was penetrated wit that melancholy to which the true soldier is no stranger, an which does him so much honour. Horses, limping here an there, upon three legs, calling to our own by their instinctiv neighings; at every step too it was necessary to turn out of ou way, to avoid treading upon the wounded. The ditches an the road often presented the scene of caissons, and other car riages, as well as cannon, overturned. Further off we behel houses devoured by the flames, and tumbling upon the heads o the wretched owners, half dead by the fears which had drive them to the expedient of hiding themselves in the cellars and sub terraneous places. The total darkness which surrounded us made the picture additionally frightful. Prisoners, not knowin where to go, but with the hope of escaping, wandered at random If they were met by French soldiers, bending under the weigh of their comrades, they were forced to turn back, and bear o their shoulders those respectable burdens.

" At length arrived at head-quarters, which served as the Am bulance to the army, every one stowed himself as he could, among the dying and the dead, without the piercing cries of the forme being able any longer to surmount the violence of sleep. The next morning, hunger taking its turn to prevail, I, in a melancholy condition, entered the great court to look for something for my self and horse to eat. I was really struck with a sight so horrible, that I shuddered all over. More than 3000 Frenchmen and Austrians, heaped one upon another in a yard, in the granaries, in the stables and outhouses, even to the very cellars and vaults, were uttering the most lamentable cries, blended with the severest curses against the surgeons, there being too few to dress all their wounded at once. Every where I heard the languishing voices of comrades, or of my particular friends, who begged of me something to eat or drink. All that I could do was to fetch them some water. In truth, forgetting my own wants, and those of my horse, I staid more than two hours, running backwards

d forwards, performing, by turns, the part of a surgeon and hospital attendant.

" Prisoners were brought in from every part, which increased e number of the famished. In short, this was a day that ap-ared of an insupportable length to all of us. However, an ent which gave birth to many conjectures, moderated, in me degree, our endless inquietudes. An Austrian officer came parley, and a French aid-de-camp set out immediately to Ales-ndria. No one knew any thing of this business, and yet every ie made a gazette of it, after his own manner. Berthier went f to that place about noon, leaving us all in the greatest expec-tion, for no one dared to hope for that which we learnt the xt day to have been obtained. We were early in the morning formed of the news of the armistice, which filled the French my with a joy never before experienced; while that of the strian, storming with rage, filed off the next and succeeding ys before us, on the field of battle, still reeking with their and ir blood, and where the dead carcases began to taint the air ith their exhalations.

" And now a supply of subsistence and other necessaries began arrive, as well as carriages for the conveyance of the sick. fraternal partition of these comforts was made among all the ctims of that bloody day. Without any inquietude or jea-usy, the Austrian was seen with the Frenchman, who, two days fore, would have cut one another's throats. They were seen receive from the same hands, under the same roof, in the me chamber, the required help and the urgent care of succour-g humanity."

HINT TO MINISTERS.

XTRACT OF A LETTER WRITTEN BY THE REV. GEO. WHITFIELD:

" I remember the great Doctor Delauny, when I had the honour being with him many years ago, at the Right Rev. Doctor oulter's, then Lord Primate of Ireland, among other hints proper r a young preacher, gave me to understand, that, ' Whenever went up into a pulpit, he desired to look upon it as the last time should ever preach, or the last time that the people should ever ar him. O that all preachers, whether within or without doors, owever dignified or distinguished, went always up into their re-ective pulpits thus impressed! They would then preach as pelles once said he painted; namely, for eternity: they would ien act the part of true gospel christian orators, and not only dmly and coolly inform the understanding, but by persuasive, thetic address, endeavour to move the affections, and warm the art. To act otherwise bespeaks a sad ignorance of human nature, id such an inexcusable indolence and indifference in the preacher, must constrain the hearers, whether they will or not, to suspect at the preacher, let him be who will, only deals in the false com-erce of unfelt truths."

The plain way to heaven . . . . . .
Industry . . . . . .
Of youth and age . . . . . .
The Psalms of David . . . . . .
The future state of man . . . . . .
Ditto continued . . . . . .
Ditto concluded . . . . . .
On covetousness . . . . . .
Charity . . . . . .
On real happiness . . . . . .
Ditto concluded . . . . . .
Contentment . . . . . .
On pride . . . . . .
Of reading the Holy Scriptures . . . . .
On glorifying God in secret duties . . . .
in family worship . . . .
in our lawful recreations . . .
On hearing the Word of God preached . . . .
Good in every thing . . . . . .
Excellence of the Christian Dispensation . . . .

Interesting Anecdotes.

Warning to blasphemers. Extract from the parish register of St. Hilary . . . . . .
Remember the Sabbath Day to keep it holy. Exemplary probity in savage life. Sir Richard Steele. Cotton manufacture . . . . . .
Henry Kirke White. Miss Smith. A sailor. A physician
Divine Providence. Singular methods of study. Great learning. Funeral of a Brahmin. Avarice . . .
Dehne, a Moravian Missionary in South America. An Indian similitude. The Iberians favoured with the Gospel by means of a female missionary . . . . .
Persecution. The Inquisition . . . . .
Duels. Early rising. Example. Filial affection . .
The power of faith. The Rut'ho festival. Scoffers reproved. Another. A rake. The world a sea. Evil overcome by good. The grateful sovereigns . . . . .
Anecdote of the King at his coronation. Another. Liberality rewarded . . . . . .
Marriage. The condescending General . . . . .
Remarkable conversion. Instances of intense study .
Temperance. Answer of an Indian sister to a strange Mahikan
Extraordinary memory of Jedediah Buxton . . .
The Bishop of Aix. Hindoo burial service . . .
Parental affection. Instances of ignorance . . .

l by ordeal. Constancy in religion. Jews. Encouragement to preachers. Superstition 393
ty corrected. Authentic and original. Instances of deplorable ignorance 418
stianity. Conscience. Flattery 442
nces of humanity. Oliver Heywood 468
narkable death. Dress 489
. S. Pearce. Rustic generosity in an Emperor of Russia. gnorance. Rev. John Elliott 516
science. Watty Morison. Low preaching . . 537
nce of great ignorance 565

Miscellaneous.

ural history of the dog. Two remarkable deliverances 11
noir of the late Sir Samuel Romilly, M. P. . . . 40
narkable conversion of three Jewish children. Riches. Evil counsellors. Envy. Revenge 64
oduction of the Gospel into Britain. Settlement of Sierra Leone 88
to concluded 104
narkable properties of certain animals . . . 110
ry of Norton House. History of Greece . . . 122
ount of the ancient Druids 160
racts from 'Reflections on Men and Things.' The flying fish. Excellent answer of a child to some heathens . 162
uvian bark. Character of Protervus 185
tory of the Bible 205
to continued 233
concluded 256
ter to the Editor 211
lvels in South Africa, (continued from No. 25) . . 227
to continued 282
continued 302
concluded 327
tract of a letter from the Rev. Mr. Berridge to the Rev. Mr. Edwards. On seraphic love. Sabbath sanctification. Catholic emancipation. A sermon 248
mon continued 375
continued 396
continued 419
concluded 445
pride 427
count of Mr. Burges 446
thod of destroying caterpillars 452
tracts from the Rev. Mr. Newton's letters . . . 473
nversion of Mr. Lapidoth and family from Judaism to Christianity 491
tto concluded 538

On the loving-kindness of God. The church-yard. Observations of Henry. Mrs. Hunt, &c. Caution to the drunkard. Moral and divine reflections 4
Observations on the Cape of Good Hope 5
Ditto continued 5
Afflictions beneficial to mankind 5
Psalm lxxii. illustrated 5
Battle of Marengo 5
Hint to ministers 6

Religious Intelligence.

Pages---21, 46, 70, 93, 116, 143, 165, 190, 213, 237, 261, 285, 309, 333, 357, 381, 405, 429, 453, 477, 501, 525, 549.

Poetry.

A thought on eternity 1
To a venerable oak 1
The evening bells 1
Vanity of life 1
Lines written on a midnight scene by the Straits of Menai, which divide Anglesey from Carnarvonshire . . 1
A fragment 1
On reading lines written by Lord Byron, and engraved on the silver mounting of a human skull . . . 1
The 'Squire's pew 1
Lines written on the Banks of the Severn 1
Sonnet 1
To Miss ——— 2
Acrostic on the Fire-Side Companion 2
Lines on hearing the death-bell toll 2
—— written in the summer of 1818 2
On my birth-day 3
The repenting criminal's approach to death . . . 3
To an early primrose 3
On spring 3
A simile 4
Lines on receiving from Dr. Rush, &c. 4
—— from the Franklin Gazette 4
Morning 4
Lines on Wooburn, Bucks 5
Thoughts on death 5
The orphan boy 5
Gratitude and love to God 6

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